

THE AUTHORISED
Daily Prayer Book

OF THE
UNITED HEBREW CONGREGATIONS
OF THE BRITISH COMMONWEALTH OF NATIONS

PUBLISHED IN ENGLAND BY
EYRE AND SPOTTISWOODE LIMITED, HER MAJESTY'S PRINTERS, LONDON
COMPOSED, PRINTED AND BOUND IN GREAT BRITAIN BY
STEPHEN AUSTIN & SONS LTD., HERTFORD HERTFORDSHIRE
AND HAZELL WATSON & VINEY LTD., AYLESBURY, BUCKINGHAMSHIRE

סדר תפלות כל השנה

כמנהג פולין

מוגה ומדויק היטב ומתורגם ללשון אנגליש

על ידי

ה'ר שמעון בן ר' יהודה סינגער ז"ל

בהסכמת הרב הגאון אב"ד

מוה"ר נתן אדלר הכהן זצלה"ה

מהדורה חדשה

מתוקנת ומורחבת תחת השגחת הרב אב"ד

מוה"ר ישראל ברודי שליט"א

לונדון

שנת ענני באמת ישעך לפ"ק

THE AUTHORISED
Daily Prayer Book
OF THE
UNITED HEBREW CONGREGATIONS OF
THE BRITISH COMMONWEALTH
OF NATIONS

WITH A NEW TRANSLATION BY THE LATE
REV. S. SINGER

PUBLISHED UNDER THE SANCTION OF CHIEF RABBI
DR. NATHAN MARCUS ADLER נ"י

NEW EDITION
RESET AND ENLARGED UNDER THE DIRECTION OF
ISRAEL BRODIE, CHIEF RABBI

LONDON
Eyre and Spottiswoode Limited

H.M. PRINTERS
5722—1962

1st edition, 1890

1891–1961, 26 impressions

2nd Revised Edition, 1962

© Singer's Prayer Book Publication Committee, 1962

TABLE OF CONTENTS

	PAGE
Preface	vii
Prayer on Entering the Synagogue	1
Morning Service	1
קדיש דרבנן	15
Mourner's Kaddish	80
Hymn of Glory	81
Psalms for the Days of the Week	84
Prayer for Sustenance	91
The Ten Commandments	91
The Thirteen Principles of the Faith	93
פרשת עקדה	95
פרשת המן	97
Afternoon Service	99
Evening Service for Weekdays and the Termination of Sabbath	115
Inauguration of the Sabbath	141
Evening Service for Sabbaths and Festivals	149
Kiddush for Sabbath Evening	169
Sabbath Eve Zemiroth	170
Morning Service for Sabbaths and Festivals	173
Order of Reading the Law on Sabbaths and Festivals	193
Additional Service for Sabbaths	210
Kiddush for Sabbath Morning	226
Sabbath Day Zemiroth	227
Afternoon Service for Sabbaths and Festivals	232
Ethics of the Fathers	251
Service for the Conclusion of the Sabbath	282
Meditation and Blessings on taking the Lulav	294
Hallel	295
Additional Service for the New Moon	301
בדיקת חמץ	307
Service for Festivals	308
ערוב תבשילין	308
Kindling the Festival Lights	308
Kiddush for Festivals	313
Meditation and Blessings in the Tabernacle	315
Additional Service for Festivals and for the Intermediate Days	316
The Order of the Blessing of the Priests... ..	324

TABLE OF CONTENTS

vi

	PAGE
Kiddush for Festival Mornings	325
Service for New Year	326
Kiddush for New Year	334
Additional Service for New Year	335
Kiddush for New Year Morning	345
סדר תשליך	346
Service for the Eve of the Day of Atonement	347
Service for the Day of Atonement	347
Additional Service for the Day of Atonement	359
Afternoon Service for the Day of Atonement	361
Conclusion Service for the Day of Atonement	361
Order of Counting the Omer	367
Service for Chanukah	371
Service for Purim	373
Grace Before Meals	375
Grace After Meals	376
Shorter Form of Grace	384
Blessings on Various Occasions	385
סדר ברכת הלבנה	390
Prayers before Retiring to Rest at Night	391
Marriage Service	396
Grace after the Wedding Feast	398
Service at the Consecration of a House	398
Service at a Circumcision	401
Grace after the Meal following a Circumcision	403
Service for the Redemption of the First-born	405
Bar Mitzvah Prayer	407
Prayer to be said when going on a Journey or Voyage	408
Service on the occasion of making Collections for Hospitals	410
Prayer of Thanksgiving for Women after Recovery from Childbirth	412
Prayer to be said by a Sick Person	414
Prayer on Recovery from Sickness	418
Confession on a Death Bed	419
Home Service Prior to the Funeral	421
The Burial Service	424
Prayer in the House of Mourning	429
Service at the Setting of a Tombstone	434
Memorial Service for the Dead	436
Morning Prayer for Young Children	438
Night Prayer for Young Children	439

PREFACE TO THE FIRST EDITION

A COMPLETE Daily Prayer Book, in Hebrew and English, equally suitable for use in Synagogues, families, and schools, has never yet been within the reach of the community at large. The present volume is intended to supply this primal necessity. It owes its origin to the generosity and public spirit of Mrs. Nathaniel Montefiore, by whom the entire cost of production has been defrayed. It is, therefore, now possible for all who can afford the outlay of one shilling to obtain a book which could not otherwise have been offered to the public except at a far higher price.

No pains have been spared to render the work of permanent value, and worthy of its place as the Authorised Prayer Book of the United Hebrew Congregations of the British Empire. As it was practically complete before the death of the late Chief Rabbi, Dr. N. M. Adler, it was enabled to receive, and to be issued with the stamp of his sanction and authorisation.

The main objects kept in view in the production of the book have been to furnish a correct text, (for the greater part of which S. Baer's *Abodath Israel* has served as the basis), and a satisfactory translation, and to combine with these fundamental requirements the not insignificant advantages of good paper, clear type, and strong binding.

To render the volume still more suitable for general use, a number of Prayers for special occasions have been introduced. Of these, the Prayers to be said at the Consecration of a House, and upon the Sick and Death Bed, have been written or arranged by the Rev. Dr. Hermann Adler; the Prayer in the House of Mourning and the Thanksgiving to be offered up by Women after their Confinement are the same that have been in use for some years past, having been drawn up by the late Chief Rabbi. The Marriage Service and Morning and Evening Prayers for Children have also been introduced.

The English translation is entirely new. Its aim has been to unite accuracy and even literalness with due regard to English idiom, and to that simplicity of style and diction which befits the language of prayer. It should be noted that the Biblical passages were translated by an accomplished scholar upon the basis of the Revised Version, the text or margin of which rendering has, upon the whole been closely followed.

Thanks are due to the Rev. Dr. H. Adler, Dr. Friedländer, and Mr. I. Abrahams, for many valuable suggestions as well as for much assistance while the book was passing through the press.

The copyright of the book is vested in the Jewish Association for the Diffusion of Religious Knowledge.

LONDON, *Tammuz*, 5650—*July*, 1890.

PREFACE TO THE NEW EDITION

THIS Prayer Book remains after 70 years, an abiding memorial to the honoured name of Simeon Singer.

The successive editions and numerous reproductions of the Singer's Prayer Book testify to its wide acceptance as the standard Jewish Prayer Book in English-speaking countries both in private and congregational worship.

The response to a letter which appeared in the Jewish Press in September 1956, announcing that a Revised Singer's Prayer Book was being prepared and inviting suggestions for the proposed edition, provided further confirmation of the popularity of the Authorised Daily Prayer Book. The replies received contained suggestions advocating improvements in translation, the necessity for clarification of some rubrics and the inclusion of additional prayers. They were all given earnest consideration and in many cases adopted by the special Prayer Book Revision Committee which I set up.

The Members of the Revision Committee of which I was Chairman were: Dayan Dr. M. S. Lew; Rabbi Dr. A. Melinek; Dr. L. V. Snowman; Mr. Hugh Harris, M.A., M.Litt.; Rabbi Dr. J. Rabbinowitz, Hon. Secretary.

I would like to pay special tribute to all the members, and particularly to Rabbi Dr. J. Rabbinowitz who undertook the arduous and exacting task of preparing and editing the Manuscript of the Prayer Book and has seen it through the press. At all stages, the members of the Committee assisted in the reading of the proofs.

We met a number of times over a period of twelve months. At the first Meeting, the Committee decided to retain Singer's translation with only such corrections as were required to remove ambiguity and conform with the changes of usage of the English language since the book first appeared. Dr. Snowman and Mr. Harris undertook the revision of the English and submitted their suggestions to the Committee and those accepted are embodied in the present edition.

The text of the Prayer Book is the same basically as printed by Singer with the subsequent additions for which my late predecessor Dr. J. H. Hertz זצ"ל was mainly responsible. This edition has been made more continuous than previously and consequently fresh pagination has had to be introduced.

Mention should be made of the following additional prayers which have been introduced: Shalom Aleichem—translated by Rabbi Dr. J. Rabbinowitz; Prayer for the Welfare of the State of Israel; Zemiroth for Sabbath morning—translated by Dr. L. V. Snowman; Searching for Chametz; Eruv Tavshilin; Kiddush for Festival mornings; Kiddush for the morning of the New Year; Prayers for Travellers amended to include scriptural verses to be recited by those travelling by sea or air; A new Bar Mitzvah Prayer composed by the Chief Rabbi in place of the one by Haham Artom.

Attention is also drawn to the verse translation of Adon Olam by the late Mrs. Alice Lucas, which replaces the prose translation by the late Rev. S. Singer. This has been introduced as a tribute to the association of the Lucas family with the publication of the Singer's Prayer Book from the first edition up to the present time.

I would like to take this opportunity of expressing appreciation to Dr. S. Fundaminsky, Education Officer of the London Board of Jewish Religious Education, and Dr. N. Wieder, a member of the staff of Jews' College, for helpful suggestions in connection with the new Bar Mitzvah Prayer.

It is my fervent hope that this revised edition will prove as popular and indispensable as the former editions and that it will contribute to a deepening sense of reverence to Him who hearkeneth to prayer.

ISRAEL BRODIE,
Chief Rabbi.

NOTE TO THE NEW EDITION

Since the Singer's Prayer Book as it has come affectionately to be known, was first published in 1890, there have been twenty-six further impressions, and over that period more than half a million copies have been sold.

As a result of the persistent advocacy of the late Chief Rabbi, Dr. J. H. Hertz, the Prayer Book was revised in a number of respects. The rubrics were suitably amended and the need for cross-reference, a serious drawback in former editions, considerably reduced. During the Second World War, as a result of enemy action, the plates from which the Prayer Book was printed were destroyed, and subsequent impressions had to be reproduced by photo-litho process. The stage was reached in 1955 when it was decided to take the opportunity to prepare a new and revised edition under the guidance of the present Chief Rabbi, Dr. Israel Brodie.

It has always been the policy of the Committee to publish the Prayer Book at the lowest price possible having regard to cost of materials and labour, and for some time the generous donation received many years ago in memory of Mrs. Louis Cohen of Liverpool helped towards this end. With the vastly increased cost of production, this aid was in itself wholly insufficient. An appeal was accordingly made to a number of public spirited gentlemen well known in the Community for their ready response to worthy causes, and generous donations were received from the following :—

Sir Maurice Bloch, Sir Jack Brunel Cohen, Mr. Jack Cotton, the late Jack Goodenday, Mr. Felix Levy, Lord Marks of Broughton, the late L. J. Montefiore, Mr. Harold Samuel, Sir Isaac Wolfson, Bart., and others.

Contributions were also received through Rabbi I. Abrahams, M.A., of Cape Town, South Africa ; Rabbi J. Danglow, C.M.G., O.B.E., V.D., M.A., of Melbourne, Australia, and from Mr. Ivan Shortt, J.P.

Thanks to this most valuable help, it has been possible to keep the price at a reasonable level and I feel that in comparison with the cost of other publications of a similar standing to-day, the price of the volume is not unreasonable.

Previous editions have been published during the presidency of my late father, Henry Lucas, and under the late Arther E. Franklin, Alfred Eichholz and Ernest H. Schiff.

NATHANIEL S. LUCAS,
Chairman,

ק"ק כנסת ישראל — United Synagogue

SINGER'S PRAYER-BOOK PUBLICATION
COMMITTEE

The Very Rev. The Chief Rabbi, Dr. Israel Brodie
Nathaniel Sampson Lucas, Esq., M.B. (Chairman)
Samuel Davies, Esq., J.P.
S. S. Levin, Esq., LL.B.
Alfred Woolf, Esq., J.P.
Alfred H. Silverman, Esq., F.C.A. (Secretary)

WOBURN HOUSE,
UPPER WOBURN PLACE,
LONDON, W.C. 1.

THE AUTHORISED
DAILY PRAYER BOOK

תפלה:

On entering the Synagogue say the following:—

וְאֲנִי בָרַב חֲסִידֶיךָ אָבוֹא בֵּיתְךָ אֲשֶׁתְּחַוֶּה אֶל-
הַיִּבֵּל קִדְשֶׁךָ בִּירְאָתְךָ:
בְּבֵית אֱלֹהִים נִהְלֵךְ בְּרָגֶשׁ:
מִה-טָבוֹ אֶחָלִיךָ יַעֲקֹב מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל: וְאֲנִי
בָרַב חֲסִידֶיךָ אָבוֹא בֵּיתְךָ אֲשֶׁתְּחַוֶּה אֶל-הַיִּבֵּל קִדְשֶׁךָ
בִּירְאָתְךָ: יְיָ אֶהְבֹּתִי מֵעוֹן בֵּיתְךָ וּמִקוֹם מִשְׁכַּן
כְּבוֹדְךָ: וְאֲנִי אֲשֶׁתְּחַוֶּה וְאֶכְרַע אֶבְרָכָה לְפָנֶי-יְיָ
עָשִׂי: וְאֲנִי תַפְלְתִּי לָךְ יְיָ עַת רְצוֹן אֱלֹהִים בָּרַב-
חֲסִידֶיךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶיךָ:

תפלת שחרית

Before putting on the טלית, say the following:—

הֲנִי מִתְעַטֵּף בְּטָלִית שֶׁל-צִיצִת כְּדֵי לְקַבֵּץ מִצְוֹת בּוֹרְאֵי.
בְּכַתוּב בַּתּוֹרָה וְעָשׂוֹ לָהֶם צִיצִת עַל-כִּנְפֵי בְּגָדֵיהֶם לְדַרְתָּם.
וּכְשֶׁם שְׂאֵנִי מִתְכַּסֶּה בְּטָלִית בְּעוֹלָם הַזֶּה כֵּן תִּזְכֶּה נִשְׁמָתִי
לְהִתְלַבֵּשׁ בְּטָלִית נֹאָה לְעוֹלָם הַבָּא בְּגַן עֵדֶן. אָמֵן:

On putting on the טלית, say:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִת:

PRAYER ON ENTERING THE SYNAGOGUE

On entering the Synagogue say the following :—

As for me, in the abundance of thy lovingkindness will I come into thy house: I will worship toward thy holy temple in the fear of thee.

Into the house of God we will walk with the throng.

How goodly are thy tents, O Jacob, thy dwelling places, O Israel ! As for me, in the abundance of thy lovingkindness will I come into thy house: I will worship toward thy holy temple in the fear of thee. Lord, I love the habitation of thy house, and the place where thy glory dwelleth. As for me, I will worship and bow down: I will bend the knee before the Lord, my Maker. And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.

MORNING SERVICE

Before putting on the Tallith, say the following :—

I am here enwrapping myself in this fringed robe, in fulfilment of the command of my Creator, as it is written in the Law, They shall make them a fringe upon the corners of their garments throughout their generations. And even as I cover myself with the Tallith in this world, so may my soul deserve to be clothed with a beauteous spiritual robe in the world to come, in the garden of Eden. Amen.

On putting on the Tallith, say :—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to enwrap ourselves in the fringed garment.

מה-יָקָר חֲסִדְךָ אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ
יְחַסְיוּ:

יְרוֹנֵן מִדָּשֶׁן בֵּיתְךָ וְנַחַל עֲדָנֶיךָ תִּשְׁקֶם:
כִּי עֲמָךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה-אוֹר.
מִשֶּׁךְ חֲסִדְךָ לִידְעֶיךָ וְצִדְקָתְךָ לְיִשְׁרֵי-לֵב:

תפילין Meditation before putting on the

הֲנִי מְכֻנֶּה בְּהִנָּחַת תְּפִלִּין לְקִנּוּי מִצְוֹת בּוֹרְאֵי שְׂצוּנוֹת לְהַנִּיחַ
תְּפִלִּין. כְּכַתוּב בַּתּוֹרָה. וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטִפְסוֹת
בֵּין עֵינֶיךָ. וְהֵם אַרְבַּע פָּרָשׁוֹת אֵלּוּ. שְׁמַע. וְהָיָה אִם-שָׁמַעְתָּ
קוֹלִי. וְהָיָה כִּי יִבְאֶה. שְׁמֵשׁ בָּהֶם יַחֲדוּ וְאַחֲדוּתוֹ יִתְבָּרַךְ
שְׁמוֹ. וְשִׁנּוּכָר נָסִים וְנִפְלְאוֹת שְׁעָשָׂה עִמָּנוּ בְּהוֹצִיאֵנוּ אֶתְנוּ
מִמִּצְרַיִם. וְנֶאֱמָר לוֹ הִכָּח וְהִמָּשְׁלָה בְּעָלְיוֹנִים וּבַתְּחִתּוֹנִים
לַעֲשׂוֹת בָּהֶם כְּרִצּוֹנוֹ. וְצוּנוֹ לְהַנִּיחַ עַל-הַיָּד לְזִכְרוֹן וְרַעֲיוֹ
הַנְּטוּיָה. וְשֶׁהִיא נִגֵּד הַלֵּב לְשַׁעֲבֵד בְּזֶה תִּאֲנוֹת וּמִחְשְׁבוֹת לִבֵּנוּ
לְעַבְדָּתוֹ יִתְבָּרַךְ שְׁמוֹ. וְעַל-הֶרֶאֱשׁ נִגֵּד הַמּוֹחַ שֶׁהִנְשָׂמָה
שְׂבִמּוּתִי עִם-חַוְשֵׁי וְכוֹחוֹתִי כָּלֵם יֵהִיוּ מְשַׁעֲבָדִים לְעַבְדָּתוֹ
יִתְבָּרַךְ שְׁמוֹ. וּמִשְׁפַּע מִצְוֹת תְּפִלִּין יִתְמַשֵּׁךְ עָלֵי לְהִיּוֹת לִי
חַיִּים אֲרָכִים וְשִׁפְעַת קוֹדֶשׁ וּמִחְשְׁבוֹת קִדְשׁוֹת בְּלִי הִרְהוּר חֲטָא
וְעוֹן כָּלֵל. וְשִׁלָּא יִפְתָּנוּ וְלֹא יִתְגַּרֶה בָּנוּ יִצָּר הָרַע וְיִנְחַנוּ
לְעַבֵּד אֶת-יְיָ כְּאֲשֶׁר עִם-לִבֵּנוּ. אָמֵן:

On putting on the יד תפילה, say:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצוּנוֹ לְהַנִּיחַ תְּפִלִּין:

How precious is thy lovingkindness, O God ! And the children of men take refuge under the shadow of thy wings. They satisfy themselves with the abundance of thy house; and thou givest them to drink of the river of thy pleasures. For with thee is the fountain of life: in thy light do we see light. O continue thy lovingkindness unto them that know thee, and thy righteousness to the upright in heart.

Meditation before putting on the Tephillin.

I am here intent upon the act of putting on the Tephillin, in fulfilment of the command of my Creator, who hath commanded us to lay the Tephillin, as it is written in the Law, And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. Within these Tephillin are placed four sections of the Law,* that declare the absolute unity of God, and that remind us of the miracles and wonders which he wrought for us when he brought us forth from Egypt, even he who hath power over the highest and the lowest to deal with them according to his will. He hath commanded us to lay the Tephillin upon the hand as a memorial of his outstretched arm; opposite the heart, to indicate the duty of subjecting the longings and designs of our heart to his service, blessed be he; and upon the head over against the brain, thereby teaching that the mind, whose seat is in the brain, together with all senses and faculties, is to be subjected to his service, blessed be he. May the effect of the precept thus observed be to extend to me long life with sacred influences and holy thoughts, free from every approach, even in imagination, to sin and iniquity. May the evil inclination not mislead or entice us, but may we be led to serve the Lord as it is in our hearts to do. Amen.

On putting the Tephillah on the arm, say :—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to put on the Tephillin.

* Deut. vi. 4-9; xi. 13-21; Exod. xiii. 1-10; 11-16.

On putting on the שֵׁל-ראש, say:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל-מִצְוֹת תְּפִלִּין:
בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד:

*The רְצוּעָה is wound thrice round the middle finger, and the
following is said:*

וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם. וְאֶרְשָׁתִּיךָ לִי בְצַדִּיק וּבְמִשְׁפָּט
וּבְחֶסֶד וּבְרַחֲמִים. וְאֶרְשָׁתִּיךָ לִי בְּאַמּוּנָה וַיְדַעַת
אֶת-יְיָ:

יְגַדֵּל אֱלֹהִים חַי וְיִשְׁתַּבַּח. נִמְצָא וְאִין עַת אֶל-
מְצִיאוֹתוֹ:

אֶחָד וְאִין יְחִיד בְּיַחְדּוֹ. נֶעְלָם וְגַם אִין סוּף
לְאַחֲדוּתוֹ:

אִין לוֹ דְּמוּת הַגּוֹף וְאִינוּ גוֹף. לֹא נֶעְרוּךְ אֱלֹיו
קִדְּשָׁתוֹ:

קִדְּמוֹן לְכָל-דָּבָר אֲשֶׁר נִבְרָא. רֵאשׁוֹן וְאִין רֵאשִׁית
לְרֵאשִׁיתוֹ:

הֵנוּ אַדּוֹן עוֹלָם. לְכָל-נוֹצֵר יוֹרָה נִדְּלָתוֹ וּמְלָכוּתוֹ:

On putting the Tephillah on the forehead, say :—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us concerning the precept of the Tephillin.

Blessed be His name, whose glorious kingdom is for ever and ever.

The Retsuah is wound thrice round the middle finger, and the following is said :—

And I will betroth thee unto me for ever: yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercy: I will even betroth thee unto me in faithfulness: and thou shalt know the Lord.



1. Magnified and praised be the living God: he is, and there is no limit in time unto his being.

2. He is One, and there is no unity like unto his unity; inconceivable is he, and unending is his unity.

3. He hath neither bodily form nor substance: we can compare nought unto him in his holiness.

4. He was before anything that hath been created—even the first: but his existence had no beginning.

5. Behold he is the Lord of the universe: to every creature he teacheth his greatness and his sovereignty.

שָׁפַע נְבוֹאָתוֹ נִתְּנוּ אֶל-אֲנָשֵׁי סִגְלָתוֹ וְתַפְאֶרְתּוֹ:
 לֹא קָם בְּיִשְׂרָאֵל בְּמֹשֶׁה עוֹד נָבִיא. וּמִבֵּית אֶת-
 תְּמוּנָתוֹ:

תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל. עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ:
 לֹא יִחְלִיף הָאֵל וְלֹא יָמִיר דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ:
 צוּפָה וַיּוֹדַע סִתְּרֵינוּ. מִבֵּית לְסוֹף דִּבָּר בְּקִדְּמָתוֹ:
 גּוֹמֵל לְאִישׁ חֶסֶד בְּמַפְעָלוֹ. נוֹתֵן לְרָשָׁע רַע בְּרִשְׁעָתוֹ:
 יִשְׁלַח לְקֶץ יָמָיו מְשִׁיחָנוּ. לְפִדּוֹת מִחֲבִי קֶץ יְשׁוּעָתוֹ:
 מֵתִים יַחֲיֶה אֵל בָּרַב חֶסֶדּוֹ. בָּרוּךְ עַדִּי עַד שֵׁם
 תְּהַלָּתוֹ:

אֲדוֹן עוֹלָם. אֲשֶׁר מָלַךְ	בְּטָרֶם כָּל-יְצִיר נִבְרָא:
לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כֹּל	אֲזִי מָלַךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי בְּכָלוֹת הַכֹּל	לְבַדּוֹ יִמְלֹךְ נִזְרָא:
וְהוּא תְּהִי. וְהוּא הָיָה.	וְהוּא יִהְיֶה בְּתַפְאֶרְה:
וְהוּא אֶחָד. וְאֵין שְׁנֵי	לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:
בְּלִי רֵאשִׁית בְּלִי תַכְלִית.	וְלוֹ הָעֶז וְהַמְשָׁרָה:
וְהוּא אֵלִי. וְחִי גּוֹאֲלִי.	וְצוֹר חֲבָלִי בַּעֲת צָרָה:
וְהוּא נָסִי וּמְנוֹס לִי.	מִנֶּת כּוֹסִי בְּיוֹם אֶקְרָא:
בְּיָדוֹ אֶפְקִיד רוּחִי.	בַּעֲת אִישָׁן וְאֶעֱיָרָה:
וְעַם-רוּחִי גּוֹיָתִי.	יְיָ לִי וְלֹא אֵיכָא:

6. The rich gift of his prophecy he gave unto the men of his choice, in whom he gloried.

7. There hath never yet arisen in Israel a prophet like unto Moses, one who hath beheld his likeness.

8. The Law of truth God gave unto his people by the hand of his prophet, who was faithful in his house.

9. God will not alter nor change his Law to everlasting for any other.

10. He watcheth and knoweth our secret thoughts: he beholdeth the end of a thing before it existeth.

11. He bestoweth lovingkindness upon a man according to his work; he giveth to the wicked evil according to his wickedness.

12. He will send our anointed at the end of days, to redeem them that wait for the end—his salvation.

13. In the abundance of his lovingkindness God will revive the dead. Blessed for evermore be his glorious name.

Lord of the universe, who reigned
Ere earth and heaven's fashioning,
When to create the world he deigned,
Then was his name proclaimed King.

And at the end of days shall he
The dreaded one, still reign alone,
Who was, who is, and still will be
Unchanged upon his glorious throne.

And he is one, his powers transcend,
Supreme, unfathomed, depth and height;
Without beginning, without end,
His are dominion, power, and might.

My God and my Redeemer he,
My Rock in sorrow's darkest day,
A help and refuge unto me,
My cup's full portion, when I pray.

My soul into his hand divine
Do I commend: I will not fear,
My body with it I resign,
I dread no evil: God is near.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל גְּטִילַת יְיָדִים:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר יָצַר
אֶת־הָאָדָם בְּחֶכְמָה וּבָרָא בּוֹ נְקָבִים וְנְקָבִים חֲלוּלִים
חֲלוּלִים. גָּלוּי וְיָדוּעַ לִפְנֵי כֹסֵא כְבוֹדְךָ שְׂאֵם יִפְתָּח
אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם אוֹ אֶפְשֶׁר לְהִתְקַנֵּם
וּלְעֲמוּד לִפְנֶיךָ: בְּרוּךְ אַתָּה יי. רוֹפֵא כָּל־בָּשָׂר
וּמַפְּלִיא לַעֲשׂוֹת:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה:

וְהַעֲרַבְנָא יי אֱלֹהֵינוּ אֶת דִּבְרֵי תוֹרָתְךָ בְּפִינוּ
וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל. וְנִהְיָה אֲנַחְנוּ וְצִאֲצָאֵינוּ
וְצִאֲצָאֵי עַמְּךָ בֵּית יִשְׂרָאֵל בְּלִנּוּ יוֹדְעֵי שְׂמֹךְ וְלוֹמְרֵי
תוֹרָתְךָ. בְּרוּךְ אַתָּה יי. הַמְּלַמֵּד תוֹרָה לַעֲמוֹ יִשְׂרָאֵל:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר־
בָּנוּ מִכָּל־הָעַמִּים וְנִתֵּן־לָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה
יי. נוֹתֵן הַתּוֹרָה:

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ: יָאֵר יי פָּנָיו אֵלֶיךָ וִיחַנֶּנּוּ:
יֵשָׂא יי פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שָׁלוֹם:

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us concerning the washing of the hands.

Blessed art thou, O Lord our God, King of the universe, who hast formed man in wisdom, and created in him many orifices and vessels. It is revealed and known before the throne of thy glory, that if one of these be opened, or one of those be closed, it would be impossible to exist and to stand before thee. Blessed art thou, O Lord, who healest all flesh and doest wondrously.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to occupy ourselves with the words of the Law.

Make pleasant, therefore, we beseech thee, O Lord our God, the words of thy Law in our mouth and in the mouth of thy people, the house of Israel, so that we with our offspring and the offspring of thy people, the house of Israel, may all know thy name and learn thy Law. Blessed art thou, O Lord, who teachest the Law to thy people Israel.

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all nations and given us thy Law. Blessed art thou, O Lord, who givest the Law.

The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

משנה פאה פ"א

אלו דברים שאין להם שעור. הפאה והבכורים
והראיון וגמילות חסדים ותלמוד תורה: אלו
דברים שאדם אוכל פרותיהם בעולם הזה והקרן
קיימת לו לעולם הבא. ואלו הן. כבוד אב ואם
וגמילות חסדים והשקמת בית המדרש שחרית
וערבית והכנסת אורחים ובקור חולים והכנסת
בקהל ולבית המדרש ועיון תפלה והקבאת שלום בין
אדם לחברו. ותלמוד תורה כנגד כלם:

אלהי. נשמה שנתת בי טהורה היא. אתה בראתה
אתה יצרתה אתה נפחתה בי. ואתה משמרה
בקרב. ואתה עתיד לטלה ממני ולהחזירה בי
לעתיד לבא: כל־זמן שהנשמה בקרבי מודה אני
לפניך יי אלהי ואלהי אבותי רבון כל־המעשים
אדון כל־הנשמות: ברוך אתה יי. המחזיר נשמות
לפגרים מתים:

ברוך אתה יי אלהינו מלך העולם. אשר נתן
לשכוי בינה להבחין בין יום ובין לילה:
ברוך אתה יי אלהינו מלך העולם. שלא עשני
נכרי:

ברוך אתה יי אלהינו מלך העולם. שלא עשני
עבד:

Mishnah. Peah, ch. i.

These are things which have no fixed measure (by enactment of the Law): the corners of the field, the first fruits, the offerings brought on appearing before the Lord at the three festivals, the practice of charity and the study of the Law.—These are the things, the fruits of which a man enjoys in this world, while the stock remains for him for the world to come: viz., honouring father and mother, the practice of charity, timely attendance at the house of study morning and evening, hospitality to wayfarers, visiting the sick, dowering the bride, attending the dead to the grave, devotion in prayer, and making peace between man and his fellow; but the study of the Torah leadeth to them all.

O my God, the soul which thou gavest me is pure; thou didst create it, thou didst form it, thou didst breathe it into me; thou preservest it within me; and thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto thee, O Lord my God and God of my fathers, Sovereign of all works, Lord of all souls! Blessed art thou, O Lord, who restorest souls unto the dead.

Blessed art thou, O Lord our God, King of the universe, who hast given to the cock intelligence to distinguish between day and night.

Blessed art thou, O Lord our God, King of the universe, who hast not made me a heathen.

Blessed art thou, O Lord our God, King of the universe, who hast not made me a slave.

Men say :—

ברוך אתה יי אלהינו מלך העולם. שלא
עשני אשה:

Women say :—

ברוך אתה יי אלהינו מלך העולם. שעשני
בְּרָצוֹנוֹ:

ברוך אתה יי אלהינו מלך העולם. פוקח
עורים:

ברוך אתה יי אלהינו מלך העולם. מלביש
עֲרֻמִּים:

ברוך אתה יי אלהינו מלך העולם. מתיר
אסורים:

ברוך אתה יי אלהינו מלך העולם. זוקף
כפופים:

ברוך אתה יי אלהינו מלך העולם. רוקע הארץ
על-המָיִם:

ברוך אתה יי אלהינו מלך העולם. שעשה-לי
כֶּל-צָרָכִי:

ברוך אתה יי אלהינו מלך העולם. אשר הבין
מִצַּעֲדֵי-גִבּוֹר:

ברוך אתה יי אלהינו מלך העולם. אוֹזֵר יִשְׂרָאֵל
בְּגִבּוֹרָה:

Men say :—

Blessed art thou, O Lord our God, King of the universe,
who hast not made me a woman.

Women say :—

Blessed art thou, O Lord our God, King of the universe,
who hast made me according to thy will.

Blessed art thou, O Lord our God, King of the universe,
who openest the eyes of the blind.

Blessed art thou, O Lord our God, King of the universe,
who clothest the naked.

Blessed art thou, O Lord our God, King of the universe,
who loosest them that are bound.

Blessed art thou, O Lord our God, King of the universe,
who raisest up them that are bowed down.

Blessed art thou, O Lord our God, King of the universe,
who spreadest forth the earth above the waters.

Blessed art thou, O Lord our God, King of the universe,
who hast supplied my every want.

Blessed art thou, O Lord our God, King of the universe,
who hast made firm the steps of man.

Blessed art thou, O Lord our God, King of the universe,
who girdest Israel with might.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. עוֹשֶׁה יִשְׂרָאֵל
בְּתַפְאָרָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַנוֹתֵן לַיֵּצֶף
כֶּתֶם:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמַּעֲבִיר
שָׁנָה מֵעֵינֵי וְתַנוּמָה מֵעַפְעָפִי. וַיְהִי רָצוֹן מִלְּפָנֶיךָ
יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׁתַּרְגִּילֵנוּ בְּתוֹרָתְךָ
וּדְבָקֵנוּ בְּמִצְוֹתֶיךָ. וְאַל תִּבְיָאֵנוּ לֹא לִידֵי חַטָּא וְלֹא
לִידֵי עֲבָרָה וְעוֹן וְלֹא לִידֵי נִסְיוֹן וְלֹא לִידֵי בִזְיוֹן.
וְאַל תִּשְׁלַט־בָּנוּ יָצָר הָרַע. וְהִרְחִיקֵנוּ מֵאֲדָם
רָע וּמִחֲבֵר רָע. וּדְבָקֵנוּ בַּיָּצָר הַטוֹב וּבְמַעֲשִׂים
טוֹבִים. וְכַף אֶת־יָצָרֵנוּ לְהַשְׁתַּעֲבֹד־לָךְ. וְתַנְנוּ הַיּוֹם
וּבְכָל־יּוֹם לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינֵי
כָל־רוֹאֵינוּ. וְתַגְמִלֵנוּ חֲסָדִים טוֹבִים: בְּרוּךְ אַתָּה
יי. גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל:

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתֵי.
שְׁתַּצִּילֵנִי הַיּוֹם וּבְכָל־יּוֹם מֵעַיִי פָּנִים וּמַעֲזוֹת פָּנִים.
מֵאֲדָם רָע וּמִחֲבֵר רָע וּמִשָּׂכֵן רָע וּמִפְּנֵעַ רָע וּמִשָּׁטָן
הַמִּשְׁחִית. מִדִּין קָשָׁה וּמִבְּעַל דִּין קָשָׁה בֵּין שֶׁהוּא
בֶּן־בְּרִית וּבֵין שְׂאֵינוּ בֶּן־בְּרִית:

לְעוֹלָם יְהֵא אָדָם יֵרָא שָׁמַיִם בִּסְתֵר וּבְגִלּוֹי. וּמוֹדָה עַל־
הָאֱמֶת וְדוֹבֵר אֱמֶת בְּלִבּוֹ וּלְשׁוֹנוֹ וַיֹּאמֶר.

Blessed art thou, O Lord our God, King of the universe, who crownest Israel with glory.

Blessed art thou, O Lord our God, King of the universe, who givest strength to the weary.

Blessed art thou, O Lord our God, King of the universe, who removest sleep from mine eyes and slumber from mine eyelids. And may it be thy will, O Lord our God and God of our fathers, to make us familiar with thy Law, and to make us adhere to thy commandments. O lead us not into sin, or transgression, iniquity, temptation, or shame: let not the evil inclination have sway over us; keep us far from a bad man and a bad companion: make us cling to the good inclination and to good works: subdue our inclination so that it may submit itself unto thee; and let us obtain this day, and every day, grace, favour, and mercy in thine eyes, and in the eyes of all who behold us; and bestow lovingkindnesses upon us. Blessed art thou, O Lord, who bestowest lovingkindnesses upon thy people Israel.

May it be thy will, O Lord my God and God of my fathers, to deliver me this day, and every day, from arrogant men and from arrogance, from a bad man, from a bad companion and from a bad neighbour, and from any mishap, or the adversary that destroyeth; from a hard judgment, and from a hard opponent, whether he be a son of the covenant or be not a son of the covenant.

At all times let a man fear God as well in private as in public, acknowledge the truth, and speak the truth in his heart; and let him rise early and say:

רבון כָּל-הָעוֹלָמִים. לֹא עַל-צְדָקוֹתֵינוּ אֲנַחְנוּ
מְפִילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל-רַחֲמֶיךָ הָרַבִּים.
מָה אֲנַחְנוּ מָה חַיֵּינוּ מָה חֲסִדֵּנוּ מָה-צְדָקְנוּ מָה-
יְשׁוּעָתֵנוּ מָה-כֹּחֵנוּ מָה-גְּבוּרָתֵנוּ. מָה-נֹאמַר לְפָנֶיךָ
יְיָ אֱלֹהֵינוּ וְאַלֵּהִי אֲבוֹתֵינוּ. הֲלֹא כָּל-הַגְּבוּרִים כְּאֵין
לְפָנֶיךָ וְאִנְשֵׁי הַשָּׁם כֹּלֵא הָיוּ וַחֲכָמִים כְּבָלִי מִדַּע
וְנְבוֹנִים כְּבָלִי הַשֶּׁפֶל. כִּי רַב מַעֲשֵׂיהֶם תָּהוּ וַיִּמְי
חַיֵּיהֶם הֶבֶל לְפָנֶיךָ. וּמוֹתֵר הָאָדָם מִן-הַבְּהֵמָה אֵין
כִּי הֶבֶל הֶבֶל:

אָבֵל אֲנַחְנוּ עִמָּךְ בְּנֵי בְרִיתְךָ. בְּנֵי אַבְרָהָם אַהֲבָךְ
שְׁשׁ־שִׁבְעָתָ לֹו בְּהַר הַמֹּרִיָּה. זָרַע יִצְחָק יַחֲידוֹ שְׁנַעֲקָד
עַל-גֵּב הַמִּזְבֵּחַ. עֲדַת יַעֲקֹב בְּנֵה בְכוּרָה שְׂמֵאֲהֻבָתְךָ
שְׂאֵהֻבָתָ אֹתוֹ וּמִשְׁמַחְתְּךָ שְׂשִׁמְחַת־בּוֹ קָרָאתָ אֶת-
שְׁמוֹ יִשְׂרָאֵל וַיִּשְׁרוֹן:

לְפִיכָךְ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לָךְ וּלְשַׁבְּחָךְ
וּלְפָאֲרָךְ וּלְבָרְךָ וּלְקַדְשׁ וּלְתַת-שִׁבְחַ וְהוֹדָתָ
לְשִׁמְךָ: אֲשֶׁרֵינוּ מִה-טוֹב חָלַקְנוּ וּמִה-נָּעִים גּוֹרְלָנוּ
וּמִה-יָפֶת יִרְשָׁתֵנוּ. אֲשֶׁרֵינוּ שְׂאֲנַחְנוּ מִשְׁכִּימִים
וּמַעֲרִיבִים עָרֵב וְבָקָר וְאוֹמְרִים פַּעַמִּים בְּכָל-יּוֹם.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד:

Sovereign of all worlds! Not because of our righteous acts do we lay our supplications before thee, but because of thine abundant mercies. What are we? What is our life? What is our piety? What is our righteousness? What our helpfulness? What our strength? What our might? What shall we say before thee, O Lord our God and God of our fathers? Are not all the mighty men as nought before thee, the men of renown as though they had not been, the wise as if without knowledge, and the men of understanding as if without discernment? For most of their works are void, and the days of their lives are vanity before thee, and the pre-eminence of man over the beast is nought, for all is vanity.

Nevertheless we are thy people, the children of thy covenant, the children of Abraham, thy friend, to whom thou didst swear on Mount Moriah; the seed of Isaac, his only son, who was bound upon the altar; the congregation of Jacob, thy first born son, whose name thou didst call Israel and Jeshurun by reason of the love wherewith thou didst love him, and the joy wherewith thou didst rejoice in him.

It is, therefore, our duty to thank, praise and glorify thee, to bless, to sanctify and to offer praise and thanksgiving unto thy name. Happy are we! how goodly is our portion, and how pleasant is our lot, and how beautiful our heritage! Happy are we who, early and late, morning and evening, twice every day, declare:—

Hear, O Israel: the Lord our God, the Lord is One. Blessed be His name, whose glorious kingdom is for ever and ever.

אתה הוא עד שלא נברא העולם. אתה הוא
משנברא העולם. אתה הוא בעולם הזה. ואתה הוא
לעולם הבא. קדש את שמך על מקדישי שמך וקדש
את שמך בעלמך. ובישועתך תרום ותגבה קרנו.
ברוך אתה יי. מקדש את שמך ברבים:

אתה הוא יי אלהינו בשמים ובארץ ובשמי
השמים העליונים. אמת אתה הוא ראשון ואתה הוא
אחרון ומבלעדיך אין אלהים. קבץ קניך מארבע
כנפות הארץ. יכירו וידעו כל באי עולם כי אתה
הוא האלהים לבדך לכול ממלכות הארץ. אתה
עשית את השמים ואת הארץ את הים ואת כל
אשר בהם. ומי בכל מעשה ידיך בעליונים או
בתחתונים שיאמר לך מה תעשה: אבינו שבשמים
עשה עמנו חסד בעבור שמך הגדול שנקרא עלינו.
וקים לנו יי אלהינו מה שכתוב. בעת ההיא אביא
אתכם ובעת קבצי אתכם. כי אתן אתכם לשם
ולתהלה בכל עמי הארץ בשובי את שבותיכם
לעיניכם אמר יי:

במדבר כ"ח, א-ח

ויברך יהוה אל משה לאמר: צו את בני
ישראל ואמרת אליהם את קרבני לחמי לאשי ריח

Thou wast the same before the world was created; thou hast been the same since the world hath been created; thou art the same in this world, and thou wilt be the same in the world to come. Sanctify thy name upon them that sanctify it, yea, sanctify thy name throughout thy world; and through thy salvation let our horn be exalted and raised on high. Blessed art thou, O Lord, who sanctifiest thy name before all men.

Thou art the Lord our God in heaven and on earth, and in the highest heaven of heavens. In truth thou art the first and thou art the last, and beside thee there is no God. O gather them that hope for thee from the four corners of the earth. Let all the inhabitants of the world perceive and know that thou art God, thou alone, over all the kingdoms of the earth. Thou hast made the heavens and the earth, the sea and all that is therein; and which among all the works of thy hands, whether among those above or among those beneath, can say unto thee, What doest thou? Our Father who art in heaven, deal kindly with us for the sake of thy great name by which we are called; and fulfil unto us, O Lord our God, that which is written, At that time will I bring you in, and at that time will I gather you; for I will make you a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes, saith the Lord.

Numbers xxviii. 1-8.

And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, My oblation, my food for my offerings made by fire of a sweet savour unto me, shall ye

נִיחָחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְמוֹעֲדוֹ: וְאָמַרְתָּ לָהֶם
 זֶה הָאִשָּׁה אֲשֶׁר תִּקְרְבוּ לִיהוָה בְּבָשִׁים בְּגִי-שָׁנָה
 תְּמִימִם שָׁנִים לַיּוֹם עַל־הַתְּמִיד: אֶת-הַכֶּבֶשׂ אַחֵר
 תַּעֲשֶׂה בַבֶּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֲרֵבִים:
 וְעֲשִׂירִית הָאֵיפָה סֵלֶת לְמִנְחָה בְּלוּלָה בְּשֶׁמֶן כֶּתִית
 רְבִיעֵת הַהֵינִן: עַל־תֵּת הַתְּמִיד הָעֹשֶׂה בַּהֵר סִינֵי לָרִיחַ
 נִיחָחֵה אִשָּׁה לִיהוָה: וְנִסְכּוֹ רְבִיעֵת הַהֵינִן לַכֶּבֶשׂ הָאַחֵר
 בַּקֹּדֶשׁ הַסֹּדֶד נִסְדָּ שֶׁכֶר לִיהוָה: וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי
 תַעֲשֶׂה בֵּין הָעֲרֵבִים בְּמִנְחַת הַבֶּקֶר וּבְנִסְכּוֹ תַעֲשֶׂה
 אִשָּׁה רִיחַ נִיחָחֵה לִיהוָה:

ויקרא א', י"א

וְשַׁחַט אֹתוֹ עַל יֶדֶךָ הַמִּזְבֵּחַ צֹפֶנָה לִפְנֵי יְהוָה
 וְזָרְקוּ בְּגִי אֲהֲרֹן הַכֹּהֲנִים אֶת-דָּמּוֹ עַל-הַמִּזְבֵּחַ
 סָבִיב:

On Sabbath the following is added:—

במדבר כ"ח, ט"י

וּבַיּוֹם הַשַּׁבָּת שְׁנֵי-כֶבֶשִׁים בְּגִי-שָׁנָה תְּמִימִם וְשְׁנֵי
 עֲשָׂרִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: עַל־תֵּת שַׁבַּת
 בְּשַׁבְּתוֹ עַל-עַל־תֵּת הַתְּמִיד וְנִסְכָּה:

On New Moon the following is added:—

במדבר כ"ח, י"א-ט"ז

וּבִרְאשֵׁי חֳדָשֵׁיכֶם תִּקְרְבוּ עַל־הַיְהוָה פָּרִים

observe to offer unto me in its due season. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; he-lambs of the first year without blemish, two day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; and the tenth part of an ephah of fine flour for a meal offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, an offering made by fire unto the Lord. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou pour out a drink offering of strong drink unto the Lord. And the other lamb shalt thou offer at even: as the meal offering of the morning, and as the drink offering thereof, thou shalt offer it, an offering made by fire, of a sweet savour unto the Lord.

Leviticus i. 11.

And he shall slay it on the side of the altar northward before the Lord: and Aaron's sons, the priests, shall sprinkle its blood upon the altar round about.

On Sabbath the following is added:—

Numbers xxviii. 9, 10.

And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every sabbath, beside the continual burnt offering and the drink offering thereof.

On New Moon the following is added:—

Numbers xxviii. 11–15.

And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks, and one ram,

בְּנֵי-בֶקֶר שְׁנַיִם וְאֵיל אֶחָד בְּבָשִׁים בְּנֵי-שָׁנָה שִׁבְעָה
 תְּמִימִם: וְשִׁלְשָׁה עֶשְׂרִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן
 לֶפָר הָאֶחָד וְשְׁנֵי עֶשְׂרִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן
 לְאֵיל הָאֶחָד: וְעֶשְׂרֵן עֶשְׂרֵן סֵלֶת מִנְחָה בְּלוּלָה
 בְּשֶׁמֶן לִבְבֹּשׁ הָאֶחָד עֲלֶה רֵיחַ נִיחֹחַ אֲשֶׁה לַיהוָה:
 וְנִסְבִּיהֶם חֲצִי הַחֵין יִהְיֶה לֶפָר וְשְׁלִישֶׁת הַחֵין לְאֵיל
 וּרְבִיעֶת הַחֵין לִבְבֹּשׁ יֵינן זֹאת עֲלֹת חֹדֶשׁ בְּחֹדְשׁוֹ
 לְחֹדְשֵׁי הַשָּׁנָה: וְשַׁעִיר עִזִּים אֶחָד לְחַטָּאת לַיהוָה
 עַל-עֲלֹת הַתָּמִיד יַעֲשֶׂה וְנִסְבוּ:

 משנה זבחים פ"ה

א אֵיזוֹהוּ מְקוֹמָן שֶׁל-זָבָחִים קֹדֶשִׁי קֹדָשִׁים שְׁחִיטָתָן בַּצֶּפֶן
 פָּר וְשַׁעִיר שֶׁל-יוֹם הַכִּפּוּרִים שְׁחִיטָתָן בַּצֶּפֶן וְקָבוּל דָּמָן בְּכָלִי
 שְׂרֵת בַּצֶּפֶן וְדָמָן טֵעוֹן הִנָּה עַל-בֵּין הַבָּדִים וְעַל הַפְּרָכָת
 וְעַל-מִזְבַּח חֲזָקָה מִתְּנָה אַחַת מִהֶן מַעֲכָבֶת שְׁנֵי הַדָּם הִנָּה
 שׁוֹפֵף עַל יָסוֹד מַעֲרָבִי שְׁלֹמֹנֶבֶת הַחִיצוֹן אִם-לֹא נָתַן לֹא
 עָכָב:

ב פָּרִים הַנֶּשְׁרָפִים וְשַׁעִירִים הַנֶּשְׁרָפִים שְׁחִיטָתָן בַּצֶּפֶן
 וְקָבוּל דָּמָן בְּכָלִי שְׂרֵת בַּצֶּפֶן וְדָמָן טֵעוֹן הִנָּה עַל-הַפְּרָכָת
 וְעַל-מִזְבַּח חֲזָקָה מִתְּנָה אַחַת מִהֶן מַעֲכָבֶת שְׁנֵי הַדָּם הִנָּה
 שׁוֹפֵף עַל יָסוֹד מַעֲרָבִי שְׁלֹמֹנֶבֶת הַחִיצוֹן אִם-לֹא נָתַן לֹא
 עָכָב אֵלּוּ וְאֵלּוּ נֶשְׂרָפִין בְּבֵית הַדָּשָׁן:

seven he-lambs of the first year without blemish; and three tenth parts of an ephah of fine flour for a meal offering, mingled with oil, for each bullock; and two tenth parts of fine flour for a meal offering mingled with oil, for the one ram; and a several tenth part of fine flour mingled with oil for a meal offering unto every lamb; for a burnt offering of a sweet savour, an offering made by fire unto the Lord. And their drink offerings shall be half an hin of wine for a bullock, and the third part of an hin for the ram, and the fourth part of an hin for a lamb: this is the burnt offering of every month throughout the months of the year. And one he-goat for a sin offering unto the Lord; it shall be offered beside the continual burnt offering, and the drink offering thereof.

Mishnah, Zebachim, ch. v.

1. Which are the places where the sacrifices were offered?—Those that were most holy were slain on the north side of the altar: the bull and the he-goat of the Day of Atonement were slain on the north side; their blood was received in a vessel of ministry on the north side, and had to be sprinkled between the staves of the ark, and towards the veil, and upon the golden altar: one of these sprinklings omitted rendered the whole ceremony invalid. The remaining blood the priest poured out at the western base of the outer altar; if, however, he did not do so, the omission did not render the ceremony invalid.

2. The bulls and he-goats which were to be wholly burnt were slain on the north side; their blood was received in a vessel of ministry on the north side, and had to be sprinkled towards the veil and upon the golden altar: one of these sprinklings omitted rendered the whole ceremony invalid. The remaining blood the priest poured out at the western base of the outer altar; if, however, he failed to do so, it did not render the ceremony invalid: both these and the preceding offerings were burnt in the repository of ashes.

ג חטאת הצבור והיחיד אלו הן חטאת הצבור שעירי ראשי קדשים ושל-מועדות שחיתתן בצפון וקבול דמן בכלי שרת בצפון ודמן טעון ארבע מתנות על ארבע קרנות: פיצד. עלה בכבש ופנה לסובב ובא-לו לקרן דרומית מזרחית. מזרחית צפופית. צפופית מערבית. מערבית דרומית. שגרי הדם היה שפך על יסוד דרומי. ונאכלין לפנים מן-הקלעים לזכרי כהנה בכל-מאכל ליום ולילה עד-תצות:

ד העולה קדש קדשים שחיתתה בצפון וקבול דמה בכלי שרת בצפון ודמה טעון שתי מתנות שהן ארבע וטעונה הפשט ונתוח וכליל לאשים:

ה ובחי שלמי צבור ונאשמות. אלו הן אשמות אשם גולות אשם מעילות אשם שפחה חרופה אשם נזיר אשם מצורע אשם תלוי. שחיתתן בצפון וקבול דמן בכלי שרת בצפון ודמן טעון שתי מתנות שהן ארבע. ונאכלין לפנים מן הקלעים לזכרי כהנה בכל-מאכל ליום ולילה עד תצות:

ו התודה ואיל נזיר קדשים קלים שחיתתן בכל-מקום בעזרה ודמן טעון שתי מתנות שהן ארבע. ונאכלין בכל העיר לכל אדם בכל-מאכל ליום ולילה עד תצות: המזרם מהם פיוצא בהם אלא שהמזרם נאכל לפנהנים לנשיהם ולבניהם ולעבדיהם:

ז שלמים קדשים קלים שחיתתן בכל-מקום בעזרה ודמן טעון שתי מתנות שהן ארבע ונאכלין בכל-העיר לכל-אדם

3. The sin offerings of the congregation and of the individual.—These are the sin offerings of the congregation: the he-goats offered on the new moon and on the festivals. They were slain on the north side; their blood was received in a vessel of ministry on the north side, and of this blood four sprinklings had to be made, one upon each of the four corners of the altar. How was this done? The priest went up the ascent, passed on to the middle terrace that surrounded the altar, and came successively to the south-east, the north-east, the north-west and the south-west corners. The remaining blood he poured out at the southern base of the altar. These sacrifices might be eaten, dressed after any manner, by the males of the priesthood, within the hangings of the court, the same day and evening until midnight.

4. The burnt offering belonged to the class of the most holy. It was slain on the north side; its blood was received in a vessel of ministry on the north side; and of its blood two sprinklings had to be made (at opposite angles of the altar) so as to constitute four (a portion of the blood thus reaching each of the four sides of the altar). This offering had also to be flayed, dismembered and totally consumed by fire.

5. The peace offering of the congregation and the trespass offerings.—These are the trespass offerings: the trespass offerings for robbery, for profane appropriation of sanctified objects, for carnally knowing a handmaid already promised in marriage; the trespass offering of a Nazirite who has become defiled by a dead body; the trespass offering of a leper at his cleansing; the trespass offering of one who is in doubt whether he has committed an act that has to be atoned for by a sin offering. All these were slain on the north side; their blood was received in a vessel of ministry on the north side; and of their blood two sprinklings had to be made at the altar in such a manner as to constitute four. These sacrifices might be eaten, dressed after any manner, by the males of the priesthood, within the hangings of the court, the same day and evening until midnight.

6. The thank offering and the ram of the Nazirite were holy in a minor degree. They might be slain in any part of the court; of their blood two sprinklings had to be made at the altar in such a manner as to constitute four; and they might be eaten, dressed after any manner, by any person, in any part of the city, the same day and until midnight. To the portions thereof belonging to the priests the same rule applied as to the rest, except that the former might be eaten only by the priests, their wives, their children and their slaves.

7. The peace offerings were also holy in a minor degree. They might be slain in any part of the court; of their blood two sprinklings had to be made at the altar in such a manner as to constitute four, and they might be eaten, dressed after any manner, by any person in

בְּכָל-מֵאֵכָל לְשָׁנֵי יָמִים וְלַיְלָה אֶחָד: הַמּוֹרָם מֵהֶם כִּיּוֹצֵא
בָּהֶם אֵלֶּא שֶׁהַמּוֹרָם נֹאכֵל לַכֹּהֲנִים לְנִשְׁיָהֶם וּלְבָנֵיהֶם
וּלְעַבְדֵיהֶם:

ח הַבְּכוֹר וְהַמַּעֲשֵׂר וְהַפֶּסַח קִדְשִׁים קָלִים שְׁחִיטָתָן בְּכָל-
מְקוֹם בַּעֲזָרָה וְדָמָן טָעוֹן מִתְּנֶה אֶחָת. וּבִלְבָד שְׂיִתֵּן כְּגִנֹּד
הִסּוֹד: שְׁנֵה בְּאֵכִילָתָן הַבְּכוֹר נֹאכֵל לַכֹּהֲנִים וְהַמַּעֲשֵׂר לְכָל-
אָדָם וְנֹאכְלִין בְּכָל-הָעִיר בְּכָל-מֵאֵכָל לְשָׁנֵי יָמִים וְלַיְלָה אֶחָד.
הַפֶּסַח אֵינוֹ נֹאכֵל אֵלֶּא בַּלַּיְלָה וְאֵינוֹ נֹאכֵל אֵלֶּא עַד-תְּחֻצֹת
וְאֵינוֹ נֹאכֵל אֵלֶּא לְמִנּוּיָו וְאֵינוֹ נֹאכֵל אֵלֶּא צָלִי:

ברייאתא דרבי ישמעאל

רַבִּי יִשְׁמַעְאֵל אוֹמֵר. בְּשֵׁלֶשׁ עָשָׂרָה מִדּוֹת הַתּוֹרָה נִדְרָשֶׁת:

- 1 מְקַל וְחֹמֶר:
- 2 וּמַגְבִּירָה שְׁנֵה:
- 3 מַבְנִין אָב מִכְּתוּב אֶחָד וּמַבְנִין אָב מִשְׁנֵי כְּתוּבִים:
- 4 מְקַלֵּל וּפָרֵט:
- 5 וּמַפְרֵט וְכָלֵל:
- 6 כָּלֵל וּפָרֵט וְכָלֵל אִי אִתָּה דָן אֵלֶּא כַּעֲיֵן הַפָּרֵט:
- 7 מְקַלֵּל שֶׁהוּא צָרִיף לַפָּרֵט וּמַפְרֵט שֶׁהוּא צָרִיף לְכָלֵל:
- 8 כָּל-דָּבָר שֶׁהִיא בְּכָלֵל וְיָצָא מִן-הַכָּלֵל לִלְמַד לֹא לִלְמַד
עַל-עַצְמוֹ יָצָא אֵלֶּא לִלְמַד עַל-הַכָּלֵל כֻּלּוֹ יָצָא:
- 9 כָּל-דָּבָר שֶׁהִיא בְּכָלֵל וְיָצָא לְטָעוֹן טָעַן אֶחָד שֶׁהוּא
כַּעֲיֵנוֹ יָצָא לְהַקְלִל וְלֹא לְהַחֲמִיר:

any part of the city, during two days and one night. To the portions thereof belonging to the priests the same rule applied as to the rest, except that the former might only be eaten by the priests, their wives, their children and their slaves.

8. The first-born, the tithe of cattle and the paschal lamb were likewise holy in a minor degree. They might be slain in any part of the court; only one sprinkling of their blood had to be made; this, however, had to be done towards the base of the altar. In respect to their consumption the following differences prevailed: the first-born might be eaten only by the priests, while the tithe might be eaten by any person: both might be eaten, dressed after any manner, in any part of the city, during two days and one night. The paschal lamb might be eaten only the same evening until midnight: it might be partaken of by none but the previously appointed number of persons, and it might be eaten only roasted.

Boraitha d'R. Ishmael.

Rabbi Ishmael says: There are thirteen exegetical principles by which the Law is expounded:—1. The inference from minor to major. 2. The inference from a similarity of phrases. 3. A general law may be derived by induction from different cases which, occurring in the same or in different verses, have yet some feature in common. 4. A general proposition followed by the enumeration of particulars already comprehended in the general proposition (in which case the scope of the proposition is limited by the things specified). 5. An enumeration of particulars followed by a general proposition in which they are also comprehended (in which case the scope of the proposition extends also to the things not specified). 6. Two general propositions, separated from each other by an enumeration of particulars, include only such things as are similar to those specified. 7. An inference drawn from a general proposition complemented by a particular term, and an inference drawn from a particular term complemented by a general proposition. 8. If anything is included in a general proposition and is then made the subject of a special statement, that which is predicated of it is not to be understood as limited to itself alone, but is to be applied to the whole of the general proposition. 9. If anything is included in a general proposition, and is then singled out in order to be made the subject of a special statement, similar to the general proposition, this particularization is intended, so far as its subject is concerned, to lessen and not to add to its

10 כָּל-דָּבָר שֶׁהִיא בְּכָל ל וְצָא לְטַעַן טַעַן אַחֵר שֶׁלֹּא כַּעֲנִינוּ
יָצָא לְהַקֵּל וּלְהַחֲמִיר :

11 כָּל-דָּבָר שֶׁהִיא בְּכָל ל וְצָא לְדוֹן בְּדָבָר הַחֲדָשׁ אִי אַתָּה
יָכוֹל לְהַחֲזִירוֹ לְכָל ל עַד שֶׁיַּחֲזִירוּ הַכְּתוּב לְכָל ל
בְּפֶרוֹשׁ :

12 דָּבָר הַלְּמַד מֵעֲנִינוֹ. וְדָבָר הַלְּמַד מִסּוּפוֹ :

13 וְכֵן שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת-זֶה עַד שֶׁיָּבֹאוּ
הַכְּתוּב הַשְּׁלִישִׁי וְיַכְרִיעַ בֵּינֵיהֶם :

יְהִי רָצוֹן לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וּמִן חֲלָקֵנוּ בְּתוֹרָתָךְ : וְשֵׁם נְעֻבְדְּךָ
בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת :

In some Congregations קדיש דרבנן is recited here.

קדיש דרבנן

Reader. יִתְגַּדֵּל וְיִתְקַדָּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי-בְרָא
בְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דִי-כָּל-בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן קָרִיב.
וְאִמְרוּ אָמֵן :

Cong. and Reader. יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם

וּלְעָלְמֵי עָלְמַיָּא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשָּׂא

restrictions. 10. If anything is included in a general proposition, and is then singled out in order to be made the subject of a special statement, not similar to the general proposition, this particularization is intended in some respects to lessen and in others to add to its restrictions. 11. If anything is included in a general proposition, and is then made the subject of a fresh statement (not in harmony with the former), the terms of the general proposition will not apply to it, unless the Scripture distinctly indicates that they shall apply. 12. The meaning of a passage may be deduced from its context, or from some subsequent passage. 13. Similarly, when two passages are in contradiction to each other, the explanation can be determined only when a third text is found, capable of harmonizing the two.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years.

In some Congregations, the Kaddish D'Rabbanan is recited here.

KADDISH D'RABBANAN *

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised, and glorified, exalted, extolled and

* *Kaddish to be said by the Reader or Mourner after reading Lessons from the Works of the Rabbis.*

וַיִּתְהַדֵּר וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמָהּ דִּי-קִדְשָׁא. בְּרִיךְ
הוּא. לְעֵלָא * מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא
וְנַחֲמָתָא דִּי-אַמִּירָן בְּעֵלְמָא. וְאָמְרוּ אַמֵּן:

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל-
תַּלְמִידֵי תַלְמִידֵיהוֹן וְעַל כָּל-מֶן דִּי עֲסָקִין בְּאוֹרֵיתָא
דִּי בְּאַתְרָא הָדָן וְדִי בְּכָל-אַתְרָא וְאַתְרָא יְהֵא לְהוֹן
וּלְכוּן שְׁלָמָא רַבָּא חֲנָא וְחֶסְדָּא וְרַחֲמִין וְחַיִּין אֲרִיכִין
וּמְזוּנָא וְרוּיְחָא וּפְרָקְנָא מִן-יְקָרָם אַבוּהוֹן דִּי בְּשִׁמְיָא.
וְאָמְרוּ אַמֵּן:

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ מִעַתָּה וְעַד עוֹלָם:

Reader. יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמִיָּא וְחַיִּים טוֹבִים
עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אַמֵּן:

Cong. עֲזָרֵי מַעַם יְיָ עֲשֵׂה שְׁמִים וְאַרְצֵי:

Reader. עֲשֵׂה שְׁלוֹם בְּמִרוּמֵי הוּא בְּרַחֲמֵי יַעֲשֵׂה
שְׁלוֹם עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אַמֵּן:

In many Congregations, the following Psalm is said before

בְּרוּךְ שְׁאֲמַר

תְּהִלִּים ל'

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד: אֲרוּמְמֶךָ
יְהוָה כִּי דָלִיתָנִי וְלֹא-שָׁמַחְתָּ אִיבִי לִי: יְהוָה

* *During the say, עֲשֵׂרְת יְמֵי תְּשׁוּבָה*

honoured, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Unto Israel, and unto the Rabbis, and unto their disciples, and unto all the disciples of their disciples, and unto all who engage in the study of the Law, in this or in any other place, unto them and unto you be abundant peace, grace, loving-kindness, mercy, long life, ample sustenance and salvation from the Father who is in heaven, and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Reader.—May there be abundant peace from heaven, and a happy life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Reader.—He who maketh peace in his high places, may he in his mercy make peace for us and for all Israel; and say ye, Amen.

*In many Congregations, the following Psalm is said before
"Blessed be he", etc.*

Psalm xxx.

A Psalm; a Song at the Dedication of the House; a Psalm of David.

I will extol thee, O Lord; for thou hast raised me up, and hast not made my foes to rejoice over me. O Lord, my God, I

אֱלֹהֵי שְׁנֵעָתִי אֵלֶיךָ וַתִּרְפְּאֵנִי: יְהוָה הִעֲלִיתָ
 מִן-שָׂאוֹל נַפְשִׁי חַיִּיתִנִּי מִיָּרֵד־יְבוֹר: זָמְרוּ
 לַיהוָה חֲסִידָיו וְהוֹדוּ לְזָכָר קִדְשׁוֹ: כִּי רָגַע
 בְּאֶפֶס חַיִּים בְּרִצּוֹנִי בְּעָרֵב יָלִין כִּכִּי וְלִבִּקֶּר רָנָה:
 וְאַנִּי אֶמְרָתִי בְּשִׁלּוֹי בַּל-אֲמוּט לְעוֹלָם: יְהוָה
 בְּרִצּוֹנְךָ הִעֲמִדְתָּה לְהַרְרִי עַז הַסִּתְרָת פְּנֶיךָ הִיטִיתִי
 נִבְהֵל: אֵלֶיךָ יְהוָה אֶקְרָא וְאֶל-אֲדֹנִי אֶתְחַנֵּן:
 מִהַ-בִּצָּע בְּדָמִי בִּרְדֹתִי אֶל שְׁחַת חַיּוֹדֶךָ עָפָר
 חֲנִיד אֶמְתָּךְ: שְׁמַע-יְהוָה וְחַנּוּנִי יְהוָה הִנֵּה עֹזֶר
 לִי: הַפְּכֶת מִסִּפְדִּי לְמַחֹל לִי פִתְחֶת שְׁקִי
 וַתֹּאזְרֵנִי שְׁמִיחָה: לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יוֹם
 יְהוָה אֱלֹהֵי לְעוֹלָם אוֹדֶךָ:

p. 80. קדוש יתום

The following prayer is said standing :—

בָּרוּךְ שְׂאֵמַר וְהִיא הָעוֹלָם. בָּרוּךְ הוּא. בָּרוּךְ
 עוֹשֶׂה בְּרָאשִׁית. בָּרוּךְ אוֹמֵר וְעוֹשֶׂה. בָּרוּךְ גּוֹזֵר
 וּמְקַיֵּם. בָּרוּךְ מְרַחֵם עַל הָאָרֶץ. בָּרוּךְ מְרַחֵם עַל
 הַבְּרִיּוֹת. בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו. בָּרוּךְ חַי
 לְעַד וְקַיִם לְנֶעְצַח. בָּרוּךְ פּוֹדֶה וּמַצִּיל בָּרוּךְ שְׂמוֹ.
 בָּרוּךְ אֲתָה יְיָ אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם. הָאֵל הָאֵב
 הַרְחֵמֵן הַמְהַלֵּל בְּפִי עַמּוֹ. מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן

cried unto thee, and thou didst heal me. O Lord, thou broughtest up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. Sing praise unto the Lord, O ye his loving ones, and give thanks to his holy name. For his anger is but for a moment; his favour is for a lifetime: weeping may tarry for the night, but joy cometh in the morning. As for me, I said in my prosperity, I shall never be moved. Thou, Lord, of thy favour hadst made my mountain to stand strong: thou didst hide thy face; I was confounded. I cried unto thee, O Lord; and unto the Lord I made supplication: What profit is there in my blood if I go down to the pit? Can the dust give thanks to thee? Can it declare thy truth? Hear, O Lord, and be gracious unto me; Lord, be thou my helper. Thou hast turned for me my mourning into dancing; thou hast loosed my sackcloth, and girded me with gladness: to the end that my glory may sing praise to thee, and not be silent: O Lord my God, I will give thanks unto thee for ever.

The Mourner's Kaddish, p. 80.

The following prayer is said standing:—

Blessed be he who spake, and the world existed: blessed be he: blessed be he who was the maker of the world in the beginning: blessed be he who speaketh and doeth: blessed be he who decreeth and performeth: blessed be he who hath mercy upon the earth: blessed be he who hath mercy upon his creatures: blessed be he who payeth a good reward to them that fear him: blessed be he who liveth for ever, and endureth to eternity: blessed be he who redeemeth and delivereth: blessed be his name.—Blessed art thou, O Lord our God, King of the universe, O God and merciful Father, praised by the mouth of thy people, lauded and glorified by the tongue of thy loving

חֲסִידָיו וְעַבְדָּיו. וּבְשִׁירֵי דָוִד עַבְדְּךָ נִהְלַלְךָ יי
 אֱלֹהֵינוּ. בְּשִׁבְחוֹת וּבְזִמְרוֹת נִגְדְּלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ
 וְנִזְכִּיר שְׁמְךָ וְנִמְלִיכְךָ מִלְכֵנוּ אֱלֹהֵינוּ יְחִיד חַי
 הָעוֹלָמִים. מְלֶכֶךְ מְשֻׁבָּח וּמְפָאָר עַד-עַד שְׁמוֹ הַגָּדוֹל.
 בָּרוּךְ אַתָּה יי. מְלֶכֶךְ מְהֻלָּל בַּתְּשֻׁבּוֹת:

דברי הימים א' טז ח-לו

הוֹדוּ לַיי קְרָאוּ בְּשִׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילָתוֹ:
 שִׁירוּ לוֹ זִמְרוּ-לוֹ שִׁיחוּ בְּכָל-נִפְלְאוֹתָיו: הִתְהַלְלוּ
 בְּשֵׁם קִדְשׁוֹ יִשְׁמַח לֵב מְבַקְשֵׁי יי: דִּרְשׁוּ יי וַעֲזֹ
 בִקְשׁוּ פָנָיו תָּמִיד: זָכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה מִפְתּוֹ
 וּמִשְׁפָּטֵי-פִיהוּ: זָרַע יִשְׂרָאֵל עַבְדּוֹ בְּנֵי-יַעֲקֹב
 בְּחִירָיו: הוּא יי אֱלֹהֵינוּ בְּכָל-הָאָרֶץ מִשְׁפָּטָיו:
 זָכְרוּ לְעוֹלָם בְּרִיתוֹ דָּבָר צִוָּה לְאַלְפֵי דָוִד: אֲשֶׁר
 בָּרַת אֶת-אַבְרָהָם וּשְׁבוּעָתוֹ לְיִצְחָק: וַיַּעֲמִידָהּ
 לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם: לֵאמֹר לְךָ
 אֶתֵּן אֶרֶץ-כְּנָעַן חֲכָל נַחֲלָתְכֶם: בַּהֲיוֹתְכֶם מְתֵי
 מִסְפָּר כְּמַעַט וְגָרִים בָּהּ: וַיִּתְּהִלְכוּ מִגּוֹי אֶל-גּוֹי
 וּמִמַּמְלָכָה אֶל-עַם אַחֵר: לֹא-הֵנִיחַ לְאִישׁ לַעֲשֹׂקֶם
 וַיּוֹכַח עֲלֵיהֶם מְלָכִים: אֶל-תִּגְּעוּ בְּמִשְׁחֵי וּבְנִבְיָאֵי
 אֶל-תִּקְרְעוּ: שִׁירוּ לַיי כָּל-הָאָרֶץ בְּשָׁרוֹ מִיּוֹם-אֶל-
 יוֹם יִשׁוּעָתוֹ: סִפְרוּ בַגּוֹיִם אֶת-כְּבוֹדוֹ בְּכָל-הָעַמִּים

ones and thy servants. We also will praise thee, O Lord our God, with the songs of David thy servant; with praises and psalms we will magnify, laud and glorify thee, and we will make mention of thy name, and proclaim thee our King, O our God, thou the only one, the life of all worlds. O King, praised and glorified be thy great name for ever and ever. Blessed art thou, O Lord, a King extolled with praises.

1 Chronicles xvi. 8-36.

O give thanks unto the Lord, call upon his name; make known his doings among the peoples. Sing unto him, sing praises unto him; tell ye of all his marvellous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Search ye for the Lord and his strength; seek ye his face evermore. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; O ye seed of Israel, his servant, ye children of Jacob, his chosen ones. He is the Lord our God: his judgments are in all the earth. Remember his covenant for ever, the word which he commanded to a thousand generations; (the covenant) which he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, as the lot of your inheritance: when ye were but a few men in number: yea, few, and sojourners in it; and they went about from nation to nation, and from one kingdom to another people. He suffered no man to oppress them; yea, he rebuked kings for their sakes; (saying), Touch not mine anointed ones, and do my prophets no harm. Sing unto the Lord, all the earth; proclaim his salvation from day to day. Recount his glory among the nations, his marvels among all the peoples. For great is the

נפלאותיו: כי גדול יי ומהלל מאד ונורא הוא על-
 כל-אלהים: כי כל-אלהי העמים אלילים ויי
 שמים עשה: חוד והדר לפניו עז וחדוה במקמו:
 הבו ליי משפחות עמים הבו ליי כבוד ועז: הבו
 ליי כבוד שמו שאו מנחה ובאו לפניו השתחוו ליי
 בהדרת-קדש: חילו מלפניו כל-הארץ אף-תבון
 תבל בל-תמוט: ישמחו השמים ותגל הארץ
 ויאמרו בגוים יי מלך: ירעם הים ומלאו יעלין
 השדה וכל-אשר-בו: אז ירגנו עצי היער מלפני
 יי כי-בא לשפוט את-הארץ: הודו ליי כי טוב כי
 לעולם חסדו: ואמרו הושיענו אלהי ישענו וקבצנו
 והצילנו מן-הגוים להודות לשם קדשך להשתבח
 בתהלתך: ברוך יי אלהי ישראל מן-העולם ועד-
 העולם ויאמרו כל-העם אמן והלל ליי:

רוממו יי אלהינו והשתחוו להם כגליו קדוש
 הוא: רוממו יי אלהינו והשתחוו להם קדשו כי
 קדוש יי אלהינו: והוא רחום יכפר עון ולא ישחית
 והרבה להשיב אפו ולא יעיר כל-חמתו: אתה יי
 לא-תכלא רחמיק ממני חסדיך ואמתך תמיד
 יצרוני: זכר רחמיק יי וחסדיך כי מעולם הקמה:
 תנו עז לאלהים על-ישראל גאותו ועזו בשחקים:

Lord, and exceedingly to be praised: he is to be feared above all gods. For all the gods of the peoples are things of nought: but the Lord made the heavens. Grandeur and majesty are before him: strength and gladness are in his place. Give unto the Lord, ye families of the peoples, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: take an offering, and come before him: worship the Lord in the beauty of holiness. Tremble before him, all the earth: the world also is set firm, that it cannot be moved. Let the heavens rejoice, and let the earth be glad; and let them say among the nations, The Lord reigneth. Let the sea roar, and the fulness thereof; let the plain exult, and all that is therein. Then shall the trees of the forest exult before the Lord, for he cometh to judge the earth. O give thanks unto the Lord; for he is good: for his lovingkindness endureth for ever. And say ye, Save us, O God of our salvation, and gather us and deliver us from the nations, to give thanks unto thy holy name, and to triumph in thy praise. Blessed be the Lord, the God of Israel, from everlasting even to everlasting. And all the people said, Amen, and praised the Lord.

Exalt ye the Lord our God, and worship at his footstool: holy is he. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy. And he, being merciful, forgiveth iniquity, and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me. Remember, O Lord, thy tender mercies and thy lovingkindness; for they have been ever of old. Ascribe ye strength unto God: his majesty is over Israel, and his strength is in the skies.

נִזְרָא אֱלֹהִים מִמֶּקְדָּשֶׁיךָ אֵל יִשְׂרָאֵל הוּא נֹתֵן עֹז
 וְתַעֲצֻמוֹת לָעָם בְּרוּךְ אֱלֹהִים: אֵל-נִקְמוֹת יי אֵל
 נִקְמוֹת הוֹפִיעַ: הַנִּשְׂא שֹׁפֵט הָאָרֶץ הָשֵׁב גָּמוּל עַל-
 גֹּאֲוִים: לִי הִישׁוּעָה עַל-עֲמֻךְ בְּרִכְתֶּךָ סֶלָה: יי
 צָבָאוֹת עֲמֻנוּ מִשֹּׁנֵי-לִנּוּ אֱלֹהֵי יַעֲקֹב סֶלָה: יי
 צָבָאוֹת אֲשֶׁר־אָדָם בִּטָּח בְּךָ: יי הוֹשִׁיעָה הַמֶּלֶךְ
 יַעֲנֵנוּ בְיוֹם-קִרְאָנוּ: הוֹשִׁיעָה אֶת-עַמֶּךָ וּבְרֹךְ אֶת-
 נִחְלָתְךָ וְרַעַם וְנִשְׂאֵם עַד-הָעוֹלָם: נַפְשֵׁנוּ חִבֵּתָה לִי
 עֲזָרְנוּ וּמִגִּנְנוּ הוּא: כִּי-בּוֹ יִשְׁמַח לִבֵּנוּ כִּי בְשֵׁם קִדְשׁוֹ
 בִּטְחָנוּ: יְהִי-חֲסִדְךָ יי עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ:
 הִרְאֵנוּ יי חֲסִדְךָ וַיִּשְׁעֶךָ תִּתֵּן-לָנוּ: קוֹמָה עֲזָרְתָה
 לָנוּ וּפָדָנוּ לְמַעַן חֲסִדְךָ: אֲנֹכִי יי אֱלֹהֶיךָ הַמַּעֲלֶה
 מֵאֶרֶץ מִצְרַיִם הִרְחַב-פִּיךָ וְאִמְלֵאָהּ: אֲשֶׁר־הָעָם
 שִׁכְבָּה לוֹ אֲשֶׁר־הָעָם שִׁי אֱלֹהָיו: וְאֲנִי בַחֲסִדְךָ
 בִּטְחָתִי יָגַל לִבִּי בִישׁוּעָתְךָ אֲשִׁירָה לִי כִּי גָמַל עָלַי:

*The following Psalm is omitted on Sabbaths, Holydays, the day before
Passover, the Intermediate days of Passover, and on the day before
the Day of Atonement.*

תהלים ק'

מִזְמוֹר לְתוֹדָה הִרְיעוּ לִי כָל-הָאָרֶץ: עֲבְדוּ
 אֶת-יי בְּשִׂמְחָה בָּאוּ לִפְנֵי בְרִנָּה: דַּעוּ כִּי יי הוּא
 אֱלֹהִים הוּא עֲשָׂנוּ וְלֹא (וְלוֹ ק') אֲנַחְנוּ עִמּוֹ וְצֵאן

O God, thou art to be feared out of thy holy places: the God of Israel, he giveth strength and power unto his people. Blessed be God. O God of retribution, Lord, O God of retribution, shine forth. Lift up thyself, thou judge of the earth; render to the proud their desert. Salvation belongeth unto the Lord: thy blessing be upon thy people. (Selah.) The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man that trusteth in thee. Save, Lord: may the King answer us on the day when we call. Save thy people, and bless thine inheritance: feed them, and tend them for ever. Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy lovingkindness, O Lord, be upon us, according as we have hoped for thee. Show us thy lovingkindness, O Lord, and grant us thy salvation. Rise up for our help, and set us free for thy lovingkindness' sake. I am the Lord thy God, who brought thee up out of the land of Egypt: open wide thy mouth, and I will fill it. Happy is the people, that is in such a case: happy is the people, whose God is the Lord. And as for me, I have trusted in thy lovingkindness; my heart shall be glad in thy salvation: I will sing unto the Lord, because he hath dealt bountifully with me.

The following Psalm is omitted on Sabbaths, Holydays, the day before Passover, the Intermediate days of Passover, and on the day before the Day of Atonement.

Psalm c. A Psalm of Thanksgiving.

Shout for joy unto the Lord, all ye lands. Serve the Lord with joy: come before him with exulting. Know ye that the Lord he is God: he hath made us, and we are his, his people and the sheep of his pasture. Enter into his gates with thanks-

מִרְעִיתוֹ: בָּאוּ שְׁעָרָיו בְּתוֹדָה חֲצֹרְתָיו בְּתַהֲלָה הוֹדוּ
לוֹ בָּרְכוּ שְׁמוֹ: כִּי־טוֹב יְיָ לְעוֹלָם חֲסִדוֹ וְעֶדְדוֹ
נָדָר אֱמוּנָתוֹ:

On Weekdays continue כבוד יְהוָה, page 29.

*On Sabbaths and Holydays, and on רבא, the following Psalms
are said:—*

יִיט לְמַנְצָח מִזְמוֹר לְדָוִד: הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־
אֱלֹהִים וּמַעֲשֵׂה יְדָיו מְגִיד הַרְקִיעַ: יוֹם לְיוֹם גִּבֵּיעַ אָמַר
וּלְלַיְלָה לְלַיְלָה יַחְוֶה־דָּעַת: אֵין אָמַר וְאֵין דְּבָרִים
בְּלִי נִשְׁמָע קוֹלָם: בְּכָל־הָאָרֶץ יֵצֵא קוֹם וּבִקְצֵה
תֵּבֵל מְלִיכָהּם לִשְׁמֹשׁ שָׁם אֲהֶל בָּהֶם: וְהוּא בְּחֻתָּן
יֵצֵא מִחֻפְתּוֹ יִשֵּׁשׁ בְּגָבוֹר לְרוּץ אֶרֶץ: מִקְצֵה
הַשָּׁמַיִם מוֹצֵאוֹ וְתִקְוָתוֹ עַל־קְצוֹתָם וְאֵין גְּסֵת
מִחֻמָּתוֹ: תוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ עֲדוּת
יְהוָה נְאֻמָּנָה מִחֻכִּימַת פֶּתִי: פִּקּוּדֵי יְהוָה יִשְׂרָיִם
מְשֻׁמְחֵי־לֵב מְצֻנֹת יְהוָה בָּרָה מְאִירַת עֵינָיִם: יִרְאֵת
יְהוָה שְׁהוֹרָה עֲמֻדַת לְעַד מִשְׁפָּטֵי־יְהוָה אֱמֶת צִדְקוֹ
יִתְדוֹ: תִּנְחָמְדִים מְזֻהָב וּמִפָּז רַב וּמִתּוֹקִים מִדְּבַשׁ
וְנֶפֶת צוּפִים: גַּם־עַבְדְּךָ נִזְהָר בָּהֶם בְּשִׁמְרָם עֲקֹב
רַב: שְׁגִיאוֹת מִי־יָבִין מִנִּסְתָּרוֹת נִקְנִי: גַּם מְזוּדִים
חֲשֹׁךְ עַבְדְּךָ אֶל־יִמְשְׁלוּ־בִי אֲזִי אֵיתָם וְנִקִּיתִי מִפָּשַׁע

giving, and into his courts with praise: give thanks unto him, bless his name. For the Lord is good; his lovingkindness is everlasting; and his faithfulness from generation to generation.

On Weekdays continue "Let the glory", etc., p. 29.

On Sabbaths and Holydays, and on Hoshana Rabba, the following Psalms are said:—

Psalm xix. For the Chief Musician. A Psalm of David.

The heavens recount the glory of God, and the firmament declareth his handiwork. Day unto day poureth forth speech, and night unto night proclaimeth knowledge. There is no speech nor language; their voice cannot be heard. Their sound is gone out through all the earth, and their words to the end of the world; in them hath he set a tent for the sun. And he is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from his heat.—The law of the Lord is perfect, restoring the soul: the testimony of the Lord is faithful, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are truthful, righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the droppings of the honeycomb. Moreover by them is thy servant warned: in keeping them there is great reward. Who can discern his errors? Clear thou me from hidden faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be blameless, and I shall be clear from great transgression. Let the words of my mouth

רָב: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהִגִּינוֹן לִבִּי לְפָנֶיךָ יְהוָה
צוּרִי וְגֹאֲלִי:

לֵד לְדָוִד בְּשִׁנּוֹתָו אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיִּגְרָשֶׁהוּ
בַּיָּלָד:

אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת תָּמִיד תִּהְלֶתוּ בְּפִי:
בִּיהוָה תִּתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנִיִּים וַיִּשְׁמְחוּ:
גִּדְלוּ לִיהוָה אֹתִי וְגִרּוּמָמָה שְׂמוֹ יַחֲדוּ:
דַּרְשֵׁתִי אֶת־יְהוָה וְעֲנֵנִי וּמִכָּל־מְנוּרוֹתֵי הַצִּילָנִי:
הִבִּיטוּ אֵלָיו וְנִהְרּוּ וּפְגִיֵּהֶם אֶל־יַחֲפָרוּ:
זֶה עָנִי קָרָא וַיְהִי־הָשָׁמַע וּמִכָּל־צָרוֹתָיו הוֹשִׁיעֵנו:
חֲנֶה מִלְּאֹד־יְהוָה סָבִיב לִירְאָיו וַיַּחֲלֹצֵם:
טַעְמוּ וִירְאוּ כִי־טוֹב יְהוָה אֲשֶׁר־יִהְיֶה הַגִּבּוֹר יַחֲסֶה־בוּ:
יִרְאוּ אֶת־יְהוָה קִדְּשׁוּ בִּי אֵין מַחֲסוֹר לִירְאָיו:
כְּפִירִים רָשׁוּ וְרָעִבוּ וְדָרְשׁוּ יְהוָה לֹא־יִחָסְרוּ
כָּל־טוֹב:

לְכוּ־בָנִים שְׁמְעוּ־לִי יִרְאֵת יְהוָה אֲלֶמְדָּכֶם:
מִי־הָאִישׁ הֶחָפֵץ חַיִּים אֶהֱב יָמִים לְרֵאוֹת טוֹב:
נָצַר לְשׁוֹנֶךָ מָרַע וּשְׁפָתֶיךָ מִדְּבַר מֶרְמָה:
סוּר מָרַע וַעֲשֵׂה־טוֹב בִּקְשׁ שְׁלוֹם וְרַדְּפוּהוּ:
עֲנֵי יְהוָה אֶל־צַדִּיקִים וְאֲזַנֵּי אֶל־שׁוֹעֲתֵם:
פָּגִי יְהוָה בְּעָשִׂי רָע לְהַכְרִית מֵאֶרֶץ וּבָרֶם:

and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer.

Psalm xxxiv. A Psalm of David; when he changed his behaviour before Abimelech, who drove him away, and he departed.

I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the meek shall hear and rejoice. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he answered me, and delivered me from all my fears. They looked unto him, and shone with joy: and their faces shall not be confounded. This sufferer cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good: happy is the man that taketh refuge in him. O fear the Lord, ye his holy ones: for there is no want to them that fear him. Young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good. Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that delighteth in life, and loveth many days that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it. The eyes of the Lord are towards the righteous, and his ears are towards their cry. The face of the Lord is against them that do evil, to cut off the

צָעֲקוּ וַיִּהְיוּ שָׁמַע וּמִכָּל-צָרוֹתָם הִצִּילָם:
 קָרוֹב יְהוָה לְנִשְׁבָּרֵי-לֵב וְאֶת-דַּבְּאֵי-רוּחַ יוֹשִׁיעַ:
 רַבּוֹת רָעוֹת צָדִיק וּמִכָּלם יִצִּילֵנוּ יְהוָה:
 שֹׁמֵר כָּל-עֲצָמָתָיו אַחַת מִהֶנּוּ לֹא נִשְׁבָּרָה:
 תַּמּוּתֶת רָשָׁע רָעָה וְשִׁנְאֵי צָדִיק יֶאֱשָׁמוּ:
 פָּדָה יְהוָה נַפְשׁ עַבְדּוֹ וְלֹא יֶאֱשָׁמוּ כָל-חַסִּים בּוֹ:

צ' תְּפִלָּה לְמֹשֶׁה אִישׁ-הָאֱלֹהִים אֲדֹנָי מֵעוֹן אֶתָּה
 הָיִיתָ לָּנוּ בָּדָר וָדָר: בְּטָרִם הָרִים יִלְדוּ וַתַּחֲוִלֵּל
 אֶרֶץ וַתַּבֵּל וּמֵעוֹלָם עַד-עוֹלָם אֶתָּה אֵל: תָּשֹׁב
 אֲנוֹשׁ עַד-דָּבָא וְתֹאמַר שׁוּבוּ בְנֵי-אָדָם: כִּי אֵלֶּךָ
 שָׁנִים בְּעֵינֶיךָ כִּיּוֹם אֶתְמוּל כִּי יַעֲבֹר וְאִשְׁמוּרָה
 בְּלִילָה: זְרַמְתָּם שָׁנָה יְהִיוּ בְּבִקְרָה בְּחָצִיר יַחְלוֹף:
 בְּבִקְרָה יִצִּיץ וַחֲלָף לָעָרֵב יִמּוּלֵל וַיִּבֶשׁ: כִּי-כָלִינוּ
 בְּאַפָּךָ וּבִבְחֻמָּתְךָ נִבְהָלָנוּ: שֵׁת עֲוֹנֵתֵינוּ לִנְגִידָךָ עֲלָמָנוּ
 לְמֹאזָר פָּנִיךָ: כִּי כָל-יָמֵינוּ פָּנוּ בְּעִבְרָתְךָ כָּלִינוּ
 שָׁנֵינוּ כְּמוֹ-הֶהָה: יָמֵי שְׁנוֹתֵינוּ בָּהֶם שְׁבָעִים שָׁנָה וְאִם
 בְּגִבּוֹרֶת שְׁמוֹנִים שָׁנָה וְרַהֲבָם עָמַל וְאִן כִּי גֹז חִישׁ
 וְנִעְפָּה: מִי-יִדְעַע עִזֹּ אַפָּךָ וּכְיִרְאָתְךָ עֲבָרְתְךָ:
 לְמִנּוֹת יָמֵינוּ בֶּן הַדָּעָה וְנִבְא לְבָב חֲכָמָה: שׁוּבָה
 יְהוָה עַד-מִתִּי וְהִנָּחֵם עַל-עֲבָרֶיךָ: שְׁבָעֵנוּ בְּבִקְרָה
 מִסִּדְּךָ וְנִרְנְנָה וְנִשְׁמָחָה בְּכָל-יָמֵינוּ: שְׁמַחְנוּ כִּימוֹת

remembrance of them from the earth. (The righteous) cry, and the Lord hearkeneth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit. Many are the evil fortunes of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken. Evil shall slay the wicked; and they that hate the righteous shall be condemned. The Lord setteth free the soul of his servants; and none that take refuge in him shall be condemned.

Psalm xc. A Prayer of Moses, the man of God.

O Lord, thou hast been a dwelling place unto us in all generations. Before the mountains were brought forth, or ever thou gavest birth to the earth and the world, even from everlasting to everlasting thou art God. Thou turnest man back to dust, and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are in a sleep: in the morning they are like grass which sprouteth afresh. In the morning it bloometh, and sprouteth afresh; in the evening it is cut down, and withereth. For we are consumed by thine anger, and in thy wrath are we confounded. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days have passed away in thy wrath, we bring our years to an end like a sound. The days of our years are threescore years and ten, or even by reason of strength fourscore years; yet is their pride but travail and nothingness; for it is soon gone by, and we fly away. Who knoweth the power of thine anger, and thy wrath according to the fear that is due unto thee? So teach us to number our days, that we may get us a heart of wisdom. Return, O Lord; how long?—and repent thee concerning thy servants. O satisfy us in the morning with thy lovingkindness; that we may exult and rejoice all our days. Make us rejoice according to the days wherein thou hast afflicted us, the years wherein we have

עֲנִיתָנוּ שְׁנוֹת רְאִינוּ רָעָה: יִרְאֶה אֶל-עַבְדֶּיךָ פָּעִלְךָ
וְהִדְרֶךָ עַל-בְּנֵיהֶם:

וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָה
עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָהוּ:

צֵא יוֹשֵׁב בְּסֶתֶר עָלִיוֹן בְּצֵל שְׂדֵי יִתְלוֹנֹן: אָמַר לַיהוָה
מִחְסִי וּמִצּוּדָתִי אֱלֹהֵי אֲבֹתַי-בּוֹ: כִּי הוּא יִצְלֶךָ
מִפֶּחַ יָקוֹשׁ מִדְּבַר הַוּוֹת: בְּאַבְרָתוֹ יִסֹּךְ לָךְ וְתַחַת
בְּנָפְיוֹ תִּתְחַסֶּה צִנּוֹת וְסִחָרָה אָמַתּוֹ: לֹא-תִירָא מִפֶּחַד
לְיֵלֶה מִחֵץ יַעֲוֶף יוֹמָם: מִדְּבַר בְּאִפְלֵ יִהְיֶה מִקְטָב
יָשׁוּד צְהָרִים: יַפֵּל מִצִּדֶּךָ אֵלֶיךָ וּרְבֵבָה מִיְמִינֶךָ
אֵלֶיךָ לֹא יָנֹשׁ: רַק בְּעֵינֶיךָ תִּבְטֹא וּשְׁלֵמֹת רִשְׁעִים
תִּתְרָאֶה: כִּי-אֵתָהּ יְהוָה מִחְסִי עָלִיוֹן שְׁמָתָּ מְעֻנָּךְ:
לֹא-תֵאָנֶה אֵלֶיךָ רָעָה וְנָנֶע לֹא-יִקְרַב בְּאַחֲלָךְ: כִּי
מִלְּאֲבִיו יִצְוֶה-לָּךְ לְשֹׁמְרֶךָ בְּכָל-דְּרָכֶיךָ: עַל-
כַּפִּים יִשְׁאוּנֶךָ פֶּן תִּגַּף בְּאַבֵּן רִגְלֶךָ: עַל-שֹׁחַל
וְכַתָּן תִּדְרֹךְ תִּרְמַס כְּפִיר וְתַעִין: כִּי בִי חֲשַׁק
וְאַפְלָטָהוּ אֲשַׁנְבְּהוּ כִּי-יֵדַע שְׁמִי: יִקְרָאֵנִי וְאַעֲנֶהוּ
עִמּוֹ אֲנֹכִי בְּצָרָה אֲחַלְצָהוּ וּבְכַבְדָּהוּ: אֲרֹךְ יָמִים
אֲשַׁבֵּיעָהוּ וְאַרְאֶהוּ בִישׁוּעָתִי: *Repeat the last verse.*

קִלְיָה הִלְלוּיָהּ. הִלְלוּ אֶת-שֵׁם יְהוָה הִלְלוּ עַבְדֵי
יְהוָה: שְׁעִמְדִים בְּבֵית יְהוָה בְּחִצְרוֹת בֵּית אֱלֹהֵינוּ:

seen evil. Let thy work be made manifest unto thy servants, and thy majesty upon their children.

And let the pleasantness of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm xci.

He that dwelleth in the shelter of the Most High abideth under the shadow of the Almighty. I say of the Lord, He is my refuge and my fortress; my God, in whom I trust.—For he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his pinions, and under his wings shalt thou take refuge: his truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the plague that ravageth at noon day. A thousand may fall at thy side, and ten thousand at thy right hand; it shall not come nigh unto thee. Only with thine eyes shalt thou look on, and see the retribution of the wicked.—For thou, O Lord, art my refuge.—Thou hast made the Most High thy dwelling place; there shall no evil befall thee, neither shall any scourge come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder: upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he knoweth my name. When he calleth upon me, I will answer him; I will be with him in trouble: I will deliver him and honour him. With length of days will I satisfy him, and will let him see my salvation. *Repeat the last verse.*

Psalm cxxxv.

Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord: ye that stand in the house of the Lord, in the courts of the house of our God. Praise ye the

הַלְלוּ-יָהּ בִּי-טוֹב יְהוָה זָמְרוּ לְשִׁמּוֹ בִּי נָעִים: בִּי-
 יַעֲקֹב בְּחַר לֹא יָהּ יִשְׂרָאֵל לְסִגְלָתוֹ: בִּי אֲנִי יִדְעֵתִי
 בִּי-גָדוֹל יְהוָה וְאֶדְגְּנוּ מִכָּל-אֱלֹהִים: כָּל אֲשֶׁר-
 חָפֵץ יְהוָה עָשָׂה בַשָּׁמַיִם וּבָאָרֶץ בַּיָּמִים וּבְלַ-
 תְּהוֹמוֹת: מַעֲלָה נְשָׂאִים מִקְצֵה הָאָרֶץ בְּרָקִים לַמָּטָר
 עָשָׂה מוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו: שִׁהֲבֵה בְכוֹרֵי מִצְרָיִם
 מֵאֲדָם עַד-בְּהֵמָה: שְׁלַח אוֹתָת וּמִפְתִּים בְּתוֹכֵבִי
 מִצְרָיִם בַּפֶּרֶעַה וּבְכָל-עַבְדָּיו: שִׁהֲבֵה גִוִּים רַבִּים
 וְהַרְג מְלָכִים עֲצוּמִים: לְסִיחּוֹן מֶלֶךְ הָאֲמֹרִי וְלַעֲוֹג
 מֶלֶךְ הַבָּשָׁן וְלִכְל מִמְּלָכּוֹת כְּנָעַן: וְנָתַן אֲרָצָם
 גִּחְלָה גִּחְלָה לְיִשְׂרָאֵל עַמּוֹ: יְהוָה שִׁמְךָ לְעוֹלָם
 יְהוָה זְכָרְךָ לְדֹר-נֹדֶד: בִּי-יִגְדִּין יְהוָה עַמּוֹ וְעַל-
 עַבְדָּיו יִתְנַחֵם: עֲצֹבֵי הַגִּוִּים כֶּסֶף וְזָהָב מַעֲשֵׂה יָדֵי
 אָדָם: פָּה לָהֶם וְלֹא יִדְבְּרוּ עֵינֵי לָהֶם וְלֹא יִרְאוּ:
 אֲזַנִּים לָהֶם וְלֹא יִאֲזִינוּ אֶף אֵין-יִשְׁרָוִת בְּפִיהֶם:
 כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם כָּל אֲשֶׁר-בָּטַח בָּהֶם: בֵּית
 יִשְׂרָאֵל בָּרְכוּ אֶת-יְהוָה בֵּית אֶהֱרֹן בָּרְכוּ אֶת-
 יְהוָה: בֵּית הַלְוִי בָרְכוּ אֶת-יְהוָה יִרְאֵי יְהוָה בָּרְכוּ
 אֶת-יְהוָה: בָּרוּךְ יְהוָה מִצִּיּוֹן שֶׁבֶן יְרוּשָׁלַם הַלְלוּ-יָהּ:

בִּי לְעוֹלָם חֲסִדּוֹ:

בִּי לְעוֹלָם חֲסִדּוֹ:

קְלִי חוֹדוֹ לִיהוָה בִּי-טוֹב

חוֹדוֹ לֵאלֹהֵי הָאֱלֹהִים

Lord; for the Lord is good: sing praises unto his name; for it is pleasant. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleaseth, that doeth he, in heaven and in earth, in the seas and in all deeps. He causeth vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth forth the wind out of his treasures. It is he who smote the firstborn of Egypt, both of man and beast. He sent signs and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants. It is he who smote great nations, and slew mighty kings; Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan: and gave their land for an heritage, an heritage unto Israel his people. Thy name, O Lord, endureth for ever; thy memorial, O Lord, throughout all generations. For the Lord shall judge his people, and repent himself concerning his servants. The idols of the nations are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths. They that make them shall become like unto them; yea, every one that trusteth in them. O house of Israel, bless ye the Lord: O house of Aaron, bless ye the Lord: O house of Levi, bless ye the Lord: ye that fear the Lord, bless ye the Lord. Blessed be the Lord out of Zion, who dwelleth at Jerusalem. Praise ye the Lord.

Psalm cxxxvi.

O give thanks unto the Lord; for he is good: for his lovingkindness endureth for ever. O give thanks unto the God of gods: for his lovingkindness endureth for ever.

O give thanks unto the Lord of lords: for his lovingkindness endureth for ever. To him who alone doeth great marvels: for his lovingkindness endureth for ever. To him that by understanding made the heavens: for his lovingkindness endureth for ever. To him that spread forth the earth above the waters: for his lovingkindness endureth for ever. To him that made great lights: for his lovingkindness endureth for ever: the sun to rule by day: for his lovingkindness endureth for ever: the moon and stars to rule by night: for his lovingkindness endureth for ever. To him that smote the Egyptians in their firstborn: for his lovingkindness endureth for ever: and brought out Israel from among them: for his lovingkindness endureth for ever: with a strong hand, and with a stretched out arm: for his lovingkindness endureth for ever. To him who parted the Red Sea in sunder: for his lovingkindness endureth for ever: and made Israel to pass through the midst of it: for his lovingkindness endureth for ever: but overthrew Pharaoh and his host in the Red Sea: for his lovingkindness endureth for ever. To him who led his people through the wilderness: for his lovingkindness endureth for ever. To him who smote great kings: for his lovingkindness endureth for ever: and slew mighty kings: for his lovingkindness endureth for ever: Sihon king of the Amorites: for his lovingkindness endureth for ever: and Og king of Bashan: for his lovingkindness endureth for ever: and gave their land for an heritage: for his lovingkindness endureth for ever: even an heritage unto Israel his servant: for his lovingkindness endureth for ever. Who remembered us in our low estate: for his lovingkindness endureth for ever: and hath released

וַיִּפְרְקֵנוּ מִצָּרֵינוּ בִּי לְעוֹלָם חֲסִדוֹ:
 נָתַן לָחֶם לְכָל-בָּשָׂר בִּי לְעוֹלָם חֲסִדוֹ:
 הוֹדוּ לְאֵל הַשָּׁמַיִם בִּי לְעוֹלָם חֲסִדוֹ:

לֵאמֹר רַבְּנוּ צַדִּיקִים בִּיהִנֹּחַ לְיִשְׂרָאֵל נֶאֱמָה תְהִלָּה: הוֹדוּ
 לַיהוָה בְּכִנּוּר בְּנִגְבַל עֲשׂוֹר וְזָמְרוּ-לוֹ: שִׁירוּ לוֹ שִׁיר
 חֲדָשׁ הַיְטִיבוּ נֶגֶן בַּתְרוּעָה: בִּי-יִשְׂרָאֵל דְּבַר-יְהוָה
 וְכָל-מַעֲשָׂהוּ בְּאַמּוֹנָה: אֲהַב צִדְקָה וּמִשְׁפָּט חֲסִד
 יְהוָה מִלְּאֵה הָאָרֶץ: בְּדַבַּר יְהוָה שָׁמַיִם נִעֲשׂוּ וּבְרוּחַ
 פִּיו כָּל-צָבָאִם: כִּנֹּס כִּנְד מִי הַיָּם נָתַן בְּאוֹצְרוֹת
 תְּהוֹמוֹת: יִירָאוּ מִיְהוָה כָּל-הָאָרֶץ מִמָּנוּ יִגְוְרוּ כָּל-
 יֹשְׁבֵי תֵבֶל: כִּי הוּא אָמַר וַיְהִי הוּא צִוָּה וַיַּעֲמַד:
 יְהוָה הַפִּיר עֲצַת גּוֹיִם הִנִּיא מַחֲשָׁבוֹת עַמִּים: עֲצַת
 יְהוָה לְעוֹלָם תַּעֲמַד מַחֲשָׁבוֹת לִבּוֹ לְדֹר וָדֹר: אֲשֶׁר־
 הַגּוֹי אֲשֶׁר-יְהוָה אֱלֹהָיו הָעַם בָּחַר לְנַחֲלָה לוֹ:
 מִשָּׁמַיִם הִבִּיט יְהוָה רָאָה אֶת-כָּל-בְּנֵי הָאָדָם:
 מִמִּבְּנוֹן-שִׁבְתּוֹ הַשֹּׁנִיחַ אֶל כָּל-יֹשְׁבֵי הָאָרֶץ: הִיזָר
 יָחַד לָבָם הַמִּבִּין אֶל-כָּל-מַעֲשֵׂיהֶם: אִין הַמִּלֵּךְ
 נוֹשָׁע בְּרֵב-חֵיל גִּבּוֹר לֹא-יִנָּצַל בְּרֵב-כַּחַ: שֶׁקֶר
 הַסּוֹס לְתַשׁוּעָה וּבָרֵב חֵילוֹ לֹא יִמְלֹט: הִנֵּה עֵין
 יְהוָה אֶל-יִרְאָיו לְמִינְחִלִים לְחֲסִדוֹ: לְהַצִּיל מִמָּוֶת
 נַפְשָׁם וּלְחַיּוֹתָם בְּרָעַב: נִפְשָׁנו חֲבָתָה לַיהוָה עֲזָרְנוּ

us from our adversaries: for his lovingkindness endureth for ever. He giveth food to all flesh: for his lovingkindness endureth for ever. O give thanks unto the God of heaven: for his lovingkindness endureth for ever.

Psalm xxxiii.

Exult in the Lord, O ye righteous: praise is seemly for the upright. Give thanks unto the Lord with the lyre: sing praises unto him with the harp of ten strings. Sing unto him a new song; play skilfully with shouts of joy. For the word of the Lord is right; and all his work is done in faithfulness. He loveth righteousness and justice: the earth is full of the lovingkindness of the Lord. By the word of the Lord the heavens were made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as a heap: he layeth up the floods in store-houses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was; he commanded, and it stood fast. The Lord hath frustrated the design of the nations; he hath foiled the thoughts of the peoples. The counsel of the Lord standeth fast for ever, the thoughts of his heart to all generations. Happy is the nation whose God is the Lord; the people whom he hath chosen for his own inheritance. The Lord looketh down from heaven; he beholdeth all the sons of men; from the place of his habitation he gazeth upon all the inhabitants of the earth; he that fashioneth the hearts of them all, that giveth heed to all their works. A king is not saved by greatness of power: a mighty man is not delivered by greatness of strength. A horse is a vain thing for safety: neither shall he rescue any by his great power. Behold, the eye of the Lord is upon them that fear him, upon them that hope for his lovingkindness; to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord: he is our help and

וּמִגִּנְנוּ הוּא: כִּי-בּו יִשְׁמַח לִבֵּנוּ כִּי בָשָׁם קָדְשׁוֹ
בְּטוּחָנוּ: יְהִי-חֲסִדְךָ יְהוָה עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ:

צ"ב מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת: טוֹב לְהָדוֹת לַיהוָה
וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ: לְהַגִּיד בְּבִקְרָ חֲסִדְךָ וְאַמּוֹנָתְךָ
בְּגִילּוֹת: עֲלִי-עֲשׂוֹר וְעֲלִי-נָבֵל עֲלֵי הַנָּיוֹן בְּכִנּוֹר:
כִּי שִׁמְחָתָנִי יְהוָה בְּפַעֲלֶךָ בְּמַעֲשֵׂי יְדֶיךָ אֲרַנֵּן: מִה־
נָדְלוּ מַעֲשֶׂיךָ יְהוָה מְאֹד עַמְּקוֹ מִחֲשַׁבְתֶּיךָ: אִישׁ
בְּעַר לֹא יָדַע וּכְסִיל לֹא-יָבִין אֶת-זֹאת: בְּפֶרֶחַ
רִשְׁעִים כְּמוֹ-עֶשֶׂב וַיִּצְיֹצוּ כָל-פֹּעַלֵי אָוֶן לְהַשְׁמָדָם
עַד־יֵעָד: וְאַתָּה מְרוֹם לְעֵלָם יְהוָה: כִּי הִנֵּה אֵיבֶיךָ
יְהוָה כִּי-הִנֵּה אֵיבֶיךָ יֵאָבְדוּ יִתְפָּרְדּוּ כָל-פֹּעַלֵי
אָוֶן: וְתָרַם כְּרָאִים קִרְנִי בִלְתִּי בְּשֶׁמֶן רַעֲנָן: וְתִבְט
עֵינִי בְּשׁוּרֵי בִקְמִים עָלֵי מְרַעִים תִּשְׁמַעְנָה אָזְנִי:
צַדִּיק בְּתִמָּר יִפְרָח כְּאֶרֶז בְּלִבָּנוֹן יִשְׁגֶּה: שְׁתוּלִים
בְּבֵית יְהוָה בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ: עוֹד יִנּוּבּוֹן
בְּשִׁיבָה דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ: לְהַגִּיד כִּי-יֵשֶׁר יְהוָה
צוּרֵי וְלֹא-עֲוָלָתָהּ בּוֹ:

צ"ג יְהוָה מָלֵךְ גָּאוֹת לָבַשׁ לָבַשׁ יְהוָה עִז הַתְּאֵזָר אֶף-
תִּכּוֹן תִּבֵּל בַּל-תִּמּוֹט: נָכוֹן בְּסִיאָךְ מֵאֵז מַעוֹלָם
אַתָּה: נִשְׂאוּ נְהָרוֹת יְהוָה נִשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ

our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy lovingkindness, O Lord, be upon us, according as we have hoped for thee.

Psalm xcii. A Psalm, a Song for the Sabbath Day.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to declare thy lovingkindness in the morning, and thy faithfulness every night, with an instrument of ten strings and with a harp, with thoughtful music upon the lyre. For thou, O Lord, hast made me rejoice through thy work: I will exult in the works of thy hands. How great are thy works, O Lord: thy thoughts are very deep. A brutish man knoweth it not, neither doth a fool understand this: when the wicked sprang up as the grass, and all the workers of iniquity flourished, it was that they might be destroyed for ever. But thou, O Lord, art on high for evermore. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn hast thou exalted, like that of the wild-ox: I am anointed with fresh oil. Mine eye also hath seen my desire on mine enemies; mine ears have heard my desire of them that rose up against me, doers of evil. The righteous shall spring up like a palm-tree; he shall grow tall like a cedar in Lebanon. Planted in the house of the Lord, they shall blossom in the courts of our God. They shall still shoot forth in old age; they shall be full of sap and green: to declare that the Lord is upright; he is my rock, and there is no unrighteousness in him.

Psalm xciii.

The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. Thy throne is set firm from of old: thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted up their voice; the streams lift up their roaring. Than the voices of

נְהָרוֹת דְּכָיִים: מְקַלּוֹת מִיָּם אֲדִירִים מְשַׁבְּרֵי-
 יָם אֲדִיר בְּפָרוֹם יִהְיֶה: עֲדַתְיָךְ נֶאֱמָנוּ מְאֹד לְבֵיתְךָ
 נֶאֱמָה-קִנְךָשׁ יִהְיֶה לְאַרְךָ יָמִים:

On Weekdays continue here from p. 21.

יְהִי כְבוֹד יְיָ לְעוֹלָם יִשְׁמַח יְיָ בְּמַעֲשָׁיו: יְהִי שֵׁם
 יְיָ מְבָרָךְ מֵעַתָּה וְעַד-עוֹלָם: מִמְּזֶרֶח-שָׁמֶשׁ עַד-
 מְבוֹאוֹ מְהֻלָּל שֵׁם יְיָ: רֵם עַל-כָּל-גּוֹיִם | יְיָ עַל
 הַשָּׁמַיִם כְּבוֹדוֹ: יְיָ שֹׁמֵךְ לְעוֹלָם יְיָ זִכְרְךָ לְדֹר-
 דָּר: יְיָ בְּשָׁמַיִם הַכִּין כֶּסֶּאֱוֹ וּמִלְכוּתוֹ בְּכָל מְשָׁלָה:
 יִשְׁמַחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ וַיֵּאמְרוּ בְּגוֹיִם יְיָ מֶלֶךְ:
 יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ | יִמְלֹךְ לְעֹלָם וָעֶד: יְיָ מֶלֶךְ עוֹלָם
 וָעֶד אֲבָדוֹ גּוֹיִם מֵאַרְצוֹ: יְיָ הַפִּיר עֲצַת גּוֹיִם הִנֵּיא
 מַחֲשָׁבוֹת עַמִּים: רַבּוֹת מַחֲשָׁבוֹת בְּלֵב-אִישׁ וְעֲצַת
 יְיָ הִיא תִקּוּם: עֲצַת יְיָ לְעוֹלָם תִּעְמֹד מַחֲשָׁבוֹת לְבוֹ
 לְדֹר וָדֹר: כִּי הוּא אָמַר וַיְהִי הוּא צִוָּה וַיַּעֲמֹד:
 כִּי-בָחַר יְיָ בְּצִיּוֹן אֹנֶה לְמוֹשֵׁב לוֹ: כִּי-יַעֲקֹב בָּחַר
 לוֹ יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ: כִּי לֹא-יִטַּשׁ יְיָ עַמּוֹ וְנִחַלְתּוֹ
 לֹא יַעֲזוֹב: וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית
 וְהִרְבָּה לְהַשִּׁיב אָפּוֹ וְלֹא יַעִיר כָּל-חַמְתּוֹ: יְיָ
 הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם-קִרְאָנוּ:

many waters, mighty waters, breakers of the sea, more mighty is the Lord on high. Thy testimonies are very faithful: holiness becometh thine house, O Lord, for evermore.

On Weekdays continue here from p. 21.

Let the glory of the Lord endure for ever; let the Lord rejoice in his works. Let the name of the Lord be blessed from this time forth and for evermore. From the rising of the sun unto the going down thereof the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Thy name, O Lord, endureth for ever; thy memorial, O Lord, throughout all generations. The Lord hath established his throne in the heavens; and his kingdom ruleth over all. Let the heavens rejoice, and let the earth be glad; and let them say among the nations, The Lord reigneth. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. The Lord is King for ever and ever; the nations are perished out of his land. The Lord hath frustrated the design of the nations; he hath foiled the thoughts of the peoples. Many are the thoughts in a man's heart; but the counsel of the Lord, that shall stand. The counsel of the Lord standeth fast for ever, the thoughts of his heart to all generations. For he spake, and it was; he commanded, and it stood fast. For the Lord hath chosen Zion; he hath desired it for his habitation. For the Lord hath chosen Jacob unto himself, Israel for his peculiar treasure. For the Lord will not cast off his people, neither will he forsake his inheritance. And he, being merciful, forgiveth iniquity, and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Save, Lord: may the King answer us on the day when we call.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יִחַלְלוּךָ סֵלָה:
אֲשֶׁרִי הָעַם שָׁכְבָה לוֹ אֲשֶׁרִי הָעַם שְׁנֵי אֱלֹהֵיו:

תְּהַלֵּה לְדָוִד.

קמ'ה

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל-יּוֹם אֶבְרַכְּךָ וְאֶחַלְלֶה שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְהוָה וּמַהֲלָל מְאֹד וְלִגְדָלְתּוֹ אֵין חֶקֶר:
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ וְגִבּוֹרְתֶיךָ יִגְדְּדוּ:
הִדְר כְּבוֹד הַדָּוָד וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ וְגִדְּלוֹתֶיךָ אֲסַפְּרֶנָּה:
זָכַר רַב-טוֹבְךָ יִבְרִיעוּ וְצִדְקָתְךָ יִרְגְּנוּ:
חֲנוּן וְרַחוּם יְהוָה אֶרְךָ אַפִּים וְגִדְּל-חֶסֶד:
טוֹב-יְהוָה לְכָל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:
יִדְוֶה יְהוָה כָּל-מַעֲשָׂיךָ וְחִסְדֶיךָ יִבְרַכּוּכָה:
כְּבוֹד מְלִכּוּתְךָ יֹאמְרוּ וְגִבּוֹרְתְךָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבִנֵּי הָאָדָם גִּבּוֹרְתּוֹ וְכְבוֹד הִדְר מְלִכּוּתּוֹ:
מְלִכּוּתְךָ מְלִכּוֹת כָּל-עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר
דָּר:

סוֹמֵךְ יְהוָה לְכָל-הַנְּפִלִים וְזוֹקֵף לְכָל-הַכּוֹפִים:
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נוֹתֵן-לָהֶם אֶת-אֲכָלָם
בְּעֵתוֹ:

פּוֹתֵחַ אֶת-יַדְךָ וּמַשְׁבִּיעַ לְכָל-חַי רָצוֹן:

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.) Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable. One generation shall laud thy works to another, and shall declare thy mighty acts. On the majestic glory of thy splendour, and on thy marvellous deeds, will I meditate. And men shall speak of the might of thy awful acts; and I will recount thy greatness. They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness. The Lord is gracious and merciful; slow to anger and of great lovingkindness. The Lord is good to all; and his tender mercies are over all his works. All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the majestic glory of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that are bowed down. The eyes of all wait upon thee; and thou givest them their food in due season. Thou openest thine hand, and satisfiest every living thing with favour. The Lord is righteous

צדיק יהוה בכל־דרכיו וחסיד בכל־מעשיו:
 קרוב יהוה לכל־קראיו לכל אשר יקראהו באמת:
 רצון־יראיו יעשה ואת־שונעתם ישמע ויושיעם:
 שומר יהוה את־כל־אהביו ואת כל־הרשעים
 ישמיד:
 תהלת יהוה ידבר־פי ויברך כל־בשר שם קדשו
 לעולם ועד:

ונאנחנו נברך יה מעתה ועד־עולם הללויה:
 קמז הללויה הללי נפשי את־יהוה: אהללה יהוה
 ברחמי וזמרה לאלהי בעודי: אל־תבטחו בנדיבים
 בכן־אדם שאין לו תשועה: תצא רוחו וישב
 לאדמתו ביום ההוא אבדו עשתנותיו: אשרי שאל
 יעקב בעזרו שברו על־יהוה אלהיו: עשה שמים
 וארץ את־הים ואת־כל־אשר־בם השמר אמת
 לעולם: עשה משפט לעשוקים נתן לחם לרעבים
 יהוה מתיר אסורים: יהוה פקח עורים יהוה זקף
 כפופים יהוה אהב צדיקים: יהוה שמר את־
 גרים יתום ואלמנה יעודד ודרך רשעים יענות:
 ימלך יהוה לעולם אלהינו ציון לדר נדר הללויה:
 קמז הללויה כי־טוב זמרה אלהינו כי־נעים נאווה
 תהלה: בנה ירושלים יהוה נדחי ישראל יבגס:

in all his ways, and loving in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them. The Lord guardeth all them that love him; but all the wicked will he destroy. My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

Psalm cxlvi.

Praise ye the Lord. Praise the Lord, O my soul: I will praise the Lord, while I live: I will sing praises unto my God while I have my being. Put not your trust in princes, in a son of man, in whom there is no help. When his breath goeth forth, he returneth to his earth; in that very day his designs perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: who made heaven and earth, the sea, and all that is therein; who keepeth truth for ever; who executeth judgment for the oppressed; who giveth food to the hungry: the Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth up them that are bowed down; the Lord loveth the righteous; the Lord guardeth the strangers; he upholdeth the fatherless and widow; but the way of the wicked he maketh crooked. The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Psalm cxlvii.

Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant, and praise is seemly. The Lord doth build up Jerusalem; he gathereth together the outcasts of

הָרוּפָא לְשִׁבּוּרֵי לֵב וּמַחְבֵּשׁ לְעֶצְבוֹתָם: מוֹנֶה
מִסְפֵּר לְפוֹכְבִּים לְכָלֶם שְׁמוֹת יִקְרָא: גָּדוֹל אֲדוֹנֵינוּ
וְרַב-כֹּחַ לְתַבּוּנָתוֹ אֵין מִסְפֵּר: מְעוֹדֵד עֲנוּיִם יְהוָה
מַשְׁפִּיל רָשָׁעִים עַד־אֶרֶץ: עָנוּ לִיהוָה בְּתוֹדָה
זָמְרוּ לֵאלֹהֵינוּ בְּכִנּוֹר: הַמְכַסֶּה שָׁמַיִם בְּעָבִים
הַמְכִּין לָאֶרֶץ מָטָר הַמַּצְמִיחַ הָרִים חֲצִיר: נוֹתֵן
לְבַהֲמָה לַחֲמָה לְבָנֵי עֵרֶב אֲשֶׁר יִקְרָאוּ: לֹא
בְּגִבּוֹרֶת הַסּוֹס יִחַפֵּץ לֹא-בְשׁוּקֵי הָאִישׁ יִרְצֶה:
רוֹצֶה יְהוָה אֶת־יִרְאָיו אֶת־הַמִּיַּחֲלִים לַחֲסִדּוֹ:
שֹׁבֵחִי יְרוּשָׁלַם אֶת־יְהוָה הַלְלִי אֱלֹהֶיךָ צִיּוֹן: כִּי־
חֲזַק בְּרִיחֵי שְׁעָרֶיךָ בְּרֹךְ בְּנִיךָ בְּקִרְבֶּךָ: הַשֵּׁם
גְּבוּלֶךָ שְׁלוֹם חֶלֶב חַטִּים יִשְׁבִּיעֶךָ: הַשְׁלַח אִמְרָתוֹ
אֶרֶץ עַד־מִתְרָה יְרוּץ דְּבָרוֹ: הַנֶּתֶן שְׁלֵג בַּצֹּמֵר
כְּפוֹר כְּאַפֵּר יִפְזֹר: מַשְׁלִיךְ קִרְחוֹ בְּפִתִּים לְפָנֵי
קִרְתּוֹ מִי יַעֲמֹד: יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם יֹשֵׁב רוּחוֹ
יִזְלוּ־מָיִם: מִיִּד דְּבָרוֹ לִיעֲקֹב חֲקִיו וּמִשְׁפָּטָיו
לְיִשְׂרָאֵל: לֹא עָשָׂה בֶן לְכָל־גּוֹי וּמִשְׁפָּטִים בְּלֹא־
יָדְעוּם הַלְלוּיָהּ:

קמ"ח הַלְלוּיָהּ. הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם הַלְלוּהוּ
בַּמְרוֹמִים: הַלְלוּהוּ כָּל־מְלֶאכָיו הַלְלוּהוּ כָּל־
צָבָאוֹ: הַלְלוּהוּ שְׁמֹשׁ וַיָּרֵחַ הַלְלוּהוּ כָּל־פוֹכְבֵי

Israel. He healeth the broken in heart, and bindeth up their wounds. He counteth the number of the stars; he calleth them all by their names. Great is our Lord, and mighty in power; his understanding is infinite. The Lord upholdeth the meek: he bringeth the wicked down to the ground. Sing unto the Lord with thanksgiving; sing praises upon the lyre unto our God: who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to sprout upon the mountains; who giveth to the beast its food, and to the young ravens which cry. He delighteth not in the strength of the horse, he taketh no pleasure in the vigour of a man. The Lord taketh pleasure in them that fear him, in them that hope for his lovingkindness. Extol the Lord, O Jerusalem; praise thy God, O Zion. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace in thy borders; he satisfieth thee with the fat of wheat. He sendeth out his commandment to the earth; his word runneth very swiftly. He giveth snow like wool; he scattereth hoar-frost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow. He declareth his words unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they do not know them. Praise ye the Lord.

Psalm cxlviii.

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his host. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and

אור: הִלְלוּהוּ שְׁמֵי הַשָּׁמַיִם וְהַמַּיִם אֲשֶׁר מֵעַל
הַשָּׁמַיִם: יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי הוּא צָוָה וּבִבְרָאוֹ:
וַיַּעֲמִידֵם לָעֵד לְעוֹלָם חֶק־נֶתֶן וְלֹא יַעֲבוּר: הִלְלוּ
אֶת־יְהוָה מִן־הָאָרֶץ תַּנִּינִים וְכָל־תַּהֲמוֹת: אִשׁ
וּבָרָד שֶׁלֵּג וְקִישׁוֹר רוּחַ סַעָרָה עֲשֵׂה דְבָרוֹ: הַהָרִים
וְכָל־גְּבָעוֹת עֵץ פָּרִי וְכָל־אֲרָזִים: הַחֲתִיָּה וְכָל־
בְּהֶמָּה רֶמֶשׂ וְצִפּוֹר כָּנָף: מַלְכ־אֲרֶץ וְכָל־לְאֻמִּים
שָׂרִים וְכָל־שְׁפָטֵי אֲרֶץ: בַּחוּרִים וְגַם־בְּתוּלוֹת
זְקֵנִים עַם־נְעָרִים: יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׁגַּב
שְׁמוֹ לְבָדּוֹ הוֹדּוֹ עַל־אֲרֶץ וְשָׁמַיִם: וַיֵּרָם קֶרֶן
לַעֲמוֹ תַּהַלְלָה לְכָל־חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ
הַלְלוּיָהּ:

קמ"ט הַלְלוּיָהּ. שִׁירוּ לִיהוָה שִׁיר חֲדָשׁ תַּהַלְלוּ בְּקֹהֶל
חֲסִידִים: יִשְׁמַח יִשְׂרָאֵל בַּעֲשׂוֹ בְּנִי־צִיּוֹן יִגִּילוּ
בְּמִלְכָּם: יְהַלְלוּ שְׁמוֹ בְּמַחֲוֹל בְּתֹף וּבְנֹר יִזְמְרוּ־
לוֹ: כִּי־רוּצָה יְהוָה בַּעֲמוֹ יַפְאֵר עֲנָוִים בִּישׁוּעָה:
יַעֲלִזוּ חֲסִידִים בְּכִבּוֹד יִרְנְנוּ עַל־מִשְׁכְּבוֹתָם:
רוֹמְמוֹת אֵל בְּגִרוֹנָם וְחָרַב פִּיפִּיּוֹת בִּיָּדָם: לַעֲשׂוֹת
נִקְמָה בְּגוֹיִם תּוֹכַחוֹת בְּלְאֻמִּים: לְאָסֹר מַלְכֵיהֶם
בְּזִקִּים וּנְכַבְּדֵיהֶם בְּכַבְּלֵי בְרָזָל: לַעֲשׂוֹת בָּהֶם
מִשְׁפָּט כַּתּוּב הָדָר הוּא לְכָל־חֲסִידָיו הַלְלוּיָהּ:

ye waters that are above the heavens. Let them praise the name of the Lord: for he commanded, and they were created. He hath established them for ever and ever: he gave a decree which none shall transgress. Praise the Lord from the earth, ye sea-monsters and all deeps: fire and hail, snow and smoke; stormy wind, fulfilling his word: mountains and all hills; fruit trees and all cedars: wild beasts and all cattle; creeping things and winged birds: kings of the earth and all peoples; princes and all judges of the earth; both young men and maidens; old men and children: let them praise the name of the Lord; for his name alone is exalted: his majesty is above the earth and heaven. And he hath lifted up a horn for his people, to the praise of all his loving ones: even of the children of Israel, the people near unto him: praise ye the Lord.

Psalm cxlix.

Praise ye the Lord. Sing unto the Lord a new song; his praise in the assembly of those that love him. Let Israel rejoice in his Maker: let the children of Zion be glad in their King. Let them praise his name with the dance: let them sing praises unto him with the timbrel and lyre. For the Lord taketh pleasure in his people: he adorneth the meek with salvation. Let those that love him triumph in glory: let them exult upon their beds. High praises of God are in their throat, and a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the peoples: to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this is an honour for all his loving ones. Praise ye the Lord.

קִינֵה הַלְלוּיָהּ. הַלְלוּ-אֵל בְּקוֹדְשׁוֹ הַלְלוּהוּ בְּרִקְיעַ
 עֶזְרוֹ: הַלְלוּהוּ בְּגִבּוֹרָתוֹ הַלְלוּהוּ בְּרַב גְּדָלוֹ:
 הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר הַלְלוּהוּ בְּנִבְל וּבְנוֹר:
 הַלְלוּהוּ בְּתוֹף וּמַחּוֹל הַלְלוּהוּ בְּמִנִּים וְעִנָּב: הַלְלוּהוּ
 בְּצִלְצְלֵי-שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כָּל
 הַנְּשָׁמָה תִּהְלֵל יְיָ הַלְלוּיָהּ:

The last verse is repeated.

בְּרוּךְ יְיָ לְעוֹלָם אָמֵן | וְאָמֵן: בְּרוּךְ יְיָ מַצִּיֹּן
 שְׁכֵן יְרוּשָׁלַם הַלְלוּיָהּ: בְּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי
 יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבִדּוֹ: וּבְרוּךְ שֵׁם כְּבוֹדוֹ
 לְעוֹלָם וְיִמְלֹא כְבוֹדוֹ אֶת-כָּל-הָאָרֶץ אָמֵן | וְאָמֵן:

The following to משתחוים, p. 35, is said standing.

ד'ה א' כ'ט ו'י'ג

וַיְבָרֶךְ דָּוִיד אֶת-יְיָ לְעֵינָיו כָּל-הַקֹּהֵל וַיֹּאמֶר
 דָּוִיד בְּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מֵעוֹלָם
 וְעַד-עוֹלָם: לֵךְ יְיָ הַגְדֵּלָה וְהַגְבִּירָה וְהַתְפַּאֲרַת
 וְהַנְּצַח וְהַהוֹד בִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ לֵךְ יְיָ
 הַמְמַלְכָה וְהַמְתַּנְשֵׂא לְכָל | לְרֹאשׁ: וְהַעֲשֵׂר וְהַכְּבוֹד
 מִלְּפָנֶיךָ וְאַתָּה מוֹשֵׁל בְּכָל וּבִיָּדְךָ כֹּחַ וּגְבוּרָה
 וּבִיָּדְךָ לְגִדֵּל וּלְחַזֵּק לְכָל: וְעַתָּה אֱלֹהֵינוּ מוֹדִים
 אֲנִיחֵנו לָךְ וּמִהֲלָלִים לְשֵׁם תְּפֹאֲרָתְךָ:

Psalm cl.

Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his abundant greatness. Praise him with the blast of the horn: praise him with the harp and the lyre. Praise him with the timbrel and dance: praise him with stringed instruments and the pipe. Praise him with the clear-toned cymbals: praise him with the loud-sounding cymbals. Let everything that hath breath praise the Lord: praise ye the Lord.

The last verse is repeated.

Blessed be the Lord for evermore. Amen, and Amen. Blessed be the Lord out of Zion, who dwelleth in Jerusalem. Praise ye the Lord. Blessed be the Lord God, the God of Israel, who alone doeth wondrous things: and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen.

The following to "worship thee," p. 35, is said standing.

1 Chronicles xxix. 10-13.

And David blessed the Lord in the presence of all the congregation: and David said, Blessed art thou, O Lord, the God of Israel our father, from everlasting to everlasting. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Riches and honour come of thee, and thou rulest over all; and in thine hand are might and power; and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we give thanks unto thee, and praise thy glorious name.

נחמיה ט' ו' י"א

אֶת־הָהוּא יי לְבַדְּךָ אֶת עֲשִׂית אֶת־הַשָּׁמַיִם שָׁמַי
הַשָּׁמַיִם וְכָל־צָבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים
וְכָל־אֲשֶׁר בָּהֶם וְאֶתָּה מְחִיָּה אֶת־כָּלָם וּצְבָא
הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים: אֶתָּה הוּא יי הָאֱלֹהִים אֲשֶׁר
בְּחִרְתָּ בְּאַבְרָם וְהוֹצָאתוֹ מֵאוּר כַּשְׂדִּים וְשָׁמַת שְׁמוֹ
אַבְרָהָם: וּמִצָּאתָ אֶת־לָבָבוֹ נֶאֱמַן לְפָנֶיךָ:

וְכָרוֹת עָמוֹ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי
הַחֲתִי הָאֱמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי וְהַגְּרָגָשִׁי לָתֵת לְזֶרְעוֹ
וּתְקַם אֶת־דְּבָרֶיךָ כִּי צִדִּיק אָתָּה: וַתֵּרָא אֶת־עֲנִי
אַבְתִּינִי בַּמִּצְרִים וְאֶת־זַעֲקָתָם שָׁמַעְתָּ עַל־יָם־סוּף:
וַתֵּתֵן אֶתָּה וּמִפְתִּים בַּפְּרָעָה וּבְכָל־עֲבָדָיו וּבְכָל־
עַם אֲרָצוֹ כִּי יִדְעָתָ כִּי הִזִּירוּ עֲלֵיהֶם וַתַּעַשׂ־לָךְ
שֵׁם כְּהַיּוֹם הַזֶּה: וְהֵיכָן בָּקַעְתָּ לְפָנֵיהֶם וַיַּעֲבְרוּ
בְּתוֹךְ־הֵיכָן בִּיבֹשָׁה וְאֶת־רֹדְפֵיהֶם הִשְׁלַכְתָּ בַּמִּצּוֹלֹת
כְּמוֹ־אֶבֶן בְּמַיִם עֲזִים:

שמות י"ד ל' ט"ז י"ח

וַיּוֹשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם
וַיֵּרָא יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שִׁפְתַּת הַיָּם: וַיֵּרָא
יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בַּמִּצְרַיִם
וַיֵּרָאוּ הָעָם אֶת־יְהוָה וַיֹּאמְרֵינוּ בִּיהוָה וּבַמֶּשֶׁה עֲבָדוֹ:

Nehemiah ix. 6-11.

Thou art the Lord, even thou alone; thou hast made the heavens, the heaven of heavens, and all their host, the earth and all things that are thereon, the seas and all that is in them, and thou givest life to them all; and the host of heaven worship thee. Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham: and foundest his heart faithful before thee:

And thou madest a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, even to give it unto his seed, and hast performed thy words; for thou art righteous. And thou sawest the affliction of our fathers in Egypt, and didst hear their cry by the Red Sea; and didst show signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt arrogantly against them; and didst make thee a name, as it is this day. And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their pursuers thou didst cast into the depths, as a stone into the mighty waters.

Exodus xiv. 30-xv. 18.

Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great power which the Lord put forth against the Egyptians, and the people feared the Lord: and they believed in the Lord, and in Moses his servant.

אֲזַיִר מִשֶּׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לִיהְנוֹת
וַיֹּאמְרוּ לֵאמֹר אֲשִׁירָה לִיהְנוֹת כִּי גָאֵת גָּאֵת סוֹס
וְלִכְבוֹ רָמָה בָּיָם: עֲזִי וְזִמְרַת יְהוָה וַיְהִי־לִי
לִישׁוּעָה זֶה אֵלֵי וְאֶנְהוּ אֱלֹהֵי אָבִי
וְאֶרְמְנֶהוּ: יְהוָה אִישׁ מִלְחָמָה יְהוָה
שְׁמוֹ: מִרְכָּבַת פָּרָעָה וַחֲיִלוֹ יָרָה בָּיָם וּמִבְּחַר
שְׁלָשׁוֹ טָבְעוּ בָיָם־סוּף: תְּהַמֹּת יִכְסֹּמוּ יָרְדוּ
בַּמְצוֹלֹת כְּמו־אֶבֶן: יְמִינָהּ יְהוָה נֶאֱדָרִי בְּכַח יְמִינָהּ
יְהוָה תִּרְעֵץ אוֹיֵב: וּבָרַב גְּאוֹנָה תִּהְרָס
קַמִּיד תִּשְׁלַח חֲרֹנָה יֹאכְלֶמוּ בִקֵּשׁ: וּבְכָרוֹת
אֶפְיָה נַעֲרָמוּ מִיָּם נִצְּבוּ כְמו־גֵּד
נִזְלִים קָפְאוּ תְהַמֹּת בְּלִב־יָם: אָמֵר
אוֹיֵב אֶרְדֵּף אֲשִׁיג אֲחַלֵּק שָׁלָל תִּמְלֹאמוּ
נַפְשִׁי אֶרִיק חֲרָבִי תוֹרִישְׁמוּ יָדַי: נִשְׁפֹּת
בְּרוּחָהּ בִּסְמוּ יָם צָלְלוּ כַּעֲפֹרֶת בְּמִיָּם
אֲדִירִים: מִי־כִמְכָּה בָּאֵלִם יְהוָה מִי
כִּמְכָּה נֶאֱדָר בִּקְדֻשָּׁה נוֹרָא תִהְלֹת עֲשֵׂה
פֶּלֶא: נְטִיֹת יְמִינָהּ תִּבְלַעְמוּ אֶרֶץ: נְחִיֹת
בַּחֲסִדָּה עַם־זוֹ נֶאֱלָתָה נִהְלָתָה בַּעֲזָה אֱלֹהִי־נֹה
קִדְשָׁה: שָׁמְעוּ עַמִּים יִרְגְּזוּן חֵיל
אֲחֻזֵּי יִשְׂרָאֵל פִּלְשֶׁת: אֲזַיִר נִבְהֲלוּ אֱלֹפֵי
אֲדוֹם אֵילֵי מוֹאָב יֹאחֲזֶמוּ רָעַד נִמְנוּ

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying,

I will sing unto the Lord, for he hath been highly exalted: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: this is my God, and I will glorify him; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: and his chosen captains are sunk in the Red Sea. The floods cover them: they went down into the depths like a stone. Thy right hand, O Lord, that is glorious in power, thy right hand, O Lord, dasheth in pieces the enemy. And in the greatness of thy majesty thou overthrowest them that rise up against thee: thou sendest forth thy wrath, it consumeth them as stubble. And with the blast of thy nostrils the waters were piled up, the streams stood upright as an heap; the floods were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O Lord, amongst the mighty ones: who is like unto thee, glorious in holiness, revered in praises, doing marvels? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy lovingkindness hast led the people which thou hast redeemed: thou hast guided them in thy strength to thy holy habitation. The peoples have heard it; they tremble: pangs have taken hold of the inhabitants of

כל יִשְׁבִי כְנָעַן: תַּפֵּל עֲלֵיהֶם אִימָתָה
 וּפָחַד בְּגִדְלֵךְ וְרוּעָךְ יִדְמוּ כְּאַבְּן עֶד-
 יַעֲבֹר עִמָּךְ יְהוָה עֶד-יַעֲבֹר עִם-זוֹ
 קִנְיֶתָ: תִּבְאֲמוּ וְתִטְעֲמוּ בְּהַר נֹחֲלֶתְךָ מִכּוֹן
 לְשִׁבְתְּךָ פָּעֳלֶתָ יְהוָה מִקֶּדֶשׁ אֲדָנִי בּוֹנְנוּ יִרְיָ:
 יְהוָה | יִמְלֹךְ לְעֹלָם וָעֶד: יי | יִמְלֹךְ לְעֹלָם וָעֶד:
 כִּי לִי הַמְּלוּכָה וּמִשְׁלַל בְּנוֹיָם: וְעָלוּ מוֹשִׁיעִים
 בְּהַר צִיּוֹן לְשַׁפֵּט אֶת-הָהָר עֲשׂוּ וְהָיְתָה לִי הַמְּלוּכָה:
 וְהָיָה יי לְמֹלֶךְ עַל-כָּל-הָאָרֶץ. בַּיּוֹם הַהוּא יְהִיָּה
 יי אֶחָד וְשְׁמוֹ אֶחָד: וּבִתְוֹרֶתְךָ כְּתוּב לֵאמֹר. שְׁמַע
 יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

On Sabbaths and Holydays continue here נְשַׁמַּח, p. 173.

יִשְׁתַּבַּח שְׁמֹךְ לָעֶד מִלְּבָנוּ. הָאֵל הַמְּלֹךְ הַגָּדוֹל
 וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נָאָה יי אֱלֹהֵינוּ
 וְאַלֵּהֵי אֲבוֹתֵינוּ שִׁיר וְשִׁבְחָה הִלֵּל וְזִמְרָה עֲזֹ
 וּמִמְשָׁלָה נֶצַח גְּדֻלָּה וּגְבוּרָה תְּהִלָּה וְתַפְאֶרֶת קִדְשָׁה
 וּמַלְכוּת בָּרְכוּת וְהוֹדָאוֹת מִעֲתָה וְעַד-עוֹלָם:
 בָּרוּךְ אַתָּה יי. אֵל מְלֹךְ. גָּדוֹל בַּתְּשֻׁבּוֹת. אֵל
 הַהוֹדָאוֹת. אֲדוֹן הַנִּפְלְאוֹת. הַבּוֹחֵר בְּשִׁירֵי זִמְרָה.
 מְלֹךְ אֵל חַי הָעוֹלָמִים:

Reader. יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֻלְמָא דִּי-

Philistia. Then were the dukes of Edom confounded; the mighty men of Moab, trembling taketh hold of them: all the inhabitants of Canaan are melted away. Terror and dread fall upon them: by the greatness of thine arm they are as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast acquired. Thou wilt bring them in, and plant them in the mountain of thine inheritance, the place, O Lord, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever. The Lord shall reign for ever and ever.

For the kingdom is the Lord's: and he is ruler over the nations. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's. And the Lord shall be King over all the earth: in that day shall the Lord be One, and his name One. And in thy Law it is written, saying, Hear, O Israel: the Lord our God, the Lord is One.

On Sabbaths and Holydays continue here "The breath," etc., p. 173.

Praised be thy name for ever, O our King, the great and holy God and King, in heaven and on earth; for unto thee, O Lord our God, and God of our fathers, song and praise are becoming, hymn and psalm, strength and dominion, victory, greatness and might, renown and glory, holiness and sovereignty, blessings and thanksgivings from now even for ever. Blessed art thou, O Lord, God and King, great in praises, God of thanksgivings, Lord of wonders, who makest choice of song and psalm, O King and God, the life of all worlds.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May

בָּרָא כְרֵעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכּוֹן וּבְיוֹמֵיכּוֹן
וּבְחַיֵּי דַי־כָּל-בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזֶמֶן קָרִיב.
וְאָמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמָה רַבָּא מְבָרַךְ לְעַלְמֵם

וּלְעַלְמֵי עַלְמֵינָא.

Reader. יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא

וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמָה דַי־קִדְשָׁא. בְּרִיךְ
הוּא. לְעֵלָא * מִן-כָּל-בִּרְכָתָא וְשִׁירָתָא וְתַשְׁבְּחָתָא
וְנִחְמָתָא דַי־אַמִּירָן בְּעַלְמָא. וְאָמְרוּ אָמֵן:

Congregation, in an undertone.

Reader.

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא שְׁמוֹ שְׁלִמְלָךְ
מְלָכֵי הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ
הוּא. שֶׁהוּא רִאשׁוֹן וְהוּא אֲתֵרוֹן
וּמַבְלָעָדִיו אֵין אֱלֹהִים. סְלוּ
לְרַכֵּב בְּעֶרְבוֹת בִּיָּה שְׁמוֹ וְעֵלוּ
לְפָנָיו. וְשְׁמוֹ מְרוֹמָם עַל-כָּל-
בִּרְכָּה וְתַהֲלָה:

בְּרַכּוּ אֶת־יְיָ הַמְּבָרַךְ:

Cong. and Reader.

בְּרוּךְ יְיָ הַמְּבָרַךְ
לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מְלִיךְ הָעוֹלָם.
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ.
עוֹשֶׂה שָׁלוֹם וּבוֹרֵא
אֶת־הַכּוֹל:

בְּרוּךְ שֶׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד: יְהִי שֶׁם יְיָ מְבָרַךְ
מְעַמָּה וְעַד עוֹלָם:

he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honoured, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Reader.—Bless ye the Lord who is to be blessed.

Cong. and Reader.—Blessed is the Lord who is to be blessed for ever and ever.

Blessed art thou, O Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things:

Congregation, in an undertone.

Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

המאיר לָאָרֶץ וְלַדָּרִים עָלֶיָּה בְּרַחֲמִים. וּבִשְׂבוּ
מִחֲדָשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית: מָה רַבּוֹ
מַעֲשֵׂיָּךְ יְיָ. כָּל־כֶּלֶם בְּחִכְמָה עָשִׂיתָ. מָלְאָה הָאָרֶץ
קִנְיָנֶךָ: הַמֶּלֶךְ הַמְרוֹמָם לְבָדּוֹ מְאֹד. הַמְשַׁבַּח
וְהַמְפָּאֵר וְהַמְתַּנַּשֵּׂא מִימּוֹת עוֹלָם: אֱלֹהֵי עוֹלָם
בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲגֹנוֹ צוּר מְשֻׁנָּבּוֹ
מִגֵּן יִשְׁעֵנוּ מְשֻׁנָּב בַּעֲדֵנוּ:

אֵל בָּרוּךְ גָּדוֹל דָּעָה. הַכִּין וּפָעַל זִמְרֵי חֲמָה.
טוֹב יֵצֵר כְּבוֹד לְשִׁמּוֹ. מְאֻרוֹת נָתַן סְבִיבוֹת עֲזוֹ.
פְּנוֹת צָבָאוֹ קְדוֹשִׁים רוֹמְמֵי שְׂדֵי. תָּמִיד מְסַפְּרִים
כְּבוֹד־אֵל וּקְדוּשָׁתוֹ: תִּתְבָּרֵךְ יְיָ אֱלֹהֵינוּ עַל־שִׁבְח
מַעֲשֵׂה יָדֶיךָ. וְעַל־מְאֻרֵי־אֹר שְׁעָשִׂיתָ יִפְאָרוּךְ
סֻלָּה:

תִּתְבָּרֵךְ צוּרֵנוּ מִלְּכֵנוּ וְגֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים
יִשְׁתַּבַּח שְׁמֶךָ לָעַד מִלְּכֵנוּ. יוֹצֵר מְשֻׁבָּתִים וְאֶשֶׁר
מְשַׁרְתּוֹ כָּל־כֶּלֶם עוֹמְדִים בְּרוּם עוֹלָם וּמְשַׁמְעִים
בִּירְאָה יָחַד בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ
עוֹלָם: כָּל־אֲהוּבִים כָּל־בְּרוּרִים כָּל־גְּבוּרִים.
וְכָל־עֲשִׂים בְּאִמָּה וּבִירְאָה רְצוֹן קוֹנֵם. וְכָל־
פּוֹתְחִים אֶת־פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה בְּשִׁירָה
וּבְזִמְרָה וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמְעֲרִיצִים
וּמְקַדִּישִׁים וּמְמַלִּיכִים

Who in mercy givest light to the earth and to them that dwell thereon, and in thy goodness renewest the creation every day continually. How manifold are thy works, O Lord ! In wisdom hast thou made them all : the earth is full of thy possessions. O King, who alone wast exalted from aforetime, praised, glorified and extolled from days of old ; O everlasting God, in thine abundant mercies, have mercy upon us, Lord of our strength, Rock of our stronghold, Shield of our salvation, thou Stronghold of ours !

The blessed God, great in knowledge, prepared and formed the rays of the sun : it was a boon he produced as a glory to his name : he set the luminaries round about his strength. The chiefs of his hosts are holy beings that exalt the Almighty, and continually declare the glory of God and his holiness. Be thou blessed, O Lord our God, for the excellency of thy handiwork, and for the bright luminaries which thou hast made : they shall glorify thee for ever.

Be thou blessed, O our Rock, our King and Redeemer, Creator of holy beings, praised be thy name for ever, O our King ; Creator of ministering spirits, all of whom stand in the heights of the universe, and proclaim with awe in unison aloud the words of the living God and everlasting King. All of them are beloved, pure and mighty ; and all of them in dread and awe do the will of their Master ; and all of them open their mouths in holiness and purity, with song and psalm, while they bless and praise, glorify and reverence, sanctify and ascribe sovereignty to—

אֶת־שֵׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא קָדוֹשׁ
 הוּא: וְכֻלָּם מְקַבְּלִים עָלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה
 מִזֶּה. וְנוֹתְנִים רְשׁוּת זֶה לָזֶה לְהַקְדִּישׁ לְיוֹצְרָם.
 בְּנִחַת רוּחַ בְּשָׁפָה בְּרוּךְהָ וּבִנְעִימָה קְדֻשָּׁה כָּלָם
 כְּאֶחָד עוֹנִים וְאוֹמְרִים בְּיִרְאָה.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי צְבָאוֹת מְלֵא כָל־הָאָרֶץ
 בְּבוֹדוֹ:

וְהַאֲפִנִים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים
 לַעֲמֹת שְׂרָפִים לַעֲמֹתָם מְשַׁבְּחִים וְאוֹמְרִים.
 בָּרוּךְ בְּבוֹד־יי מִמְּקוֹמוֹ:

לֵאל בָּרוּךְ נְעִימוֹת יִתְּנוּ. לְמֶלֶךְ אֵל חַי וְקַיִם
 זְמִירוֹת יֹאמְרוּ וְתִשְׁבְּחוֹת יִשְׁמְעוּ. כִּי הוּא לְבָדּוֹ
 פּוֹעֵל גְּבוּרוֹת עֹשֶׂה חֲדָשׁוֹת בַּעַל מַלְחָמוֹת זוֹרֵעַ
 צָדִיקוֹת מִצְמִיחַ יְשׁוּעוֹת בּוֹרָא רְפוּאוֹת נוֹרָא
 תְּהַלּוֹת. אֲדוֹן הַנִּפְלְאוֹת. הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל־
 יוֹם תָּמִיד מַעֲשֶׂה בְּרָאשִׁית. כְּאֶמּוֹר. לַעֲשֶׂה אוֹרִים
 גְּדֻלִּים כִּי לְעוֹלָם חֲסִדּוֹ: אוֹר חֲדָשׁ עַל־צִיּוֹן
 תֵּאִיר. וְנִזְכָּה כְּלָנוּ מִתְּהַרָה לְאוּרוֹ: בָּרוּךְ אַתָּה יי.
 יוֹצֵר הַמְּאֻרוֹת:

אֲהַבָּה רַבָּה אֲהַבְתָּנוּ יי אֱלֹהֵינוּ. חֲמֻלָּה גְּדוֹלָה
 וַיִּתֵּרָה חֲמֻלָּתְךָ עָלֵינוּ: אָבִינוּ מְלַכְנוּ. בַּעֲבוּר אֲבוֹתֵינוּ

The name of the Divine King, the great, mighty and dreaded One, holy is he; and they all take upon themselves the yoke of the kingdom of heaven one from the other, and give sanction to one another to hallow their Creator: in tranquil joy of spirit, with pure speech and holy melody they all respond in unison, and exclaim with awe:

Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

And the Ophanim and the holy Chayoth with a noise of great rushing, upraising themselves towards the Seraphim, thus over against them offer praise and say:

Blessed be the glory of the Lord from his place.

To the blessed God they offer pleasant melodies; to the King, the living and ever-enduring God, they utter hymns and make their praises heard; for he alone performeth mighty deeds, and maketh new things; he is the Lord of battles; he soweth righteousness, causeth salvation to spring forth, createth remedies, and is revered in praises. He is the Lord of wonders, who in his goodness reneweth the creation every day continually; as it is said, (O give thanks) to him that maketh great lights, for his lovingkindness endureth for ever. O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the luminaries.

With abounding love hast thou loved us, O Lord our God, with great and exceeding pity hast thou pitied us. O our Father, our King, for our fathers' sake, who trusted in thee,

שְׁבִטְחוּ בָּךְ וְתִלְמְדוּם חֲקֵי חַיִּים בֵּן תַּחֲנֻנוּ וְתִלְמְדֵנוּ :
 אָבִינוּ הָאֵל הַרְחֵמֵן. הַמְּרַחֵם. רַחֵם עָלֵינוּ וְתֵן
 בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד
 לְשֹׁמֵר וּלְעֹשֹׂת וּלְקַיָּם אֶת-כָּל-דְּבָרֵי תִלְמוּד
 תּוֹרַתְךָ בְּאַהֲבָה : וְהָאֵל עֵינֵינוּ בְּתוֹרַתְךָ וּבְדָבָר לִבֵּנוּ
 בְּמִצְוֹתֶיךָ וַיַּחֲדֵד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה שְׁמֶךָ וּלֹא
 גִּבּוֹשׁ לְעוֹלָם וָעֶד : כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא
 בְּטַחְנוּ. נִגְיִלָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ : וְהִבִּיאֵנוּ לְשָׁלוֹם
 מֵאֲרָבַע בְּנִפּוֹת הָאָרֶץ וְתוֹלִיבֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ.
 כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָה. וּבִנוּ בְּחִרְתָּ מִכָּל-עַם
 וּלְשׁוֹן וְקֶרֶבֶתָנוּ לְשִׁמְךָ הַגָּדוֹל סִלָּה בְּאַמֶּת. לְהוֹדוֹת
 לָךְ וּלְיִחְדָּדְךָ בְּאַהֲבָה : בְּרוּךְ אַתָּה יְיָ. הַבּוֹחֵר בְּעַמּוֹ
 יִשְׂרָאֵל בְּאַהֲבָה :

(When prayers are not said with the Congregation add :—

אֵל מֶלֶךְ נֶאֱמָן)

דברים ו' ד'-ט'

שִׁמְעֵה יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד :

בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד :

וְאַהֲבָתְךָ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-

נַפְשְׁךָ וּבְכָל-מְאֵדְךָ : וְהָיוּ תִדְבָּרִים הָאֵלֶּה אֲשֶׁר

and whom thou didst teach the statutes of life, be also gracious unto us and teach us. O our Father, merciful Father, ever compassionate, have mercy upon us; O put it into our hearts to understand and to discern, to mark, learn and teach, to heed, to do and to fulfil in love all the words of instruction in thy Law. Enlighten our eyes in thy Law, and let our hearts cling to thy commandments, and make us single-hearted to love and fear thy name, so that we be never put to shame. Because we have trusted in thy holy, great and revered name, we shall rejoice and be glad in thy salvation. O bring us in peace from the four corners of the earth, and make us go upright to our land; for thou art a God who worketh salvation. Thou hast chosen us from all peoples and tongues, and hast brought us near unto thy great name for ever in faithfulness, that we might in love give thanks unto thee and proclaim thy unity. Blessed art thou, O Lord, who hast chosen thy people Israel in love.

*(When prayers are not said with the Congregation, add :—
God, faithful King !)*

Deuteronomy vi. 4-9.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart:

אֲנֹכִי מִצִּוְתָּה הַיּוֹם עַל־לְבָבְךָ: וּשְׁנַנְתָּם לְבָנֶיךָ
וּדְבַרְתָּ בָּם בְּשִׁבְחֶךָ בְּבִיתְךָ וּבְלִכְתָּךְ בְּדֶרֶךְ
וּבְשִׁבְבְּךָ וּבְקוֹמֶךָ: וְקִשְׁרָתָם לְאוֹת עַל־יְדֶיךָ וְהָיוּ
לְטֹטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל־מְצוֹת בֵּיתְךָ
וּבְשַׁעֲרֶיךָ:

דברים י"א יג-כ"א

וְהָיָה אִם־שָׁמַעַתְּ שָׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי
מִצְוֶה אֶתְכֶם הַיּוֹם לֵאמֹר הִנֵּה אֶת־יְהוָה אֱלֹהֵיכֶם
וּלְעַבְדּוֹ בְּכָל־לְבָבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנִתְּתִי
מִטֶּר־אֲרֻצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאִסְפֹת דִּנְנֶךָ
וּתִירְשֶׁהָ וַיִּצְהָרְךָ: וְנִתְּתִי עֹשֶׁב בְּשָׂדֶךָ לְבִהֲמֹתֶיךָ
וְאִכְלֹת וּשְׂבַעְתָּ: הִשְׁמַרְוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם
וּסְרֹתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם וַעֲזָר אֶת־הַשָּׂמִימִם
וְלֹא־יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תֵתֵן אֶת־יְבוּלָהּ
וְאִבְדֹתֶם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

Deuteronomy xi. 13-21.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words

נָתַן לָכֶם: וְשִׁמְתֶם אֶת־דְּבָרֵי אֱלֹה עַל־לִבְבְּכֶם
 וְעַל־נַפְשְׁכֶם וּקְשָׁרְתֶם אֹתָם לְאוֹת עַל־יְדְּכֶם
 וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמִדְּתָם אֹתָם אֶת־
 בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ
 וּבְשִׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ
 וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל
 הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לְתַת לָהֶם
 בְּיָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

במדבר ט"ו ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי
 יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־
 בְּגָדֵיכֶם בְּגִדֵיהֶם לְדֹרֹתָם וְנִתְּנוּ עַל־צִיצִית הַכֹּהֵן
 פְּתִיל חֲבָלֹת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אוֹתוֹ
 וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא
 תִּתּוּרוּ אַחֲרָי לִבְבְּכֶם וְאַחֲרָי עֵינֵיכֶם אֲשֶׁר־אֹתָם
 זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־

in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37-41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember and do all my commandments and be holy

מִצֹּתִי וְהִייתֶם קְדָשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
 לְהִנֹּת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

אָמֵת וַיֵּצִיב וַנִּכְוֶן וַקָּיָם וַיֵּשֶׁר וַנֵּאֱמָן וְאֶחָיִב
 וְחִבִּיב וַנַּחֲמֵד וַנַּעֲמִים וַנִּזְכָּרָא וְאֶדִיר וּמִתְקָן וּמִקְבָּל
 וְשׁוֹב וַיִּפֹּה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד: אָמֵת
 אֱלֹהֵי עוֹלָם מְלָכֵנוּ צוּר יַעֲקֹב מִגֵּן יִשְׁעָנוּ: לְדוֹר
 וָדוֹר הוּא קָיָם וְשָׁמוּ קָיָם. וְכִסְאוֹ נָכוֹן וּמַלְכוּתוֹ
 וַאֲמוּנָתוֹ לְעֵד קַיָּמָת: וַדְּבָרָיו חַיִּים וְקַיָּמִים נֶאֱמָנִים
 וְנִחְמָדִים לְעֵד וּלְעוֹלָמֵי עוֹלָמִים עַל־אֲבוֹתֵינוּ
 וְעָלֵינוּ עַל־בְּנֵינוּ וְעַל־דּוֹרוֹתֵינוּ וְעַל כָּל־דּוֹרוֹת
 זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ:

עַל־הָרָאשׁוֹנִים וְעַל־הָאַחֲרוֹנִים דָּבָר טוֹב וְקָיָם
 לְעוֹלָם וָעֶד. אָמֵת וַאֲמוּנָה חֶק וְלֹא יַעֲבוֹר: אָמֵת
 שְׁאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלָכֵנוּ מְלֹךְ
 אֲבוֹתֵינוּ גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ יוֹצֵרֵנוּ צוּר יִשׁוּעָתָנוּ
 פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם הוּא שְׁמֹךְ. אֵין אֱלֹהִים
 זוּלָתְךָ:

עֲזֵרְת אֲבוֹתֵינוּ אַתָּה הוּא מֵעוֹלָם. מִגֵּן וּמוֹשִׁיעַ
 לְבִנְיָהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר: בָּרוּם עוֹלָם

unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God.

True and firm, established and enduring, right and faithful, beloved and precious, desirable and pleasant, revered and mighty, well-ordered and acceptable, good and beautiful is this thy word unto us for ever and ever. It is true, the God of the universe is our King, the Rock of Jacob, the Shield of our salvation: throughout all generations he endureth and his name endureth; his throne is established, and his kingdom and his faithfulness endure for ever. His words also live and endure; they are faithful and desirable for ever and to all eternity, as for our fathers so also for us, our children, our generations, and for all the generations of the seed of Israel his servants.

For the first and for the last ages thy word is good and endureth for ever and ever; it is true and trustworthy, a statute which shall not pass away. True it is that thou art indeed the Lord our God, and the God of our fathers, our King, our fathers' King, our Redeemer, the Redeemer of our fathers, our Maker, the Rock of our salvation; our Deliverer and Rescuer from everlasting, such is thy name; there is no God beside thee.

Thou hast been the help of our fathers from of old, a Shield and Saviour to their children after them in every generation: in the heights of the universe is thy habitation, and thy

מוֹשֶׁבֶךְ. וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד-אַפְסֵי אֲרֶץ:
 אֲשֶׁר־י אִישׁ שִׁשְׁמַע לְמִצְוֹתֶיךָ. וְתוֹרָתְךָ וּדְבָרְךָ
 יֵשִׁים עַל-לְבָבוֹ: אֲמַת אֶתָּה הוּא אֲדוֹן לְעַמְּךָ וּמֶלֶךְ
 גִּבּוֹר לָרִיב רִיבָם: אֲמַת אֶתָּה הוּא רֹאשׁוֹן וְאַתָּה
 הוּא אַחֲרוֹן. וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ:
 מִמַּצָּרִים גָּאֻלְתָּנוּ יי אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים פָּדִיתָנוּ.
 כָּל-בְּכוֹרֵיהֶם הִרְגָּתָ וּבְכוֹרְךָ גָּאֻלְתָּ. וְגַם-סוֹף
 בְּקָעָתָ וְזָדִים טִבַּעָתָ וַיְדִידִים הִעֲבַרְתָּ וַיְכַסּוּ מַיִם
 צָרִיהֶם. אַחֲדָם מָהֶם לֹא נֹתֵר: עַל-זֹאת שָׁבְחוּ
 אֲהוּבִים וְרוֹמְמוֹ אֵל. וְנִתְּנוּ יְדִידִים זְמִירוֹת שִׁירוֹת
 וְתִשְׁבָּחוֹת בִּרְכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם.
 רָם וְנִשְׂא גָדוֹל וְנוֹרָא מִשְׁפִּיל גָּאִים וּמִגְבִּיָּה שְׁפָלִים
 מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲנֻיִם וְעוֹזֵר דָּלִים וְעוֹנֶה
 לְעַמּוֹ בָּעֵת שְׁנֵעַם אֱלֹוֵי. תְּהַלּוֹת לְאֵל עֲלִיוֹן בְּרוּךְ
 הוּא וּמְבָרֵךְ. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה
 בְּשִׂמְחָה וּרְבָה. וְאָמְרוּ כָלָם.

מִי-כָמֹכָה בָּאֵלִים יְהוָה מִי כָמֹכָה גָּאֵדֵר בְּקֶדֶשׁ
 נוֹרָא תְּהַלֵּל עֲשֵׂה פֶלֶא:

שִׁירָה חֲדָשָׁה שָׁבְחוּ גְּאוּלִּים לְשִׁמְךָ עַל-שְׁפַת
 חֲזָק יָחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה | יִמְלֹךְ לְעֹלָם וָעֶד:

judgments and thy righteousness reach to the furthest ends of the earth. Happy is the man who hearkeneth unto thy commandments, and layeth up thy Law and thy word in his heart. True it is that thou art indeed the Lord of thy people, and a mighty King to plead their cause. True it is that thou art indeed the first and thou art the last, and beside thee we have no King, Redeemer and Saviour, From Egypt thou didst redeem us, O Lord our God, and from the house of bondmen thou didst deliver us; all their firstborn thou didst slay, but thy firstborn thou didst redeem; thou didst divide the Red Sea, and drown the proud; but thou madest the beloved to pass through, while the waters covered their adversaries, not one of whom was left. Wherefore the beloved praised and extolled God, and offered hymns, songs, praises, blessings and thanksgivings to the King and God, who liveth and endureth; who is high and exalted, great and revered; who bringeth low the haughty, and raiseth up the lowly, leadeth forth the prisoners, delivereth the meek, helpeth the poor, and answereth his people when they cry unto him; even praises to the Most High God, blessed is he, and ever to be blessed. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

Who is like unto thee, O Lord, among the mighty ones?
Who is like unto thee, glorious in holiness, revered in praises,
doing marvels?

With a new song the redeemed people offered praise unto thy name at the sea shore: they all gave thanks in unison, and proclaimed thy sovereignty, and said,

The Lord shall reign for ever and ever.

צור ישראל. קומה בעזרת ישראל ופדה כנאמך
יהודה וישראל. גאלנו יי צבאות שמו קדוש ישראל.
ברוך אתה יי. גאל ישראל:

*The following prayer, עמידה, to קדמוניות, p. 56, is to
be said standing.*

אדני שפתי תפתח ופי יגיד תהלתך:
ברוך אתה יי אלהינו ואלהי אבותינו. אלהי
אברהם אלהי יצחק ואלהי יעקב. האל הגדול
הגבור והנורא אל עליון. גומל חסדים טובים
וקונה הכל. וזוכר חסדי אבות ומביא גואל לבני
בניהם למען שמו באהבה:

During the תשובה ימי עשרת say:—

זכרנו לחיים מלך חפץ בחיים. וכתבנו בספר החיים.
למענה אלהים חיים:

מלך עוזר ומושיע ומגן. ברוך אתה יי. מגן
אברהם: אתה גבור לעולם אדני מתיה מתים
אתה רב להושיע.

*From מוסף שמיני עשרת on מוסף
the First day פסח say:—*

משיב הרוח ומוריד הגשם:

מכלכל חיים בחסד מתיה מתים ברחמים

O Rock of Israel, arise to the help of Israel, and deliver, according to thy promise, Judah and Israel. Our Redeemer, the Lord of hosts is his name, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

The following prayer (Amidah) to "as in ancient years," p. 56, is to be said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

During the Ten Days of Penitence say :—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou revivest the dead, thou art mighty to save.

From the Additional Service on the Eighth Day of Solemn Assembly until the Additional Service on the First Day of Passover say :—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, revivest the dead with great mercy, supportest the falling, healest the

רבים. סומך נופלים ורופא חולים ומתיר אסורים
ומקים אמונתו לישגי עפר. מי כמוך בעל גבורות
ומי דומה לך. מלך ממית ומחיה ומצמיח ישועה.

During the תשובה ימי תעשרת say:—

מי כמוך אב הרחמים זוכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות מתים. ברוך אתה יי. מחיה
המתים:

*When the Reader repeats the עמידה, the following קדושה is said
after מחיה המתים:—*

Reader. נקדש את שמך בעולם בשם שמקדישים
אותו בשמי מרום בכתוב על יד נביאך. וקרא זה
אל זה ואמר:

Cong. קדוש קדוש קדוש יי זבאות. מלא
כל הארץ כבודו:

Reader. לעמתי ברוך יאמרו.

Cong. ברוך כבוד יי ממקומו:

Reader. ובדברי קדשך כתוב לאמר.

Cong. ימלך יי לעולם אלהיך ציון לדר
נדר. הללויה:

sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who causest death and revivest, and causest salvation to spring forth ?

During the Ten Days of Penitence say :—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life ?

Yea, faithful art thou to revive the dead. Blessed art thou, O Lord, who revivest the dead.

When the Reader repeats the Amidah, the following is said (to “ holy God,” p. 48) after “ who revivest the dead.”

Reader.—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet :

And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts : the whole earth is full of his glory.

Reader.—Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader. לְדוֹר וָדוֹר נִגִּיד נִדְלָקָהּ. וּלְנֶצַח נִצָּחִים
קִדְשָׁתָךְ נִקְדִּישׁ. וְשִׁבְחָךְ אֵלֵהֵינוּ מִפִּינוּ לֹא יָמוּשׁ
לְעוֹלָם וָעֶד. כִּי אֵל מְלֶכֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. בָּרוּךְ
אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

During the תשובה ימי תעשרת conclude the Blessing thus:—

הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל-יוֹם
יִהְיֶה לְךָ סֵלָה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

During the תשובה ימי תעשרת conclude the Blessing thus:—

הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה חוֹנֵן לְאָדָם רַעַת וּמַלְמֵד לְאִנּוֹשׁ בִּינָה.
חֲנִנוּ מֵאַתָּךְ רַעַת בִּינָה וְהַשְׁכֵּל. בָּרוּךְ אַתָּה יְיָ. חוֹנֵן
הַרַעַת:

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ. וְקִרְבֵנוּ מִלִּבֵנוּ
לְעִבּוּדְךָ. וְהַחֲזִירֵנוּ בְּתִשְׁבָּה שְׁלָמָה לְפָנֶיךָ.
בָּרוּךְ אַתָּה יְיָ. הַרוֹצֵה בְּתִשְׁבָּה:

סֶלַח-לָנוּ אֲבִינוּ כִּי חָטְאנוּ. מַחֲל-לָנוּ מִלִּבֵנוּ כִּי
פָשַׁעְנוּ. (on Fast Days סליחות are inserted here) כִּי
מוֹחֵל וְסוֹלֵחַ אַתָּה. בָּרוּךְ אַתָּה יְיָ. חֲנוּן הַמִּרְבֶּה
לְסִלּוֹת:

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

During the Ten Days of Penitence conclude the Blessing thus :—
the holy King.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

During the Ten Days of Penitence conclude the Blessing thus :—
the holy King.

Thou favourest man with knowledge, and teachest mortals understanding. O favour us with knowledge, understanding and discernment from thee. Blessed art thou, O Lord, gracious Giver of knowledge.

Cause us to return, O our Father, unto thy Law; draw us near, O our King, unto thy service, and bring us back in perfect repentance unto thy presence. Blessed art thou, O Lord, who delightest in repentance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed;

(On Fast Days Selichoth are inserted here.)

for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious, and dost abundantly forgive.

רֹאֵה בְּעֵינָיו וְרִיבָה רִיבָנוּ. וְנֹאֲלָנוּ מִהֲרָה לְמַעַן
שְׁמָךְ. כִּי גֹאֵל חֹזֵק אַתָּה. בְּרוּךְ אַתָּה יְיָ. גֹאֵל
יִשְׂרָאֵל:

On Fast Days the Reader here says the following :—

עָנּוּ יְיָ עָנּוּ בְּיוֹם צוֹם תַּעֲנִיתָנוּ. כִּי בִצְרָה גְדוֹלָה אָנֹחֵנוּ.
אֶל-תִּפְּסֵן אֶל-רָשָׁעֵנוּ וְאֶל-תַּסְתֵּר פָּנֶיךָ מִמֶּנּוּ וְאֶל-תַּתְּעִלֵם
מִתַּחֲנֻתָנוּ. הִיָּה נָא קְרוֹב לְשׁוֹעֲתָנוּ. יְהִי נָא חֲסִדֶּךָ לְנַחֲמָנוּ.
טָרֵם נִקְרָא אֵלֶיךָ עָנּוּ. כַּדְּבַר שְׁנֹאֲמַר. וְהִיָּה טָרֵם יִקְרָאוּ
נֹאנִי אֲעֲנֶה. עוֹד הֵם מַדְבְּרִים וְנֹאנִי אֲשַׁמֵּעַ. כִּי אַתָּה יְיָ הָעוֹנֶה
בְּעַת צָרָה. פּוֹדֶה וּמַצִּיל בְּכָל עַת צָרָה וְצוּקָה: בְּרוּךְ אַתָּה
יְיָ. הָעוֹנֶה בְּעַת צָרָה:

רַפְּאֵנוּ יְיָ וְנִרְפָּא. הוֹשִׁיעֵנוּ וְנוֹשָׁעָה. כִּי תַהֲלִתָנוּ
אַתָּה. וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל-מִכּוֹתֵינוּ* כִּי
אֵל מְלֹךְ רּוֹפֵא נֶאֱמָן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יְיָ.
רּוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל:

** The following Prayer for a Sick Person may be introduced here :—*

וְיִהִי רַצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׁתַּשְׁלַח
מִהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף
לְחוֹלָה פ' ב' פ' בְּתוֹךְ שְׁאֵר חוֹלֵי יִשְׂרָאֵל.

Look upon our affliction and plead our cause, and redeem us speedily for thy name's sake; for thou art a mighty Redeemer. Blessed art thou, O Lord, the Redeemer of Israel.

On Fast Days the Reader here says the following :—

Answer us, O Lord, answer us on this day of the fast of our humiliation, for we are in great trouble. Turn not to our wickedness; conceal not thy face from us, and hide not thyself from our supplication. Be near, we entreat thee, unto our cry; let thy lovingkindness be a comfort to us; even before we call unto thee answer us, according as it is said, And it shall come to pass that, before they call, I will answer; while they are yet speaking, I will hear; for thou, O Lord, art he who answereth in time of trouble, who delivereth and rescueth in all times of trouble and distress; Blessed art thou, O Lord, who answerest in time of trouble.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our wounds;* for thou, almighty King, art a faithful and merciful Physician. Blessed art thou, O Lord, who healest the sick of thy people Israel.

** The following Prayer for a Sick Person may be introduced here :—*

May it be thy will, O Lord our God, and God of our fathers, speedily to send a perfect healing from heaven, a healing of soul and body unto the sick among the other sick of Israel.

בָּרַךְ עָלֵינוּ יי אֱלֹהֵינוּ אֶת-הַשָּׁנָה הַזֹּאת וְאֶת-
כָּל-מִינֵי תְבוּאָתָהּ לְטוֹבָה. וְתֵן בְּרָכָה עַל פְּנֵי
הָאָדָמָה:

From מַעְרִיב on 4th December (and in a Civil Leap Year

5th December) until Passover substitute for the last sentence:—

וְתֵן טַל וּמָטָר לְבָרָכָה עַל פְּנֵי הָאָדָמָה

וּשְׂבַעֲנוּ מִטוֹבָךָ. וּבָרַךְ שְׁנָתָנוּ בִּשְׁנֵים הַטּוֹבוֹת.
בָּרוּךְ אַתָּה יי. מְבָרַךְ הַשָּׁנִים:

תִּקַּע בְּשׁוּפָר גָּדוֹל לְחֵרוּתָנוּ. וְשֵׂא גַם לְקַבֵּץ
נְלִיּוֹתֵינוּ. וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ.
בָּרוּךְ אַתָּה יי. מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּכָרְאשָׁנָה וְיוֹעֲצֵינוּ בְּבִתְחֻלָּה.
וְהַסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה. וּמְלוֹךְ עָלֵינוּ אַתָּה יי לְבָרַךְ
בְּחֶסֶד וּבְרַחֲמִים. וְצַדִּיקֵנוּ בְּמִשְׁפָּט. בָּרוּךְ אַתָּה יי.
מְלֹךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

During the תְּשׁוּבָה יָמֵי עֲשֶׂרֶת יָמֵי תְשׁוּבָה conclude the Blessing thus:—

הַמֶּלֶךְ הַמִּשְׁפָּט:

וּלְמַלְשִׁינִים אֶל-תְּהִי תִקְוָה וְכָל הָרָשָׁעָה בִּרְגַע
תֵּאבֵד. וְכָל אוֹיְבֶיךָ מְהֵרָה יִכְרְתוּ. וּמַלְכוּת זֶדוֹן
מְהֵרָה תַעֲקֹר וּתִשָּׁבֵר וּתִמָּגַר וּתִכְנֶיעַ בְּמַהֲרָה
בְּיָמֵינוּ. בָּרוּךְ אַתָּה יי. שֶׁבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים:

Bless this year unto us, O Lord our God, together with every kind of the produce thereof, for our welfare; give a blessing upon the face of the earth.

From Evening Service on 4th December (and in a Civil Leap Year 5th December) until Passover substitute for the last sentence :—

Give dew and rain for a blessing upon the face of the earth.

O satisfy us with thy goodness, and bless our year like other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great horn for our freedom; lift up the banner to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the dispersed of thy people Israel.

Restore our judges as at the first, and our counsellors as at the beginning; remove from us sorrow and sighing; reign thou over us, O Lord, thou alone, in lovingkindness and tender mercy, and justify us in judgment. Blessed art thou, O Lord, the King who lovest righteousness and judgment.

During the Ten Days of Penitence conclude the Blessing thus :—
the King of Judgment.

And for slanderers let there be no hope, and let all wickedness perish as in a moment; let all thine enemies be speedily cut off, and the dominion of arrogance do thou uproot and crush, cast down and humble speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

עַל-הַצְּדִיקִים וְעַל-הַחֲסִידִים וְעַל-זִקְנֵי עַמֶּךָ
 בֵּית יִשְׂרָאֵל וְעַל-פְּלִיטַת סוּפְרֵיהֶם וְעַל גְּרֵי הַצָּרָק
 וְעַל־נֹי יְהוּמוֹ רַחֲמֶיךָ יי אֱלֹהֵינוּ וְתֵן שָׂכָר טוֹב לְכָל
 הַבוֹטְחִים בְּשִׁמְךָ בְּאַמְתִּי וְשִׁים חֶלְקֵנוּ עִמָּהֶם
 לְעוֹלָם וְלֹא גְבוּשׁ. כִּי-בָךְ בָּטַחְנוּ. בָּרוּךְ אַתָּה יי.
 מְשַׁעֵן וּמְבַטֵּחַ לַצְּדִיקִים:

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב. וְתִשְׁבּוֹן
 בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ. וּבִנֵּה אוֹתָהּ בְּקִרּוֹב בְּיָמֵינוּ
 בְּנֵן עוֹלָם. וּכְסֵא דָּוִד מְהֵרָה לְתוֹכָהּ תָּבִין. בָּרוּךְ
 אַתָּה יי. בּוֹנֵה יְרוּשָׁלַיִם:

אֶת-צִמְחַת דָּוִד עַבְדְּךָ מְהֵרָה תַצְמִיחַ. וְקִרְנוֹ
 תָרוּם בִּישׁוּעָתְךָ. כִּי לִישׁוּעָתְךָ קִנֵּינוּ כָּל-חַיִּים.
 בָּרוּךְ אַתָּה יי. מַצְמִיחַ קֶרֶן יִשׁוּעָה:

שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ. חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל
 בְּרַחֲמִים וּבְרָצוֹן אֶת-תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ
 תְּפִלוֹת וְתַחֲנוּנִים אַתָּה. וּמְלַפְּנֶיךָ מְלַכְנוּ רִיקָם אֵל
 תִּשְׁיִבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמֶּךָ יִשְׂרָאֵל
 בְּרַחֲמִים. בָּרוּךְ אַתָּה יי. שׁוֹמֵעַ תְּפִלָּה:

Towards the righteous and the pious, towards the elders of thy people the house of Israel, towards the remnant of their scribes, towards the righteous proselytes, and towards us also may thy tender mercies be stirred, O Lord our God; grant a good reward unto all who faithfully trust in thy name; set our portion with them for ever, so that we may not be put to shame; for we have trusted in thee. Blessed art thou, O Lord, the stay and trust of the righteous.

And to Jerusalem, thy city, return in mercy, and dwell therein as thou hast spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David. Blessed art thou, O Lord, who rebuildest Jerusalem.

Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation, because we wait for thy salvation all the day. Blessed art thou, O Lord, who causest the horn of salvation to flourish.

Hear our voice, O Lord our God; spare us and have mercy upon us, and accept our prayer in mercy and favour; for thou art a God who hearkenest unto prayers and supplications: from thy presence, O our King, turn us not empty away; for thou hearkenest in mercy to the prayer of thy people Israel. Blessed art thou, O Lord, who hearkenest unto prayer.

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב
את העבודה לדביר ביתך ואשי ישראל ותפלתם
באהבה תקבל ברכון. ותהי לרצון תמיד עבודת
ישראל עמך.

On סבות, the following of פסח חול המועד and ראש חודש
to נרחום אתה is added :

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע ויראה וירצה
וישמע ויפקד ויזכר זכרנו ופקדנו. וזכרון אבותינו. וזכרון
משיח בן דוד עבדך. וזכרון ירושלים עיר קדשה. וזכרון
כל עמך בית ישראל לפניך. לפליטה ולטובה ולחן ולחסד
ולרחמים ולחיים ולשלום ביום

On סבות—
חג הסבות

On פסח—
חג המצות

On ראש חודש say—
ראש החודש

הזה. זכרנו יי אלהינו בו לטובה. ופקדנו בו לבקרה.
והשיענו בו לחיים. ובדבר ישועה ורחמים חוס וחסנו ורחם
עלינו והשיענו. כי אליה ענינו. כי אל מלך חנון ורחום אתה :

ותחזינה עינינו בשובך לציון ברחמים. ברוך
אתה יי. המחזיר שכינתו לציון :

Accept, O Lord our God, thy people Israel and their prayer; restore the service to thy most holy house; receive in love and favour both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles the following to "merciful God and King" is added :—

Our God and God of our fathers ! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

On New Moon say—

the New Moon.

On Passover—

the Feast of Unleavened Bread.

On Tabernacles—

the Feast of Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

The Congregation in an undertone—

מודים אנחנו לך שאתה
הוא יי אלהינו ואלהי אבותינו
אלהי כל-בשר. יוצרנו יוצר
בראשית. ברכות והודאות
לשמה הגדול והקדוש. על
שהחיינו וקיימנו. בן תחינו
ותקיימו: ותאסוף גלותינו
למצרות קדשה לשמר חקיה
ולעשות רצונה ולעבדה
בלבב שלם על שאנחנו
מודים לך. ברוך אל ההודאות:
ועל נסיה שבכל-יום עמנו ועל נפלאותיה
וטובותיה שבכל-עת ערב ובקר וצהרים. הטוב
כי לא-כלו רחמיה. והמרחם כי לא-תמו
חסדיה מעולם קיינו לך:

מודים אנחנו לך
שאתה הוא יי אלהינו
ואלהי אבותינו לעולם
ועד. צור חיינו מן
ישענו אתה הוא לדור
נדור. נודה לך ונספר
תהלתך על חיינו
המסורים בידך ועל
נשמותינו הפקודות לך
ועל נסיה שבכל-יום
וטובותיה שבכל-עת
ערב ובקר וצהרים. הטוב
כי לא-כלו רחמיה. והמרחם
כי לא-תמו חסדיה מעולם
קיינו לך:

On תנכה and פורים the following is added:—

על הנסים ועל הספקן ועל הגבורות ועל התשועות ועל
המלחמות שעשית לאבותינו בימים ההם בזמן הזה:

On תנכה

בימי מתתיהו בן-יוחנן כהן גדול חשמונאי ובניו כשעמדה
מלכות יון הרשעה על-עמך ישראל להשכיחם תורתך

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

The Congregation, in an undertone—

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

On Chanukah and Purim the following is added :—

We thank thee also for the miracles, for the redemption, for the mighty deeds and saving acts, wrought by thee, as well as for the wars which thou didst wage for our fathers in days of old, at this season.

On Chanukah.

In the days of the Hasmonean, Mattathias son of Johanan, the High Priest, and his sons, when the iniquitous power of Greece rose up against thy people Israel to make them forgetful of thy Law,

וּלְהַעבִירָם מִחֲקֵי רָצוֹנָהּ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם
 בַּעַת צָרָתָם. הִבַּת אֶת-רִיבָם וְהִנֵּה אֶת-דִּינָם נִקְמָתָ אֶת-נִקְמָתָם.
 מִסֶּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד מַעֲשִׂים וּטְמָאִים בְּיַד
 טְהוֹרִים וְרָשָׁעִים בְּיַד צַדִּיקִים וְיָדִים בְּיַד עוֹסְקֵי תוֹרָתְךָ. וְלֵךְ
 עֲשֵׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמְּךָ יִשְׂרָאֵל עֲשֵׂיתָ תְּשׁוּעָה
 גְּדוֹלָה וּפָרָקָן כִּהְיוֹם הַזֶּה. וְאַחֵר כֵּן בָּאוּ בְּנֶיךָ לְדַבֵּר בֵּיתְךָ
 וּפָנוּ אֶת-הִיכָלְךָ וְטָהְרוּ אֶת-מִקְדָּשְׁךָ וְהִדְלִיקוּ גִירוֹת בַּחֲצֹרוֹת
 קִדְשֶׁךָ. וְקָבְעוּ שְׁמוֹנֶת יָמִי חֲנֻכָּה אֵלֶּיךָ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ
 הַגָּדוֹל:

פזרים On

בִּימֵי מַרְדֵּכַי וְאַסְתֵּר בְּשׁוֹשֵׁן הַבִּירָה כְּשֶׁעָמַד עָלֵיהֶם הָמָן
 הָרָשָׁע. בִּקֵּשׁ לְהַשְׁמִיד לַהֲרוֹג וּלְאַבֵּד אֶת-כָּל-הַיְּהוּדִים מִנֶּעַר
 וְעַד זָקֵן טַף וְנָשִׁים בְּיוֹם אֶחָד בְּשִׁלוֹשָׁה-עָשָׂר לַחֹדֶשׁ שְׁנִים-
 עָשָׂר הוּא-חֹדֶשׁ אָדָר וּשְׁלָלָם לְבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
 הִפַּרְתָּ אֶת-עֲצָתוֹ וְקִלְקַלְתָּ אֶת-מַחֲשַׁבְתּוֹ וְהִשְׁבֹּתָ גְּמוּלוֹ
 בְּרֹאשׁוֹ וְתָלוּ אוֹתוֹ וְאֶת-בָּנָיו עַל-הָעֵץ:

וְעַל-כָּלֵם יִתְבָּרַךְ וַיִּתְּרוֹמֶם שְׁמֶךָ מִלְּכָנוּ תָמִיד
 לְעוֹלָם וָעֶד:

say:— עֲשֵׂרְתָּ יָמֵי תְּשׁוּבָה During the

וּכְתוּב לַחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה. וַיְהִלְלוּ אֶת-שְׁמֶךָ

and to force them to transgress the statutes of thy will, then didst thou in thine abundant mercy rise up for them in the time of their trouble; thou didst plead their cause, thou didst judge their suit, thou didst avenge their wrong; thou deliveredst the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of them that occupied themselves with thy Law: for thyself thou didst make a great and holy name in thy world, and for thy people Israel thou didst work a great deliverance and redemption as at this day. And thereupon thy children came into thy most holy house, cleansed thy temple, purified thy sanctuary, kindled lights in thy holy courts, and appointed these eight days of Chanukah in order to give thanks and praises unto thy great name.

On Purim.

In the days of Mordecai and Esther, in Shushan the capital, when the wicked Haman rose up against them, and sought to destroy, to slay and make to perish all the Jews, both young and old, little children and women, on one day, on the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey,—then didst thou in thine abundant mercy bring his counsel to nought, didst frustrate his design, and return his recompense upon his own head; and they hanged him and his sons upon the gallows.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

During the Ten Days of Penitence say :—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God our salvation

בְּאַמְתִּי. הָאֵל יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סִלָּה. בְּרוּךְ אַתָּה
יְיָ. הַטּוֹב שְׁמֶךָ וְלֶךְ נֶאֱחָה לְהוֹדוֹת:

At the repetition of the עמידה by the Reader, the following is introduced, but is omitted in the house of mourning and in the Morning Service on the Ninth of Ab.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָּה הַמְשַׁלֶּשֶׁת בְּתוֹרָה.
הַכְתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ. הָאֲמוּרָה מִפִּי אֱהִלֵּן וּבִנְיִ
כְּתִיבִים. עִם קְדוֹשְׁךָ קְאָמוּרִי. יְבָרְכֶךָ יְיָ וְשִׁמְרֶךָ: יָאֵר יְיָ פָּנָיו
אֵלֶיךָ וִיחַנֶּנּוּ: יֵשָׁא יְיָ פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שְׁלוֹם:

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אָבִינוּ כְּלָנוּ בְּאַחַד
בְּאוֹר פָּנֶיךָ. כִּי בְּאוֹר פָּנֶיךָ נִתְּתָה לָנוּ יְיָ אֱלֹהֵינוּ תוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ:

During the עשירת ימי תשובה say:—

בְּרוּךְ אַתָּה יְיָ. בְּסֶפֶר חַיִּים בְּרָכָה וְשְׁלוֹם
וּפְרִיזָּה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים
טוֹבִים וּלְשְׁלוֹם. בְּרוּךְ אַתָּה יְיָ.
עוֹשֶׂה הַשְׁלוֹם:

and our help. (Selah.) Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader, the following is introduced, but is omitted in the house of mourning and in the Morning Service on the Ninth of Ab.

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

During the Ten Days of Penitence say :—

Blessed art thou,
O Lord, who
blessest thy people
Israel with peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

אֱלֹהֵי. נִצּוּר לְשׁוֹנֵי מִרְעַ וּשְׁפָתֵי מִדְבָּר מִרְמָה.
וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעָפָר לְכָל תַּהֲוָה:
פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל
הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וּמִלְקָל
מִחֲשָׁבוֹתָם. עֲשֵׂה לִמְעַן שְׁמֹךְ עֲשֵׂה לִמְעַן יִמְיֶנְךָ עֲשֵׂה
לִמְעַן קִדְשָׁתְךָ עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן
יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יְהִי לְרָצוֹן אֲמִרֵי-
פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ נֹאֱלֵהִי אֲבוֹתֵינוּ שִׁיבְנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ. וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנוֹת: וְעֲרָבָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלַם כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנוֹת:

*In illness, or when time is lacking, the following shortened form of
the עֲמִידָה may be said:—*

אָדְנִי, p. 46, to הַקְדוּשׁ, p. 48.

הִבְיָנוּ יְיָ אֱלֹהֵינוּ לְדַעַת דְּרָכֶיךָ. וּמֹל אֶת-לִבְבֵנוּ לִירְאָתְךָ.
וְתִסְלַח לָנוּ לַהֲיוֹת גְּאוּלִּים. וְרַחֲקֵנוּ מִמַּכְאוֹב. וְדַשְׁנוּ בְּנֹאוֹת
אַרְצְךָ. וּנְפוצוֹתֵינוּ מֵאַרְבַּע כְּנָפּוֹת הָאֶרֶץ תִּקְבֹּץ. וְהַתּוֹעִים
עַל דַּעְתְּךָ יִשְׁפֹּטוּ. וְעַל הַרְשָׁעִים תִּגְיֹף יְיָ. וְיִשְׁמַח צַדִּיקִים

O my God ! guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

In illness, or when time is lacking, the following shortened form of the Amidah may be said :—

“ O Lord,” p. 46, to “ holy God,” p. 48.

Give us understanding, O Lord our God, to know thy ways ; open our hearts to fear thee, and forgive us so that we may be redeemed. Keep us far from sorrow ; satiate us on the pastures of thy land, and gather our scattered ones from the four corners of the earth. Let them that go astray be judged according to thy will, and wave thy hand over the wicked. Let the righteous rejoice in the rebuilding of

בִּבְנֵי עִירָהּ וּבִתְקוֹן הַכֶּלֶךְ וּבִצְמִיחַת קָרְנוֹ לְדוֹד עֲבָדָהּ
וּבְעָרִיכַת נֵר לְבֶן-יִשִׁי מְשִׁיחָהּ. טָרָם נִקְרָא אֶתָּה תַעֲנֶה. בָּרוּךְ
אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה:

Continue—

קדמוניות, p. 56, to רצה, p. 52.

On הלל say תנכה and חול המועד, ראש חודש.

אָבִינוּ מִלְכֵּנוּ, *עֶשְׂרֵת יְמֵי תְּשׁוּבָה*, morning and afternoon, *is said. It is omitted on Friday afternoon and Sabbath, and on עֶרֶב*
אָבִינוּ מִלְכֵּנוּ, except if such day be a Friday. In that case, יוֹם כְּפֹר
is recited at שְׁחִירָת.

אָבִינוּ מִלְכֵּנוּ. חָטֵאנוּ לְפָנֶיךָ:
אָבִינוּ מִלְכֵּנוּ. אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה:
אָבִינוּ מִלְכֵּנוּ. עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֹךְ:
אָבִינוּ מִלְכֵּנוּ. חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה:
אָבִינוּ מִלְכֵּנוּ. בָּטַל מַעֲלֵינוּ כָּל-נִזְרוֹת קָשׁוֹת:
אָבִינוּ מִלְכֵּנוּ. בָּטַל מַחֲשָׁבוֹת שְׁנֵאֵינוּ:
אָבִינוּ מִלְכֵּנוּ. הַפֵּר עֲצַת אוֹיְבֵינוּ:
אָבִינוּ מִלְכֵּנוּ. כִּלָּה כָּל-צָר וּמַשְׁטֵין מֵעָלֵינוּ:
אָבִינוּ מִלְכֵּנוּ. סְתוֹם פִּיּוֹת מַשְׁטֵינֵינוּ וּמַקְטֵרֵינוּ:
אָבִינוּ מִלְכֵּנוּ. כִּלָּה דָּבָר וַחֲרָב וְרָעַב וְשָׂבִי
וּמִשְׁחִית מִבְּנֵי בְרִיתְךָ:

thy city, and in the establishment of thy temple, and in the flourishing of the horn of David thy servant, and in the clear-shining light of the son of Jesse, thine anointed. Even before we call, do thou answer. Blessed art thou, O Lord, who hearkenest unto prayer.

Continue—

“Accept,” p. 52, to “ancient years,” p. 56.

On New Moon, the Intermediate Days of Passover and Tabernacles, and on Chanukah, say “Hallel.” p. 295.

During the Ten Days of Penitence, morning and afternoon, the following to “and save us,” p. 59, is said. It is omitted on Friday afternoon and Sabbath, and on the day previous to the Day of Atonement, except if such day be a Friday. In that case, this prayer is recited at the Morning Service.

Our Father, our King ! we have sinned before thee.

Our Father, our King ! we have no king but thee.

Our Father, our King ! deal with us for the sake of thy name.

Our Father, our King ! let a happy year begin for us.

Our Father, our King ! nullify all evil decrees against us.

Our Father, our King ! nullify the designs of those that hate us.

Our Father, our King ! make the counsel of our enemies of none effect.

Our Father, our King ! rid us of every oppressor and adversary.

Our Father, our King ! close the mouths of our adversaries and accusers.

Our Father, our King ! of pestilence and the sword, of famine, captivity and destruction, rid the children of thy covenant.

אָבִינוּ מִלְכֵנוּ. מִנֵּעַ מִנִּפְחַת מִנְחֵלֶתָּךְ:
 אָבִינוּ מִלְכֵנוּ. סִלַּח וּמַחֵל לְכָל־עֲוֹנוֹתֵינוּ:
 אָבִינוּ מִלְכֵנוּ. מַחֲה וְהַעֲבֵר פְּשָׁעֵינוּ מִנֶּגֶד עֵינֶיךָ:
 אָבִינוּ מִלְכֵנוּ. מְחֹק בְּרַחֲמֶיךָ הָרַבִּים כָּל־
 שְׂטָרֵי חַוְבוֹתֵינוּ:

אָבִינוּ מִלְכֵנוּ. הַחֲזִירְנוּ בְּתִשְׁבָּה שְׁלָמָה לְפָנֶיךָ:
 אָבִינוּ מִלְכֵנוּ. שְׁלַח רְפוּאָה שְׁלָמָה לְחֹלֵי עַמֶּךָ:
 אָבִינוּ מִלְכֵנוּ. קִרַּע רוּעַ גִּזְרֵי דִינֶנוּ:
 אָבִינוּ מִלְכֵנוּ. זְכָרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ:
 אָבִינוּ מִלְכֵנוּ. בְּתִבְּנוּ בְּסִפּוֹר חַיִּים טוֹבִים:
 אָבִינוּ מִלְכֵנוּ. בְּתִבְּנוּ בְּסִפּוֹר גְּאֻלָּה וַיְשׁוּעָה:
 אָבִינוּ מִלְכֵנוּ. בְּתִבְּנוּ בְּסִפּוֹר פְּרִנָּסָה וּבְלִפְלָה:
 אָבִינוּ מִלְכֵנוּ. בְּתִבְּנוּ בְּסִפּוֹר זְכוֹת:
 אָבִינוּ מִלְכֵנוּ. בְּתִבְּנוּ בְּסִפּוֹר סְלִיחָה וּמַחֲלָה:
 אָבִינוּ מִלְכֵנוּ. הַצַּמַּח לָנוּ יְשׁוּעָה בְּקִרְוֹב:
 אָבִינוּ מִלְכֵנוּ. הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ:
 אָבִינוּ מִלְכֵנוּ. הָרֵם קֶרֶן מְשִׁיחֶךָ:
 אָבִינוּ מִלְכֵנוּ. מֵלֵא יִדְּנוּ מִבְּרִכוֹתֶיךָ:
 אָבִינוּ מִלְכֵנוּ. מֵלֵא אֲסָמִינוּ שָׁבַע:
 אָבִינוּ מִלְכֵנוּ. שְׁמַע קוֹלְנוּ חוּס וְרַחֵם עָלֵינוּ:
 אָבִינוּ מִלְכֵנוּ. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־
 תַּפִּלָּתֵנוּ:

Our Father, our King ! withhold the plague from thine inheritance.

Our Father, our King ! forgive and pardon all our iniquities.

Our Father, our King ! blot out our transgressions, and make them pass away from before thine eyes.

Our Father, our King ! erase in thine abundant mercies all the records of our guilt.

Our Father, our King ! bring us back in perfect repentance unto thee.

Our Father, our King ! send a perfect healing to the sick of thy people.

Our Father, our King ! rend the evil judgment decreed against us.

Our Father, our King ! let thy remembrance of us be for good.

Our Father, our King ! inscribe us in the book of happy life.

Our Father, our King ! inscribe us in the book of redemption and salvation.

Our Father, our King ! inscribe us in the book of maintenance and sustenance.

Our Father, our King ! inscribe us in the book of merit.

Our Father, our King ! inscribe us in the book of forgiveness and pardon.

Our Father, our King ! let salvation soon spring forth for us.

Our Father, our King ! exalt the horn of Israel, thy people.

Our Father, our King ! exalt the horn of thine anointed.

Our Father, our King ! fill our hands with thy blessings.

Our Father, our King ! fill our storehouses with plenty.

Our Father, our King ! hear our voice, spare us, and have mercy upon us.

Our Father, our King ! receive our prayer in mercy and in favour.

אָבִינוּ מִלְכֵנוּ. פָּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתֵנוּ:
 אָבִינוּ מִלְכֵנוּ. נָא אֵל־תְּשִׁיבֵנוּ רִיקָם מִלְפָּנֶיךָ:
 אָבִינוּ מִלְכֵנוּ. זְכוֹר כִּי עָפָר אֲנֵחָנוּ:
 אָבִינוּ מִלְכֵנוּ. תְּהִי הַשְׁעָה הַזֹּאת שְׁעַת רַחֲמִים
 וְעַת רְצוֹן מִלְפָּנֶיךָ:
 אָבִינוּ מִלְכֵנוּ. תְּמוֹל עָלֵינוּ וְעַל־עוֹלָלֵינוּ וְטַפָּנוּ:
 אָבִינוּ מִלְכֵנוּ. עֲשֵׂה לְמַעַן הַרְוִיגִים עַל־שֵׁם
 קְדוֹשְׁךָ:
 אָבִינוּ מִלְכֵנוּ. עֲשֵׂה לְמַעַן טְבוּחִים עַל־יְחוּדֶךָ:
 אָבִינוּ מִלְכֵנוּ. עֲשֵׂה לְמַעַן בָּאִי בָּאֵשׁ וּבִמְיָם עַל־
 קְדוֹשׁ שְׁמֶךָ:
 אָבִינוּ מִלְכֵנוּ. נִקּוּם לְעֵינֵינוּ נִקְמַת דָּם־עַבְדֶּיךָ
 הַשָּׂפוּךְ:
 אָבִינוּ מִלְכֵנוּ. עֲשֵׂה לְמַעַנְךָ אִם־לֹא־לְמַעַנֵנוּ:
 אָבִינוּ מִלְכֵנוּ. עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ:
 אָבִינוּ מִלְכֵנוּ. עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים:
 אָבִינוּ מִלְכֵנוּ. עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגָּבוֹר
 וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ:
 אָבִינוּ מִלְכֵנוּ. תְּחַנּוּ וְעַנּוּ כִּי אֵין בָּנוּ מַעֲשִׂים
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Our Father, our King ! open the gates of heaven unto our prayer.

Our Father, our King ! we pray thee, turn us not back empty from thy presence.

Our Father, our King ! remember that we are but dust.

Our Father, our King ! let this hour be an hour of mercy and a time of favour with thee.

Our Father, our King ! have compassion upon us and upon our children and our infants.

Our Father, our King ! do this for the sake of them that were slain for thy holy name.

Our Father, our King ! do it for the sake of them that were slaughtered for thy Unity.

Our Father, our King ! do it for the sake of them that went through fire and water for the sanctification of thy name.

Our Father, our King ! avenge before our eyes the blood of thy servants that hath been shed.

Our Father, our King ! do it for thy sake, if not for ours.

Our Father, our King ! do it for thy sake, and save us.

Our Father, our King ! do it for the sake of thine abundant mercies.

Our Father, our King ! do it for the sake of thy great, mighty and revered name by which we are called.

Our Father, our King ! be gracious unto us and answer us, for we have no good works of our own; deal with us in charity and kindness, and save us.

On Mondays and Thursdays the following, from רחום to למען p. 68, *is added. On other Weekdays say* וַיֹּאמֶר דָּוִד p. 65, *and continue with* שׁוּמֵר יִשְׂרָאֵל p. 67, *to* לְמַעַן שְׁמָךְ p. 68. Both these prayers are omitted on ראש חֹדֶשׁ, during the whole month of נִיסָן, on לֵאג בְּעוֹמֶר סִינַן, until after עֶרֶב ראש השנה and ט' בָּאָב, on אָסְרוּ חַג שְׁבָעוֹת, from ט' בְּשָׁבָט, חֲנֻכָּה, on אָסְרוּ חַג, until after עֶרֶב יוֹם כְּפוּר, on the two days of פּוּרִים קָטָן and פּוּרִים גָּדוֹל. These prayers are also omitted on the celebration of a marriage, in the house of an אָבִל, and on the occasion of a בְּרִית מִילָה, if the father, סִנְדֵּק, or מוֹהֵל be present in the synagogue.

וְהוּא רַחוּם יִכְפֹּר עוֹן וְלֹא יִשְׁחִית וְהִרְבָּה לְהַשִּׁיב
אָפוּ וְלֹא יַעִיר כָּל-חַמָּתוֹ: אַתָּה יְיָ לֹא-תִכְלָא
רַחֲמֶיךָ מִמֶּנּוּ חֲסִדֶּךָ וְאַמֻּתְךָ תָּמִיד יִצְרוּנוֹ: הוֹשִׁיעֵנו
יְיָ אֱלֹהֵינוּ וְקַבְּצֵנוּ מִן-חַגּוּזִים. לְהַדּוֹת לְשֵׁם קְדוֹשְׁךָ
לְהַשְׁתַּבַּח בְּתֵהֱלָתְךָ: אִם-עֲזוֹנוֹת תִּשְׁמָר-יְהִי אֲדָנִי
מִי יַעֲמֹד: כִּי-עָמָךְ הִסְלִיחָה לְמַעַן תִּנָּרָא: לֹא
בַּחֲטָאֵינוּ תַעֲשֶׂה-לָּנוּ וְלֹא בְּעֲוֹנוֹתֵינוּ תִּגְמּוֹל עָלֵינוּ:
אִם-עֲזוּבֵינוּ עָנוּ בָּנוּ יְיָ עֲשֵׂה לְמַעַן שְׁמָךְ: זָכֹר רַחֲמֶיךָ
יְיָ וְחֲסִדֶּיךָ כִּי מַעֲוֹלָם הָמָּה: יַעֲזֹב יְיָ בְּיוֹם צָרָה
יִשְׁנֹבֵנוּ שֵׁם אֱלֹהֵי יַעֲקֹב: יְיָ הוֹשִׁיעָה הַמְּלִיךְ יַעֲזֹב
בְּיוֹם-קָרְאָנוּ: אָבִינוּ מִלִּבְנוּ חָנּוּ וְעֲזָנוּ כִּי אֵין בָּנוּ
מַעֲשִׂים. צַדִּיקָה עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמָךְ: אֲדוֹנָנוּ
אֱלֹהֵינוּ שְׁמַע קוֹל תַּחֲנוּנֵינוּ וְזָכֹר-לָנוּ אֶת-בְּרִית

On Mondays and Thursdays the following is said to "for thy name's sake," p. 68. On other Weekdays say, "And David said," etc., p. 65, and continue with "O Guardian of Israel" p. 67, to "for thy name's sake" p. 68. Both these Prayers are omitted on New Moon, during the whole month of Nisan, on the thirty-third day of Counting the Omer, from the first day of Sivan until the second day after Pentecost, on the 9th and 15th of Ab, on the day before New Year, from the day before the Day of Atonement until the second day after the Rejoicing of the Law, on Chanukah, on the 15th of Shebat, on the two days of Purim, and on the two days of Purim Katon, i.e., the 14th and 15th of Adar Rishon. These prayers are also omitted on the celebration of a marriage, in the house of a mourner during the week of mourning, and on the occasion of a circumcision if the father, the Sandek, or the Mohel be present in the synagogue.

And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Withhold not thou thy tender mercies from us, O Lord: let thy lovingkindness and thy truth continually preserve us. Save us, O Lord our God, and gather us from amongst the nations, to give thanks unto thy holy name, and to triumph in thy praise. If thou shouldst mark iniquities, O Lord, who could stand? But there is forgiveness with thee, that thou mayest be feared. Not according to our sins wilt thou deal with us, nor requite us according to our iniquities. If our iniquities testify against us, work thou, O Lord, for thy name's sake. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old. May the Lord answer us in the day of trouble, the name of the God of Jacob set us up on high. Save, Lord; may the King answer us on the day when we call. Our Father, our King, be gracious unto us and answer us, for we have no good works of our own; deal with us in charity for thy name's sake. Our Lord, our God, hearken to the voice of our supplications, and remember unto us the covenant of our fathers, and save us for thy name's

אבותינו והושיענו למען שמך: ועתה אדני אלהינו
 אשר הוצאת את-עמך מארץ מצרים ביד חזקה
 ותעש-לך שם ביום הזה חטאנו רשענו: אדני
 בכל-צדקתיך ישב-נא אפק ונחמתך מעירך
 ירושלים הר קדשך כי בחטאינו ובעונות אבותינו
 ירושלים ועמך לחרפה לכל-סביבותינו: ועתה
 שמע אלהינו אל-תפלת עבדך ואל-תחנוניו
 והאר פניך על-מקדשך השמים למען אדני:

הטה אלהי אונך ושמע פקח עיניך וראה
 שממתינו והעיר אשר-נקרא שמך עליה. כי לא
 על-צדקתינו אנחנו מפילים תחנונינו לפניך כי
 על-רחמיך הרבים: אדני שמעה אדני סלחה
 אדני הקשיבה ועשה אל-תאחר. למענך אלהי
 כי-שמך נקרא על-עירך ועל-עמך: אבינו האב
 הרחמן. הראנו אות לטובה. וקבץ נפוצותינו
 מארבע בנפות הארץ. יכירו וידעו כל-הגוים כי
 אתה יי אלהינו: ועתה יי אבינו אתה. אנחנו החמר
 ואתה יצרנו ומעשה ידך בלנו: הושיענו למען שמך
 צורנו מלכנו וגואלנו: חוסה יי על-עמך ואל-
 תתן נחלתך לחרפה למשלבם גוים. למה יאמרו
 בעמים. איה אלהיהם: ידענו כי חטאנו ואין מי

sake. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast made thee a name as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteous acts, let thine anger and thy fury, I pray thee, be turned away from thy city Jerusalem, thy holy mountain; because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are round about us. Now therefore, hearken, O our God, unto the prayer of thy servant and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

Incline thine ear, O my God, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not lay our supplications before thee because of our righteous acts, but because of thine abundant mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not; for thine own sake, O my God, because thy city and thy people are called by thy name. O our Father, merciful Father, show us a sign for good, and gather our scattered ones from the four corners of the earth. Let all the nations perceive and know that thou art the Lord our God. And now, O Lord, thou art our Father; we are the clay, and thou art our potter, yea, we are all the work of thy hand. Save us for thy name's sake, our Rock, our King, and our Redeemer. Spare thy people, O Lord, and give not thine inheritance over to reproach, that the nations should make a by-word of them. Wherefore should they say among the peoples, Where is their God? We know that we have sinned, and there is none to stand up in

יַעֲמֹד בְּעֵדְנוּ. שְׁמָךְ הַגָּדוֹל יַעֲמֹד-לָנוּ בְּעֵת צָרָה :
 יִדְעֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים. צָדָקָה עֲשֵׂה עִמָּנוּ לְמַעַן
 שְׁמָךְ: בְּרַחֵם אָב עַל-בָּנִים בֶּן תִּרְחַם יי עָלֵינוּ
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמָךְ: חֲמוּל עַל-עַמְּךָ רַחֵם עַל-
 נַחֲלֶתְךָ חוֹסֵה-נָא כָּל־בְּרַחְמֶיךָ. חַנּוּנוֹ וְעֲנָנוּ כִּי לֹךְ
 יי הַצָּדָקָה עֲשֵׂה נִפְלְאוֹת בְּכָל-עֵת:

הַבֵּט-נָא רַחֵם-נָא עַל-עַמְּךָ מִהֲרָה לְמַעַן שְׁמָךְ
 בְּרַחְמֶיךָ הַרְבִּים. יי אֱלֹהֵינוּ חוֹס וְרַחֵם וְהוֹשִׁיעָה
 צֵאן מִרְעִיתְךָ. וְאֵל-יִמְשַׁל-בָּנוּ קֶצֶף כִּי לֹךְ עֵינֵינוּ
 תְּלוּיוֹת. הוֹשִׁיעֵנוּ לְמַעַן שְׁמָךְ: רַחֵם עָלֵינוּ לְמַעַן
 בְּרִיתְךָ. הַבִּיטָה וְעֲנֵנוּ בְּעֵת צָרָה. כִּי לֹךְ יי הַיְשׁוּעָה.
 בָּךְ תּוֹחַלְתָּנוּ אֱלֹהֵי סְלִיחוֹת. אָנָּה סֶלַח-נָא אֵל טוֹב
 וְסָלַח. כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה:

אָנָּה מְלֹךְ חַנוּן וְרַחוּם. זְכוּר וְהַבֵּט לְבְרִית בֵּין
 הַבְּתָרִים. וְתִרְאֶה לְפָנֶיךָ עֲקֵבֵת יָחִיד לְמַעַן יִשְׂרָאֵל:
 אָבִינוּ מִלְכֵנוּ חַנּוּנוֹ וְעֲנָנוּ כִּי שְׁמָךְ הַגָּדוֹל נִקְרָא עָלֵינוּ.
 עֲשֵׂה נִפְלְאוֹת בְּכָל-עֵת. עֲשֵׂה עִמָּנוּ בְּחֶסֶדְךָ. חַנוּן
 וְרַחוּם הַבִּיטָה וְעֲנֵנוּ בְּעֵת צָרָה. כִּי לֹךְ יי הַיְשׁוּעָה:
 אָבִינוּ מִלְכֵנוּ מַחֲסֵנוּ. אֵל-תַּעֲשׂ עִמָּנוּ בְּרוּעַ
 מַעַלְלֵינוּ. זְכוּר בְּרַחְמֶיךָ יי וּבְחֶסֶדְךָ. וְכָל־כִּי טוֹבָךָ
 הוֹשִׁיעֵנוּ וְחַמֵּל-נָא עָלֵינוּ. כִּי אֵין לָנוּ אֱלֹהֵי אַחֵר

our behalf; let thy great name stand for our defence in time of trouble. We know that we have no good works of our own; deal with us in charity for thy name's sake. As a father hath mercy upon his children, so, O Lord, have mercy upon us, and save us for thy name's sake. Have pity upon thy people; have mercy upon thine inheritance; spare, we pray thee, according to the abundance of thy tender mercies; be gracious unto us and answer us, for charity is thine, O Lord; thou doest wondrous things at all times.

Look, we beseech thee, and speedily have mercy upon thy people for thy name's sake in thine abundant mercies. O Lord our God, spare and be merciful; save the sheep of thy pasture; let not wrath rule over us, for our eyes are bent upon thee; save us for thy name's sake. Have mercy upon us for the sake of thy covenant; look, and answer us in time of trouble, for salvation is thine, O Lord. Our hope is in thee, O God of forgiveness. We beseech thee, forgive, O good and forgiving God, for thou art a gracious and merciful God and King.

We beseech thee, O gracious and merciful King, remember and give heed to the Covenant between the Pieces (with Abraham), and let the binding (upon the altar) of his only son appear before thee, to the welfare of Israel. Our Father, our King, be gracious unto us and answer us, for we are called by thy great name. Thou who doest wondrous things at all times, deal with us according to thy lovingkindness. O gracious and merciful Being, look, and answer us in time of trouble, for salvation is thine, O Lord. Our Father, our King, our Refuge, deal not with us according to the evil of our doings; remember, O Lord, thy tender mercies and thy lovingkindnesses; save us according to thine abundant goodness, and have pity upon us, we beseech thee, for we have no other God beside

מִבְּלָעָדִיךְ צוּרְנוּ: אֶל-תַּעֲזֹבֵנוּ יְיָ אֱלֹהֵינוּ אֶל-
 תַּרְחֹק מִמֶּנּוּ. כִּי נִפְשָׁנוּ קִצְרָה מִחֶרֶב וּמִזָּבִי וּמִדָּבָר
 וּמִמִּנְפָּה וּמִכָּל-צָרָה וְיָגוֹן. הֲצִילָנוּ כִּי לֹךְ קוּיֵנוּ
 וְאֶל-תִּכְלִימֵנוּ יְיָ אֱלֹהֵינוּ וְהָאֵר פְּנֵיךְ בָּנוּ וְזָכֵר-
 לָנוּ אֶת-בְּרִית אֲבוֹתֵינוּ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךְ. רָאֵה
 בְּצָרוֹתֵינוּ וּשְׁמַע קוֹל תַּפְלָתָנוּ. כִּי אַתָּה שׁוֹמֵעַ
 תַּפְלַת כָּל-פֶּה:

אֵל רַחוּם וְחַנוּן. רַחֵם עָלֵינוּ וְעַל-כָּל-מַעֲשֵׂיךְ.
 כִּי אֵין בְּמוֹדָךְ יְיָ אֱלֹהֵינוּ. אָנָּה שָׂא נָא פְּשָׁעֵינוּ אֲבִינוּ
 מִלִּבֵּנוּ צוּרְנוּ וְגֹאֲלֵנוּ. אֵל חַי וְקַיִם הַחֲסִין בְּכַחַ
 חֲסִיד וְטוֹב עַל כָּל-מַעֲשֵׂיךְ. כִּי אַתָּה הוּא יְיָ
 אֱלֹהֵינוּ: אֵל אֲרֶךְ אַפִּים וּמָלֵא רַחֲמִים. עֲשֵׂה
 עִמָּנוּ כְּרַב רַחֲמֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךְ. שְׁמַע
 מִלִּבֵּנוּ תַּפְלָתָנוּ וּמִיַּד אֲבוֹתֵינוּ הֲצִילָנוּ. שְׁמַע מִלִּבֵּנוּ
 תַּפְלָתָנוּ וּמִכָּל-צָרָה וְיָגוֹן הֲצִילָנוּ: אֲבִינוּ מִלִּבֵּנוּ
 אַתָּה וְשְׁמֹךְ עָלֵינוּ נִקְרָא אֶל-תַּנַּחֲנוּ: אֶל-תַּעֲזֹבֵנוּ
 אֲבִינוּ וְאֶל-תַּטְשֵׁנוּ בּוֹרְאָנוּ וְאֶל-תַּשְׁכַּחֲנוּ יוֹצְרֵנוּ.
 כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה:

אֵין בְּמוֹדָךְ חַנוּן וְרַחוּם יְיָ אֱלֹהֵינוּ. אֵין בְּמוֹדָךְ אֵל
 אֲרֶךְ אַפִּים וְרַב-חֲסֵד וְאַמֶּת. הוֹשִׁיעֵנוּ בְּרַחֲמֶיךָ
 הַרְבִּים מִרַעַשׁ וּמִקָּזֵז הֲצִילָנוּ: זָכֵר לַעֲבָדֶיךָ

thee, our Rock. Forsake us not, O Lord our God, be not far from us; for our soul is shrunk by reason of the sword and captivity and pestilence and plague, and of every trouble and sorrow. Deliver us, for we hope in thee; put us not to shame, O Lord our God; make thy countenance to shine upon us; remember unto us the covenant of our fathers and save us for thy name's sake. Look upon our troubles, and hear the voice of our prayer, for thou hearest the prayer of every mouth.

Merciful and gracious God ! Have mercy upon us and upon all thy works, for there is none like unto thee, O Lord our God. We beseech thee, forgive our transgressions, O our Father, our King, our Rock and our Redeemer, O living and everlasting God, mighty in strength, loving and good to all thy works; for thou art the Lord our God. O God, who art slow to anger and full of mercy, deal with us according to the abundance of thy tender mercies, and save us for thy name's sake. Hear our prayer, O our King, and deliver us from the hand of our enemies; hear our prayer, O our King, and deliver us from all trouble and sorrow. Thou art our Father, our King, and we are called by thy name; desert us not. Forsake us not, our Father, and cast us not off, O our Creator, and forget us not, O our Maker, for thou art a gracious and merciful God and King.

There is none gracious and merciful like thee, O Lord our God; there is none like thee, O God, slow to anger and abounding in lovingkindness and truth. Save us in thine abundant mercies; from fierceness and rage deliver us. Remember thy servants, Abraham, Isaac and Jacob; look not

לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב. אֵל-תָּפֶן אֱלֹהֵינוּ
וְאֵל-רַשְׁעֵנוּ וְאֵל-חַטָּאתֵנוּ: שׁוּב מִזְרוֹן אַפְּךָ
וְהַנָּחֵם עַל-הֶרְעָה לְעַמְּךָ. וְהִסֵּר מִמֶּנּוּ מִכַּת הַמָּוֶת
כִּי רַחוּם אַתָּה. כִּי בֶן יִרְכָּךְ עָשָׂה חֲסִד חָנּוּם בְּכָל-
דֹּר וָדֹר: חוּסָה יְיָ עַל-עַמְּךָ וְהַצִּילֵנוּ מִנְּעַמְךָ.
וְהִסֵּר מִמֶּנּוּ מִכַּת הַמִּגָּפָה וּגְזֵרָה קָשָׁה. כִּי אַתָּה שׁוֹמֵר
יִשְׂרָאֵל: לֵךְ אֲדֹנִי הַצְדָּקָה וּלְנוּ בִשְׁתַּ הַפְּנִים: מַה-
נִּתְאוּנָן מַה-נֶּאֱמַר מַה-נִּדְבָּר וּמַה-נֶּצְטָדָק:
נִחַפְּשָׁה דְרָכֵינוּ וְנִחַקְרָה וְנִשְׁוִיבָה אֵלֶיךָ. כִּי יִמְיִיךָ
פְּשׁוּטָה לְקַבֵּל שְׁבִים: אָנָּה יְיָ הוֹשִׁיעָה נָּא. אָנָּה יְיָ
הַצְלִיחָה נָּא: אָנָּה יְיָ עֲנֵנוּ בְּיוֹם קְרָאֵנוּ: לֵךְ יְיָ חֲבִינֵנוּ
לֵךְ יְיָ קוֹיֵנוּ לֵךְ יְיָ נִיחַל. אֵל-תַּחֲשָׁה וְתַעֲנֵנוּ. כִּי
נֶאֱמָר גּוֹיִם אֲבָדָה תִּקְוָתָם. כָּל-בֶּרֶךְ וְכָל-קוֹמָה
לֵךְ לְבַד תִּשְׁתַּחֲוֶה:

הַפּוֹתֵחַ יָד בְּתַשׁוּבָה לְקַבֵּל פּוֹשְׁעִים וְחַטָּאִים.
נִבְהֶלָה נַפְשֵׁנוּ מֵרַב עֲצָבוֹנָנוּ. אֵל-תִּשְׁכַּחֲנוּ נִצְחָה.
קוֹמָה וְהוֹשִׁיעֵנוּ כִּי חֲסִינוּ בָּךְ: אֲבִינוּ מִלְּבָנוּ אִם
אֵין בָּנוּ צְדָקָה וּמַעֲשִׂים טוֹבִים זְכַר-לָנוּ אֶת-בְּרִית
אֲבוֹתֵינוּ וְעִדּוּתֵנוּ בְּכָל-יוֹם יְיָ אֶחָד: הִבִּיטָה
בְּעֵינָיו כִּי רַבּוּ מִכְאוּבֵינוּ וְצָרוֹת לְבָבֵינוּ: חוּסָה
יְיָ עָלֵינוּ בָּאָרֶץ שְׁבָנוּ וְאֵל-תִּשְׁפּוֹךְ חֲרוֹנְךָ עָלֵינוּ.

unto our stubbornness and our wickedness and our sin. Turn from thy fierce anger, and repent of the evil against thy people. Remove from us the stroke of death, for thou art merciful, for such is thy way—showing lovingkindness freely throughout all generations. Spare thy people, O Lord, and deliver us from thy wrath, and remove from us the stroke of the plague, and harsh decrees, for thou art the Guardian of Israel. Unto thee, O Lord, belongeth righteousness, but unto us confusion of face. How may we complain? What can we say, what can we speak, or how can we justify ourselves? We will search our ways and try them, and turn again to thee; for thy right hand is stretched out to receive the penitent. Save, we beseech thee, O Lord; we beseech thee, O Lord, send prosperity. We beseech thee, O Lord, answer us on the day when we call. For thee, O Lord, we wait; for thee, O Lord, we hope; in thee, O Lord, we trust; be not silent, nor let us be oppressed; for the nations say, Their hope is lost. Let every knee and all that is lofty bow down to thee alone.

O thou, who openest thy hand to repentance, to receive transgressors and sinners—our soul is sore vexed through the greatness of our grief: forget us not for ever; arise and save us, for we trust in thee. Our Father, our King, though we be without righteousness and good deeds, remember unto us the covenant of our fathers, and the testimony we bear every day that the Lord is One. Look upon our affliction, for many are our griefs and the sorrows of our heart. Have pity upon us, O Lord, in the land of our captivity, and pour not out thy wrath upon us, for we are thy people, the children of thy

כִּי אֲנַחֲנוּ עִמָּךְ בְּנֵי בְרִיתְךָ: אֵל הַבִּיטָה דָּל
 כְּבוֹדֵנוּ בְּנוֹיִם וְשִׁקְצוֹנוּ כְּטִמְאַת הַנִּדָּה: עַד-מָתִי
 עֲזָךְ בְּשָׁבִי וְתִפְאַרְתְּךָ בְּיַד-צָר: עוֹרְרָה נְבוֹרְתְּךָ
 וְקִנְאַתְךָ עַל-אֵיבֶיךָ. הֵם יְבוֹשׁוּ וַיִּחַתּוּ מִנְּבוֹרְתָם.
 וְאַל-יִמָּעֲטוּ לְפָנֶיךָ תִּלְאוֹתֵינוּ: מִהֵרָ יִקְדְּמוּנוּ
 רַחֲמֶיךָ בְּיוֹם צָרָתָנוּ. וְאִם-לֹא לְמַעַנְנוּ לְמַעַנְךָ
 פָּעַל. וְאַל-תִּשְׁחִית זְכָר שְׁאֲרֵיתָנוּ: וְחַן אִם
 הַמִּינְחִידִים שְׁמֶךָ פְּעָמִים בְּכָל-יוֹם תָּמִיד בְּאַהֲבָה
 וְאוֹמְרִים. שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

וַיֹּאמֶר דָּוִד אֶל-גִּד צַר-לִי מְאֹד נִפְלְהָ-נָא
 בְּיַד-יְהוָה בִּי-רַבִּים רַחֲמֹו וּבְיַד אָדָם אַל-אֶפְלָה:
 רַחוּם וְחַנוּן חֲטָאתִי לְפָנֶיךָ יְיָ מְלֹא רַחֲמִים רַחֵם
 עָלַי וְקַבֵּל תְּחִנּוּנַי:

תהלים ו

יְיָ אֱלֹהֵי-בְּאֶפְךָ תוֹכִיחֵנִי וְאַל-בְּחִמָּתְךָ תִּסְרְנֵנִי:
 חֲנֻנִי יְיָ בִּי-אֲמַלֵּל אֲנִי רָפְאֵלִי יְיָ כִּי נִבְהָלוּ עֲצָמֵי:
 וְנִפְשִׁי נִבְהָלָה מְאֹד וְאַתָּה יְיָ עַד-מָתִי: שׁוּבָה יְיָ
 חֲלֹצָה נַפְשִׁי הוֹשִׁיעֵנִי לְמַעַן חֲסִדְךָ: כִּי אֵין בַּמָּוֶת
 זְכָרְךָ בְּשִׂאוֹל מִי יוֹדֶה-לָךְ: יִגְעַתִּי בְּאַנְחָתִי
 אֲשַׁחֲהָ בְּכָל-לַיְלָה מִטָּתִי בְּדִמְעָתִי עַרְשִׁי אִמְסֶה:
 עֲשֻׁשָׁה מִקְעָם עֵינַי עֲתָקָה בְּכָל-צוּרְרֵי: סוּרוּ

covenant. O God, look upon our sunken glory among the nations, and the abomination in which we are held as of utter defilement. How long shall thy strength remain in captivity, and thy glory in the hand of the foe? Arouse thy might and thy zeal against thine enemies, that they may be put to shame and broken down in their might. O let not our travail seem little in thy sight. Let thy tender mercies speedily come to meet us in the day of our trouble; and if not for our sake, do it for thine own sake, and destroy not the remembrance of our remnant; but be gracious unto a people, who in constant love proclaim the unity of thy name twice every day, saying, Hear, O Israel: the Lord our God, the Lord is One.

And David said unto Gad, I am troubled exceedingly; let us fall, I pray thee, into the hand of the Lord, for his mercies are many; but let me not fall into the hand of man.

O thou who art merciful and gracious, I have sinned before thee. O Lord, full of mercy, have mercy upon me and receive my supplications.

Psalm vi.

O Lord, rebuke me not in thine anger: neither chasten me in thy hot displeasure. Be gracious unto me, O Lord; for I am withered away: O Lord, heal me; for my bones are troubled. My soul also is sore troubled: and thou, O Lord, how long? Return, O Lord, deliver my soul: save me for thy lovingkindness' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks? I am weary with my groaning; every night I make my bed to swim; I melt away my couch with my tears. Mine eye wasteth away because of grief; it waxeth old because of all mine adversaries. Depart from me, all ye workers of iniquity; for the Lord

מִמֶּנִּי כָּל-פַּעַלִי אֲנִי כִי-שָׁמַע יי קוֹל בְּכִי: שָׁמַע
 יי תַּחֲנוּנִי יי תַּפְלָתִי יֵקָח: יִבְשׁוּ וַיִּבְהֻלוּ מְאֹד כָּל-
 אֲיָכִי יָשָׁבוּ וַיִּבְשׁוּ רַגְע:

Reader and Cong. יי אֱלֹהֵי יִשְׂרָאֵל. שׁוּב מִמְּחֻרֹן
 אִפְּךָ. וְהַנְּחִם עַל-הַרְעָה לְעַמֶּךָ:

Cong. הִבֵּט מִשְׁמַיִם וַיֵּרָאָה כִּי הָיִינוּ לְעַג וְקָלָם
 בְּנוֹתֵינוּ. נָחַשְׁבָנוּ כְּצֹאן לַטֶּבֶחַ יוֹבֵל לְהַרְגוֹ
 וּלְאַבֵּד וּלְמַכָּה וּלְחִרְפָּה:

Cong. and Reader. וּבְכָל-זֹאת שָׁמַךְ לֹא שָׁכַחְנוּ.
 נָא אֶל-תִּשְׁכַּחְנוּ: יי

Cong. זָרִים אוֹמְרִים אֵין תּוֹחֶלֶת וְתִקְוָה. חֵן
 אִם לְשִׁמְךָ מִקְנֶה. טָהוֹר יְשׁוּעָתְנוּ קִרְבָּה. יִגְעֵנוּ וְלֹא
 הַיִּנְחֵלֵנוּ. בְּרַחֲמֶיךָ יִבְכְּשׁוּ אֶת-כָּעֶסֶךָ מֵעֲלֵינוּ:

Cong. and Reader. אָנָּה שׁוּב מִמְּחֻרֹנְךָ. וְרַחֵם סְגֻלָּה
 אֲשֶׁר בְּחִרְתָּ: יי

Cong. חוֹסֶה יי עָלֵינוּ בְּרַחֲמֶיךָ. וְאֶל-תִּתְּנֵנוּ
 בְּיָדֵי אֲבָדָרִים. לָקֵחַ יֹאמְרוּ הַגּוֹיִם. אֵיךְ נָא
 אֱלֹהֵיהֶם. לְמַעַנְךָ עֲשֵׂה עִמָּנוּ חֶסֶד וְאֶל-תִּאֲחָר:

hath heard the voice of my weeping. The Lord hath heard my supplication; the Lord will receive my prayer. All mine enemies shall be ashamed and sore troubled: they shall turn back, they shall be ashamed suddenly.

Reader and Cong.—O Lord God of Israel, turn from thy fierce wrath, and repent of the evil against thy people.

Cong.—Look from heaven and see how we have become a scorn and a derision among the nations; we are accounted as sheep brought to the slaughter, to be slain and destroyed, or to be smitten and reproached.

Cong. and Reader.—Yet, despite all this, we have not forgotten thy name; we beseech thee, forget us not.

Cong.—Strangers say, There is no hope or expectancy for you. Be gracious unto a people that trust in thy name. O thou who art most pure, bring our salvation near. We are weary, and no rest is granted us. Let thy tender mercies subdue thine anger from us.

Cong. and Reader.—We beseech thee, turn from thy wrath, and have mercy upon the treasured people whom thou hast chosen.

Cong.—O Lord, spare us in thy tender mercies, and give us not into the hands of the cruel. Wherefore should the nations say, Where now is their God? For thine own sake deal kindly with us, and delay not.

Cong. and Reader. אָנָּא שׁוּב מִמָּחְרוֹנֶךָ. וְרַחֵם סְגֻלָּה

אֲשֶׁר בְּחֶרְפְּךָ: יי

Cong. קוֹלֵנוּ תִשְׁמַע וְתַחֲוֶן וְאַל-תִּשְׁשֵׁנוּ בְּיַד

אֹיְבֵינוּ לְמַחֲוֹת אֶת-שְׁמִנוּ. זְכוּר אֲשֶׁר נִשְׁבַּעְתָּ

לְאַבֹּתֵינוּ. כְּבוֹכְבֵי הַשָּׁמַיִם אֲרָבָה אֶת-זֶרַעְכֶם.

וְעַתָּה נִשְׁאַרְנוּ מֵעַט מִהֲרָבָה:

Cong. and Reader. וּבְכַל-זֹאת שְׁמֶךָ לֹא שָׁכַחְנוּ. נָא

אַל-תִּשְׁכַּחְנוּ: יי

Cong. עֲזָרְנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל-דָּבָר כְּבוֹד-

שְׁמֶךָ. וְהַצִּילֵנוּ וּכְפָר עַל-חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ:

Cong. and Reader. יי אֱלֹהֵי יִשְׂרָאֵל. שׁוּב מִמָּחְרוֹן

אַפֶּךָ. וְהִנָּחֵם עַל-הֶרְעָה לְעַמֶּךָ:

שׁוּמֵר יִשְׂרָאֵל. שְׁמוֹר שְׁאֲרִית יִשְׂרָאֵל. וְאַל-

יֵאבֹד יִשְׂרָאֵל. הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל:

שׁוּמֵר גּוֹי אֶחָד. שְׁמוֹר שְׁאֲרִית עַם אֶחָד. וְאַל-

יֵאבֹד גּוֹי אֶחָד. הַמֵּיַחֲדִים שְׁמֶךָ יי אֱלֹהֵינוּ יי אֶחָד:

שׁוּמֵר גּוֹי קְדוֹשׁ. שְׁמוֹר שְׁאֲרִית עַם קְדוֹשׁ. וְאַל-

יֵאבֹד גּוֹי קְדוֹשׁ. הַמְשִׁלָּשִׁים בְּשָׁלוֹשׁ קְרָשָׁה לְקְדוֹשׁ:

מִתְרַצָּה בְּרַחֲמִים וּמִתְפַּיִס בְּתַחֲנוּנִים. הַתְרַצָּה

וְהַתְפַּיִס לְדוֹר עָנִי כִי אֵין עֹזָר:

אֲבִינוּ מִלִּבֵּנוּ חָגְנוּ וְעָנְנוּ כִי אֵין בָּנוּ מַעֲשִׂים. עֲשֵׂה

עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Cong. and Reader.—We beseech thee, turn from thy wrath, and have mercy upon the treasured people whom thou hast chosen.

Cong.—Hear our voice, and be gracious, and forsake us not in the hand of our enemies to blot out our name; remember what thou hast sworn to our fathers, I will multiply your seed as the stars of heaven:—and now we are left a few out of many.

Cong. and Reader.—Yet, despite all this, we have not forgotten thy name: we beseech thee, forget us not.

Cong.—Help us, O God of our salvation, for the sake of the glory of thy name; and deliver us, and pardon our sins for thy name's sake.

Cong. and Reader.—O Lord God of Israel, turn from thy fierce wrath, and repent of the evil against thy people.

O Guardian of Israel, guard the remnant of Israel, and suffer not Israel to perish, who say, Hear, O Israel.

O Guardian of an only nation, guard the remnant of an only nation, and suffer not an only nation to perish, who proclaim the unity of thy name, saying, The Lord our God, the Lord is One.

O Guardian of a holy nation, guard the remnant of a holy nation, and suffer not a holy nation to perish, who thrice repeat the three-fold sanctification unto the Holy One.

O Thou who art propitiated by prayers for mercy, and art conciliated by supplications, be thou propitious and reconciled to an afflicted generation; for there is none that helpeth.

Our Father, our King, be gracious unto us and answer us, for we have no good works of our own; deal with us in charity and lovingkindness, and save us.

וְאֶנְחֵנוּ לֹא נִדְעַ מַה־נַּעֲשֶׂה בִּי עָלֶיךָ עֵינֵינוּ:
 זְכוּר רַחֲמֶיךָ יְיָ וּבְחֻסְדֶּיךָ בִּי מַעֲוֹלָם הִמָּחָה: יְהִי־
 חֲסִדֶּךָ יְיָ עָלֵינוּ בְּאִשֶּׁר יִחְלָנוּ לָךְ: אֵל תִּזְכָּר־לָנוּ
 עֲוֹנוֹת רִאשֹׁנִים מִהֵרָ יִקְדָּמוּנוּ רַחֲמֶיךָ בִּי דַלּוֹנוּ
 מְאֹד: חַנּוּנוּ יְיָ חַנּוּנוּ בִּי־רַב שְׂבַעְנוּ בּוֹז: בְּלָנוּ רַחֵם
 תִּזְכּוֹר: בִּי הוּא יָדַע יִצְרָנוּ זָכוֹר בִּי־עָפָר אֶנְחֵנוּ:
 עֲזָרְנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל־דְּבַר כְּבוֹד־שְׁמוֹךָ וְהַצִּילָנוּ
 וּבִפֶּר עַל־חַטֹּאתֵינוּ לְמַעַן שְׁמוֹךָ:

The Reader says קְדִישׁ קְדִישׁ, p. 37.

*Continue with אֲשָׁרֵי p. 30 except on Mondays and Thursdays when
 is added. This prayer is, however, omitted on the
 following days:— ראש חודש, the day before פסח, on תשעה
 פורים, קטן, and of פורים, during חנוכה, and of בָּאב.*

אֵל אֶרֶךְ אַפִּים וְרַב־חֶסֶד וְאֱמֶת אֵל־בְּאֶפֶק
 תּוֹכִיחֵנוּ: חוֹסֶה יְיָ עַל־עַמּוֹךָ וְהוֹשִׁיעֵנוּ מִכָּל־רָע:
 חֲטָאוּנוּ לָךְ אָדוֹן סִלַּח־נָא כָּרַב רַחֲמֶיךָ אֵל:

אֵל אֶרֶךְ אַפִּים וְרַב־חֶסֶד וְאֱמֶת אֵל־תִּסְתַּר
 פְּגִיעַת מַמְנוֹנוּ: חוֹסֶה יְיָ עַל־יִשְׂרָאֵל עַמּוֹךָ וְהַצִּילָנוּ
 מִכָּל־רָע: חֲטָאוּנוּ לָךְ אָדוֹן סִלַּח־נָא כָּרַב רַחֲמֶיךָ
 אֵל:

As for us, we know not what to do; but our eyes are upon thee. Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old. Let thy loving-kindness, O Lord, be upon us, according as we have waited for thee. Remember not against us the iniquities of our ancestors: let thy tender mercies speedily come to meet us; for we are brought very low. Be gracious unto us, O Lord, be gracious unto us; for we are sated to the full with contempt. In wrath remember to be merciful. For he knoweth our frame; he remembereth that we are dust. Help us, O God of our salvation, for the sake of the glory of thy name; and deliver us, and pardon our sins, for thy name's sake.

The Reader says Kaddish, p. 37.

Continue with "Happy are they," p. 30, except on Mondays and Thursdays when the following two paragraphs are added. They are, however, omitted on the following days:—New Moon, the day before Passover, the Fast of Ab, during Chanukah, the two days of Purim, and of Purim Katon, (the 14th and 15th of Adar Rishon).

O God, slow to anger and abounding in lovingkindness and truth, rebuke us not in thine anger. Have pity upon thy people, O Lord, and save us from all evil. We have sinned against thee, O Lord; forgive, we beseech thee, according to the abundance of thy tender mercies, O God.

O God, slow to anger and abounding in lovingkindness and truth, hide not thy face from us. Have pity upon Israel, thy people, and deliver us from all evil. We have sinned against thee, O Lord; forgive, we beseech thee, according to the abundance of thy tender mercies, O God.

סדר קריאת התורה:

The following to בְּקָדָם, p. 74, forms part of the Service when Prayers are said with a Congregation on Monday and Thursday Mornings, and also, with the exception of יְהִי רְצוֹן, p. 72, on Sabbath Afternoons, חול המועד, ראש חודש, תענית צבור, פורים, חול המועד, ראש חודש, תענית צבור (Mornings and Afternoons) and תנקה.

The Ark is opened.

Reader and Congregation :—

וַיְהִי בַּבֹּקֶר הָאֵלֶּן וַיֹּאמֶר מֹשֶׁה. קוּמָה אֲנִי וּפָצוּ
אִבְרָיִךְ וַיִּנָּסוּ מִשְׁנֵאֵיךְ מִפְּנֵיךְ : כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה
וּדְבַר־יְיָ מִירוּשָׁלַם :

בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ :

The Reader takes the תורה ספר, and says :—

נִדְּלוּ לִי אֶתִּי. וַיְנַחֲמָה שְׁמוֹ יְחִידוֹ :

Reader and Congregation :—

לֵךְ יְיָ הַנִּדְּלָה וְהַנְּבִירָה וְהַתְּפַאֲרָת וְהַנְּצִיחַ וְהַהוֹד.
כִּי־כָל בְּשָׂמִים וּבְאַרְצֵי לֵךְ יְיָ הַמְּמַלְכָה וְהַמְּתַנַּשֵּׂא
לְכָל אֶרֶץ : רֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לַהֲדָם
רְגִלּוֹ קְדוֹשׁ הוּא : רֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לַהֲרָה
קְדָשׁ כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ :

אֵב הַרְחָמִים. הוּא יְרַחֵם עִם עַמּוּסִים. וַיִּזְכּוֹר

ORDER OF READING THE LAW.

The following to "as of old," p. 74, forms part of the Service when Prayers are said with a Congregation on Monday and Thursday Mornings, and also, with the exception of "May it be thy will," etc., to "Amen," p. 72, on Sabbath Afternoons, New Moon, the Intermediate Days of Passover and Tabernacles, Purim, Fast Days (Mornings and Afternoons) and Chanukah.

The Ark is opened.

Reader and Cong.—And it came to pass, when the ark set forward, that Moses said, Rise up, O Lord, and thine enemies shall be scattered, and they that hate thee shall flee before thee. For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.

Blessed be he who in his holiness gave the Law to his people Israel.

The Reader takes the Scroll of the Law, and says :—

Magnify the Lord with me, and let us exalt his name together.

Reader and Cong.—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Exalt ye the Lord our God, and worship at his footstool: holy is he. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy,

May the Father of mercy have mercy upon a people that have been borne by him. May he remember the covenant with the

בְּרִית אֲתָנִים. וַיִּצִיל נַפְשׁוֹתֵינוּ מִן־הַשָּׁעוֹת הָרָעוֹת.
וַיִּנְעַר בְּיָצָר הָרַע מִן הַנְּשׂוּאִים. וַיַּחֲזֵן אוֹתָנוּ לְפִלִּיטָה
עוֹלָמִים. וַיִּמְלֵא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה
וּרְחֻמִּים:

*The סֵפֶר תּוֹרָה is placed upon the desk. The Reader unrolls it,
and says the following :—*

וַתִּגְּלֶה וַתִּרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְנָן קָרוֹב.
וַיַּחֲזֵן פְּלִיטָתָנוּ וּפְלִיטָת עַמּוֹ בֵּית יִשְׂרָאֵל לְחַן
וּלְחֶסֶד לְרַחֲמִים וּלְרַצּוֹן וְנֹאמַר אָמֵן: הַכֹּל הָבוּ
גִּדְל לְאַלְהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה:

*Here the Reader names the Person who is to be called to the Reading
of the Law.*

כֹּהֵן קָרֵב יַעֲמֹד פ' בֶּן פ' הַכֹּהֵן.

בָּרוּךְ שָׁנְתָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:
תּוֹרַת יי תְּמִימָה מְשִׁיבַת נֶפֶשׁ עֲדוּת יי נֶאֱמָנָה
מַחְקִימַת פֶּתִי: פְּקוּדֵי יי יִשְׂרָאֵל מְשֻׁמְחֵי־לֵב מַצֵּנֶת
יי בָּרָה מְאִירַת עֵינַיִם: יי עֹז לְעַמּוֹ יִתֵּן יי! יִבְרַךְ
אֶת עַמּוֹ בְּשָׁלוֹם: הָאֵל תָּמִים דִּרְכּוֹ אֲמַרְתָּ יי
צְרוּפָה. מִגֵּן הוּא לְכֹל הַחוֹסִים בּוֹ:

Congregation and Reader :—

וְאַתֶּם הַדֹּבְקִים בִּי אֱלֹהֵיכֶם חַיִּים בְּלָכֶם הַיּוֹם:

patriarchs, deliver our souls from evil hours, check the evil inclination in them that have been carried by him, grant us of his grace an everlasting deliverance, and in the attribute of his goodness fulfil our desires by salvation and mercy.

The Scroll of the Law is placed upon the desk. The Reader unrolls it, and says the following :—

And may his kingdom be soon revealed and made visible unto us, and may he be gracious unto our remnant and unto the remnant of his people, the house of Israel, granting them grace, kindness, mercy and favour; and let us say, Amen. Ascribe, all of you, greatness unto our God, and render honour to the Law.

Here the Reader names the Person who is to be called to the Reading of the Law.

Blessed be he, who in his holiness gave the Law unto his people Israel. The Law of the Lord is perfect, restoring the soul: the testimony of the Lord is faithful, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The Lord will give strength unto his people: the Lord will bless his people with peace. As for God, his way is perfect: the word of the Lord is tried: he is a shield unto all them that trust in him.

Cong. and Reader.—And ye that cleave unto the Lord your God are alive every one of you this day.

Those who are called to the Reading of the תורה say the following

Blessing :—

בָּרְכוּ אֶת־יְיָ הַמְּבָרֵךְ :

Congregation :—

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד :

The Response of the Congregation is repeated and the Blessing continued :—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר־
בָּנוּ מִכָּל־הָעַמִּים וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה
יְיָ. נוֹתֵן הַתּוֹרָה :

After the Reading of a Section of the Law, the following Blessing is said :—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר נָתַן־
לָנוּ תּוֹרַת אֱמֶת. וְחַיִּי עוֹלָם נָשֶׁע בְּתוֹכָנוּ. בְּרוּךְ
אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה :

Persons who have been in peril of their lives, during journeys by sea, land, or air, in captivity or sickness, upon their deliverance or recovery say the following, after the conclusion of the last Blessing :—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַגּוֹמֵל
לְחַיִּיבִים טוֹבוֹת. שְׁנַמְלִי כָּל־טוֹב :

The Congregation respond :—

מִי שְׁנַמְלֵךְ כָּל־טוֹב. הוּא יְגַמְלֵךְ כָּל־טוֹב סָלָה :

*Those who are called to the Reading of the Law say the following
Blessing :—*

Bless ye the Lord who is to be blessed.

Cong.—Blessed be the Lord, who is to be blessed for ever
and ever.

*The Response of the Congregation is repeated and the Blessing
continued :—*

Blessed art thou, O Lord our God, King of the universe, who
hast chosen us from all peoples, and hast given us thy Law.
Blessed art thou, O Lord, who givest the Law.

*After the Reading of a Section of the Law, the following Blessing
is said :—*

Blessed art thou, O Lord our God, King of the universe,
who hast given us the Law of truth, and hast planted ever-
lasting life in our midst. Blessed art thou, O Lord, who givest
the Law.

*Persons who have been in peril of their lives, during journeys by sea, land,
or air, in captivity or sickness, upon their deliverance or recovery
say the following, after the conclusion of the last Blessing :—*

Blessed art thou, O Lord our God, King of the universe, who
doest good unto the undeserving, and who hast also rendered
all good unto me.

The Congregation respond :—

He who hath rendered thee all good, may he do only good
unto thee for ever.

After the Reading of the Law, the סֵפֶר תּוֹרָה is held up, and the Congregation say the following :—

זֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל
עַל-פִּי יְיָ בְּיַד-מֹשֶׁה: עֵץ-חַיִּים הִיא לַמַּחְיִים
בָּהּ וְתַמְכִּיָּה מֵאֲשֶׁר: וְדַרְכֶּיהָ דַּרְכֵי-נֹעַם וְכָל-
נְתִיבֹתֶיהָ שָׁלוֹם: אַךְ יָמִים בִּימִינָהּ בִּשְׂמֹאלָהּ עָשָׂר
וְכַבּוֹד: יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וַיֵּאדִיר:

On those Mondays and Thursdays when תַּחֲנוּן is said, p. 60 to p. 68, the Reader adds the following, before the סֵפֶר תּוֹרָה is returned to the Ark :—

יְהִי רָצוֹן מִלִּפְנֵי אֲבִינוּ שְׁבַשְׁמִים. לְכוּנָן אֶת-בֵּית חַיִּינוּ
וְלִהְיוֹת אֶת-שְׂכִינָתוֹ בְּתוֹכֵנוּ בְּמַהֲרָה בְּיָמֵינוּ. וְנֹאמַר אָמֵן:
יְהִי רָצוֹן מִלִּפְנֵי אֲבִינוּ שְׁבַשְׁמִים. לְרַחֵם עָלֵינוּ וְעַל פְּלִיטָתֵנוּ
וְלִמְנוּעַ מִשְׁחִית וּמִגֹּפֶה מֵעָלֵינוּ וּמֵעַל כָּל-עֲמוֹ בֵּית יִשְׂרָאֵל.
וְנֹאמַר אָמֵן:

יְהִי רָצוֹן מִלִּפְנֵי אֲבִינוּ שְׁבַשְׁמִים. לְקַיֵּם-בָּנוּ חֻמֵּי יִשְׂרָאֵל.
הֵם וְנִשְׁיָהֶם וּבְנֵיהֶם וּבָנוֹתֵיהֶם וְתַלְמִידֵיהֶם וְתַלְמִידֵי תַלְמִידֵיהֶם
בְּכָל-מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם. וְנֹאמַר אָמֵן:

יְהִי רָצוֹן מִלִּפְנֵי אֲבִינוּ שְׁבַשְׁמִים. שְׁנֹשְׁמַע וְנִתְבַּשֵּׁר בְּשׁוֹרוֹת
טוֹבוֹת וְשׁוּעוֹת וְנִחְמוֹת. וַיִּקְבֹּץ נִדְחֵינוּ מֵאֲרָבַע כְּנוֹפוֹת הָאָרֶץ.
וְנֹאמַר אָמֵן:

אֲחִינוּ כָּל-בֵּית-יִשְׂרָאֵל הַנּוֹתָנִים בְּצָרָה וּבְשִׁבְיָה. הָעוֹמְדִים
בֵּין בָּזִם וּבֵין בִּיבָשָׁה. הַמְּקוֹם יְרַחֵם עֲלֵיהֶם וַיּוֹצִיאֵם מִצָּרָה
לְרוֹחוֹהָ. וּמֵאֲפֵלָה לְאוֹרָהּ. וּמִשְׁעָבוֹד לְגִאָּלָהּ. הַשְׁתָּא בְּעֻנְיָא
וּבִזְמַן קָרִיב. וְנֹאמַר אָמֵן:

After the Reading of the Law, the Scroll is held up, and the Congregation say the following :—

And this is the Law which Moses set before the children of Israel, according to the commandment of the Lord by the hand of Moses. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Length of days is in its right hand; in its left hand are riches and honour. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honourable.

On those Mondays and Thursdays when the Prayers, pp. 60 to 68, are said, the Reader adds the following, before the Scroll of the Law is returned to the Ark :—

May it be the will of our Father who is in heaven to establish the Temple the house of our life, and to restore his divine presence in our midst speedily in our days; and let us say, Amen.

May it be the will of our Father who is in heaven to have mercy upon us and upon our remnant, and to keep destruction and the plague from us and from all his people, the house of Israel; and let us say, Amen.

May it be the will of our Father who is in heaven to preserve among us the wise men of Israel; them, their wives, their sons and daughters, their disciples and the disciples of their disciples in all the places of their habitation; and let us say, Amen.

May it be the will of our Father who is in heaven that good tidings of salvation and comfort may be heard and published, and that he may gather our banished ones from the four corners of the earth; and let us say, Amen.

As for our brethren, the whole house of Israel, such of them as are given over to trouble or captivity, whether they are on the sea or on the dry land,—may the All-present have mercy upon them, and bring them forth from trouble to deliverance, from darkness to light, and from subjection to redemption, now speedily and at a near time; and let us say, Amen.

On returning the סֶפֶר to the Ark, the Reader says :—

יְהַלְלוּ אֶת־שֵׁם יְהוָה בִּי־נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Congregation :—

הוֹדּוּ עַל־אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ תְּהִלָּה
לְכָל חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ. הִלְלוּיָהּ:

תהלים כ"ד

לְדָוִד מְזֻמֹּר. לִיהוָה הָאֶרֶץ וּמְלוֹאָהּ תִּבְלֶה
וַיֵּשְׁבִי בָהּ: כִּי הוּא עַל־יַמִּים יִסְדָּהּ וְעַל־נְהָרוֹת
יְכַוְנֶנָּה: מִי־יַעֲלֶה בָהֶר יְהוָה וּמִי־יָקוּם בְּמָקוֹם
קֹדֶשׁוֹ: נָקִי כַפַּיִם וְבָר לֵב אֲשֶׁר לֹא־נִשְׂא לִשְׂוֹא
נַפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָה: יֵשָׂא בִרְכָה מֵאֵת יְהוָה
וַיִּדְרָקָה מֵאֱלֹהֵי יִשְׂרָאֵל: זֶה דָּוִד דִּרְשׁוּ מִבְּקָשֵׁי פְנִיךָ
יַעֲקֹב סֵלָה: שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם וְהַנִּשְׂאוּ פִתְחֵי
עוֹלָם וַיָּבֹאוּ מִלֶּךְ הַכְּבוֹד: מִי זֶה מִלֶּךְ הַכְּבוֹד
יְהוָה עֶזְרוֹ וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה: שְׂאוּ שְׁעָרִים
רְאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ מִלֶּךְ הַכְּבוֹד: מִי
הוּא זֶה מִלֶּךְ הַכְּבוֹד יְהוָה צְבָאוֹת הוּא מִלֶּךְ הַכְּבוֹד
סֵלָה:

While the סֶפֶר is being placed in the Ark, the following, to בְּקֹדֶם, is said :—

וּבִנְחָה יֹאמַר. שׁוּבָה יְהוָה רַבְבוֹת אֱלֹהֵי יִשְׂרָאֵל:

On returning the Scroll of the Law to the Ark, the Reader says :—

Let them praise the name of the Lord; for his name alone is exalted:

Congregation.—His majesty is above the earth and heaven; and he hath lifted up a horn for his people, to the praise of all his loving ones, even of the children of Israel, the people near unto him. Praise ye the Lord.

Psalm xxiv. A Psalm of David.

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For it is he that hath founded it upon the seas, and established it upon the floods. Who may ascend the mountain of the Lord? And who may stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity,* and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek after him, that seek thy face, (O God of) Jacob! (Selah.) Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.)

While the Scroll of the Law is being placed in the Ark, the following to "as of old" is said :—

And when it rested, he said, Return, O Lord, unto the ten thousands of the thousands of Israel. Arise, O Lord, unto

* The rendering, "set his desire upon vanity," is based on the Kethib which is וַיִּשְׁתַּחֲוֶה.

קוֹמָה | יִהְיֶה לְמִנוּחָהּ אַתָּה וְאַרְוֵן עֵדָה • בְּהִנֵּי
 יִלְבְּשׁוּ-צֶדֶק וְחִסְדֶּיךָ יִרְנְנוּ: בְּעֶבֶר דָּוִד עֲבָדֶךָ
 אֶל-תֵּשֶׁב פָּנֵי מְשִׁיחֶךָ: כִּי לָקַח טוֹב נָתַתִּי לָכֶם
 תּוֹרָתִי אֶל-תַּעֲזֹבוּ: עֵץ-חַיִּים הִיא לַמְחַיִּיקִים כֹּה
 וְתִמְכֶּיָּה מֵאֲשֶׁר: דְּרָכֶיךָ דְּרָכֵי-נֶעֱם וְכָל נְתִיבוֹתֶיךָ
 שְׁלֹם: הִשִּׁיבֵנו יְהוָה אֱלֹהֶיךָ וְנִשְׁוֶכֶה חֲדָשׁ יָמֵינוּ
 בְּקָדָם:

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְלִלְךָ סֵלָה:
 אֲשֶׁרִי הָעַם שֶׁכָּבֹה לּוֹ אֲשֶׁרִי הָעַם שֵׁנִי אֱלֹהִיו:

קמ' תהלה לדוד.

אֲרוֹמְמָךְ אֱלֹהֵי הַמֶּלֶךְ וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד:
 בְּכָל-יוֹם אֶבְרַכְּךָ וְאֶהַלֵּלְךָ שִׁמְךָ לְעוֹלָם וָעֶד:
 גָּדוֹל יְהוָה וּמִהָלָל מְאֹד וְלִגְדָּלְתּוֹ אֵין חֶקֶר:
 דָּוִד לְדוֹר יִשְׁבַּח מִעֲשֵׂיךָ וּגְבוּרָתֶיךָ יִגִּידוּ:
 הַדָּר כְּבוֹד הוֹדָךְ וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
 וְעֲזֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ וְגִדְּלָתְךָ אֶסְפְּרָנָה:
 זָכָר רַב-טוֹבָה בְּפִיעוֹ וְצִדְקָתְךָ יִרְנְנוּ:
 חֲנוּן וְרַחוּם יְהוָה אֶרְךָ אַפִּים וְגִדְּל-חֶסֶד:
 טוֹב-יְהוָה לְכָל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:
 יוֹדוּךָ יְהוָה כָּל-מַעֲשֵׂיךָ וְחִסְדֶּיךָ יִבְרַכּוּכָה:

thy resting place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy loving ones shout for joy. For the sake of David thy servant, turn not away the face of thine anointed. For I give you good doctrine; forsake ye not my Law. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Turn thou us unto thee, O Lord, and we shall return: renew our days as of old.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.) Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable. One generation shall laud thy works to another, and shall declare thy mighty acts. On the majestic glory of thy grandeur, and on thy marvellous deeds, will I meditate. And men shall speak of the might of thy awful acts; and I will recount thy greatness. They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness. The Lord is gracious and merciful; slow to anger and of great lovingkindness. The Lord is good to all; and his tender mercies are over all his works. All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

בְּבוֹד מְלֻכוֹתֶךָ יֹאמְרוּ וְנִבְרַתְךָ יִדְבְּרוּ:
 לְהוֹדִיעַ לִבִּי הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הָדָר מְלֻכוֹתוֹ:
 מְלֻכוֹתֶךָ מְלֻכוֹת כָּל-עֲלָמִים וּמִמְשָׁלְתֶךָ בְּכָל-דּוֹר
 נָדָר:

סוּמָךְ יִהְיֶה לְכָל-הַנִּפְלִים וְזוֹקֶךָ לְכָל-הַכּוֹפִים:
 עֲיִנִּי כָל אֱלֹהֶיךָ יִשְׁבְּרוּ וְאַתָּה נוֹתֵן-לָהֶם אֶת-
 אֲכָלָם בָּעֵתוֹ:

פּוֹתַח אֶת-יְיָדְךָ וּמִשְׁבִּיעַ לְכָל-חַי רִצּוֹן:
 צַדִּיק יִהְיֶה בְּכָל-דִּדְרָכָיו וְחָסִיד בְּכָל-מַעֲשָׂיו:
 קְרוֹב יִהְיֶה לְכָל-קִרְאָיו לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת:
 רִצּוֹן-יִרְאָיו יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:
 שׁוֹמֵר יִהְיֶה אֶת-כָּל-אֲהָבָיו וְאֵת כָּל-הַרְשָׁעִים
 יִשְׁמִיד:

תְּהַלֵּל יִהְיֶה יְדְבָר-פִּי וּיְבָרֶךְ כָּל-בֶּשֶׂר שֵׁם קִדְשׁוֹ
 לְעוֹלָם וָעֶד:

וְאֲנַחְנוּ נִבְרַךְ יְיָ מֵעַתָּה וְעַד-עוֹלָם הַלְלוּיָהּ:

*On the following days לַמִּנּוּחַ is omitted: ראש חודש, the day before
 תְּשַׁעָּה בָּאָב, the day before פסח, during
 חול המועד and of פורים קטן and of פורים, on the two days of*

תהלים כ'

לַמִּנּוּחַ מִזְמוֹר לְדָוִד: יַעֲנֶךָ יְיָ הָיָה בְּיוֹם צָרָה

They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the majestic glory of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that are bowed down. The eyes of all wait upon thee; and thou givest them their food in due season. Thou openest thine hand, and satisfiest every living thing with favour. The Lord is righteous in all his ways, and loving in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them. The Lord guardeth all them that love him; but all the wicked will he destroy. My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from now and for evermore.
Praise ye the Lord.

On the following days Psalm xx is omitted: New Moon, the day before Passover, on the Fast of Ab, the day before the Day of Atonement, during Chanukah, on Purim, Purim Katon and the Intermediate Days of a Festival.

Psalm xx. For the Chief Musician. A Psalm of David.

The Lord answer thee in the day of trouble; the name of

יִשְׁגָּבֶךָ שֵׁם אֱלֹהֵי יַעֲקֹב: יִשְׁלַח עֲזָרְךָ מִקֹּדֶשׁ וּמִצִּיּוֹן
 יִסְעָדֶךָ: יִזְכֹּר כָּל-מִנְחָתֶיךָ וְעוֹלֹתֶיךָ יִדְשָׁנָה-סֶלָה:
 יִתֵּן-לְךָ כָּל-בָּבֶךָ וְכָל-עֲצָתְךָ יִמְלֵא: בְּרַנְנָה
 בִּישׁוּעָתְךָ וּבִשְׁם-אֱלֹהֵינוּ נִדְגַל יִמְלֵא יְהוָה כָּל-
 מִשְׁאֲלוֹתֶיךָ: עֲתָה יִדְעָתִי כִי הוֹשִׁיעַ יְהוָה מִשִּׁיחוֹ
 יַעֲנֶהוּ מִשְׁמִי קִדְשׁוֹ בְּגִבּוֹרוֹת יִשַׁע יְמִינוֹ: אֵלֶּה
 בָּרֻכָּב וְאֵלֶּה בְּסוּסִים וְאֵנְחָנוּ בִשְׁם-יְהוָה אֱלֹהֵינוּ
 נִזְכִּיר: הִמָּה כָּרְעוּ וּנְפְלוּ וְאֵנְחָנוּ קִמְנוּ וְנִתְעוֹדָד:
 יְהוָה הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם-קִרְאָנוּ:

וּבֹא לְצִיּוֹן גּוֹאֵל וּלְשָׁבִי פֹשֵׁעַ בְּיַעֲקֹב נָאִם יי:
 וְאֲנִי זֹאת בְּרִיתִי אִתְּם אָמַר יי רוּחִי אֲשֶׁר עָלֶיךָ
 וּדְבָרִי אֲשֶׁר-שָׁמַתִּי בְּפִיךָ לֹא יָמוּשׁוּ מִפִּיךָ וּמִפִּי
 זִרְעָךָ וּמִפִּי זָרַע זִרְעָךָ אָמַר יי מַעֲתָה וְעַד-עוֹלָם:
 וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה
 אֶל-זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת מְלֵא
 כָּל-הָאָרֶץ כְּבוֹדוֹ: וּמִקְבְּלִין דִּין מוֹדֵדִין וְאֹמְרִין
 קְדִישׁ בְּשִׁמִּי מְרוֹמָא עֲלָאָה בֵּית שְׂכִינְתָּהּ. קְדִישׁ
 עַל-אֲרֻעָא עוֹבֵד גְּבוּרְתָּהּ. קְדִישׁ לְעָלַם וּלְעָלְמֵי
 עָלְמֵי־א. יי צְבָאוֹת מְלִיא כָּל-אֲרֻעָא זִיו יְקָרָה:
 וְתַשְׁאֲנִי רוּחַ וְאַשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל בְּרוּךְ
 כְּבוֹד-יי מִמְּקוֹמוֹ: וְנִטְלִתָּנִי רוּחָא וְשִׁמְעַת בְּתַרִּי
 קָל זֵיעַ שְׁנִיא דִּי מִשְׁבַּחִין וְאֹמְרִין. בְּרִיךְ יְקָרָא דִּי

the God of Jacob set thee up on high; send thee help from the sanctuary, and uphold thee out of Zion; remember all thy offerings, and accept thy burnt sacrifice (Selah); grant thee thy heart's desire, and fulfil all thy purpose. We will exult in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions. Now know I that the Lord saveth his anointed; he will answer him from his holy heaven with the mighty saving acts of his right hand. Some trust in chariots and some in horses: but we will make mention of the name of the Lord our God. They are bowed down and fallen; but we are risen and stand upright. Save, Lord: may the King answer us on the day when we call.

And a redeemer shall come to Zion and to them that turn from transgression in Jacob, saith the Lord. And as for me, this is my covenant with them, saith the Lord: my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from now and for ever.

But thou art holy, O thou that dwellest amid the praises of Israel. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. *And they receive sanction the one from the other, and say, Holy in the highest heavens, the place of his divine abode; holy upon earth, the work of his might; holy for ever and to all eternity is the Lord of hosts; the whole earth is full of the radiance of his glory. Then a wind lifted me up, and I heard behind me the voice of a great rushing (saying), Blessed be the glory of the Lord from his place. *Then a wind lifted me up, and I heard behind me the voice of a great rushing, of those who uttered praises, and said, Blessed be the glory of the

* The Aramaic paraphrase of the preceding verse.

יי מאתר בית שכינתה: יי | ימלך לעלם ועד: יי
 מלכותה קאם לעלם ולעלמי עלמא: יי אלהי
 אברהם יצחק וישראל אבותינו. שמרה-זאת
 לעולם ליצר מחשבות לבב עמך והכן לבבם
 אליך: והוא רחום יכפר עון ולא ישחית והרבה
 להשיב אפו ולא יעיר כל-חמתו: כי-אתה אדני
 טוב וסלח ורב-חסד לכל-קראיך: צדקתך
 צדק לעולם ותורתך אמת: תתן אמת לי-עקב
 חסד לאברהם אשר-נשבעת לאבותינו מימי קדם:
 ברוך אדני יום | יום יעמס-לנו האל ישועתנו
 סלה: יי צבאות עמנו משגב-לנו אלהי יעקב
 סלה: יי צבאות אשרי אדם בטח בך: יי הושיעה.
 המלך יעננו ביום-קראנו: ברוך אלהינו שבראנו
 לכבודו והבדילנו מן-התועים ונתן לנו תורת אמת
 וחי עולם נטע בתוכנו. הוא יפתח לבנו בתורתו
 וישם בלבנו אהבתו ויראתו ולעשות רצונו ולעבדו
 בלבב שלם. למען לא ניגע לריק ולא גלד
 לבתלה: יהי רצון מלפניך יי אלהינו ואלהי
 אבותינו. שנשמור חקיך בעולם הזה. ונזכה ונחיה
 ונראה ונירש טובה וברכה לשני ימות המשיח
 ולחי העולם הבא: למען יזמרך כבוד ולא ידם.
 יי אלהי לעולם אורך: ברוך הגבר אשר יבטח

Lord from the region of his divine abode. The Lord shall reign for ever and ever. *The kingdom of the Lord endureth for ever and to all eternity. O Lord, the God of Abraham, of Isaac and of Israel, our fathers, keep this for ever as the purpose of their thoughts in the heart of thy people, and direct their heart unto thee. And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. For thou, O Lord, art good and forgiving, and abounding in lovingkindness to all them that call upon thee. Thy righteousness is an everlasting righteousness, and thy Law is truth. Thou wilt show truth to Jacob and lovingkindness to Abraham, according as thou hast sworn unto our fathers from the days of old. Blessed be the Lord day by day; if one burdeneth us, God is our salvation. (Selah.) The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man who trusteth in thee. Save, Lord: may the King answer us on the day when we call.

Blessed is our God, who hath created us for his glory, and hath separated us from them that go astray, and hath given us the Law of truth and planted everlasting life in our midst. May he open our heart unto his Law, and place his love and fear within our hearts, that we may do his will and serve him with a perfect heart, that we may not labour in vain, nor bring forth for confusion. May it be thy will, O Lord our God and God of our fathers, that we may keep thy statutes in this world, and be worthy to live to witness and inherit happiness and blessing in the days of the Messiah and in the life of the world to come. To the end that my glory may sing praise unto thee, and not be silent: O Lord my God, I will give thanks unto thee for ever. Blessed is the man that trusteth in the Lord, and whose

* The Aramaic paraphrase of the preceding verse.

בְּיָי וְהָיָה יְיָ מְבֹטָחוֹ: בְּטָחוֹ בְּיָי עֲדִי-עַד כִּי בָּיָה יְיָ
צוֹר עוֹלָמִים: וַיִּבְטָחוּ בָּהּ יוֹדְעֵי שְׁמֹךְ כִּי לֹא-
עֲזַבְתָּ דֹרְשֶׁיךָ יְיָ: יְיָ חֲפֵץ לְמַעַן צְדָקוֹ יִגְדִּיל
תוֹרָה וַיֹּאדִיר:

On the days when מוסף is said, the Reader here says תְּחִי קַדִּישׁ, i.e., to בְּעָלְמָא וְאִמְרוּ אָמֵן; on other days, the whole Kaddish, as follows:—

וַעֲתָה יִגְדַּל-נָא כֹחַ אֲדֹנָי כַּאֲשֶׁר דְּבַרְתָּ לְאִמְרֵי:
זְכֹר רַחֲמֶיךָ יְיָ וְחֲסִדֶּיךָ כִּי מַעוֹלָם הָמָּה:

Reader. יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי-
בְּרָא כִרְעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דִי-כָל-בֵּית יִשְׂרָאֵל בְּעָנְלָא וּבְזִמְן קָרִיב.
וְאִמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם
וּלְעָלְמֵי עָלְמַיָּא.

Reader. יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי-קִדְשָׁא. בְּרִיךְ
הוּא. לְעָלְמָא* מִן-כָּל-בִּרְכָתָא וְשִׁירָתָא תְּשַׁבְּחָתָא
וְנִחְמָתָא דִּי-אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:
Cong. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תַּפְלָתְנוּ:

* During the עֲשֶׂרֶת יְמֵי תְּשׁוּבָה say לְעָלְמָא לְעָלְמָא.

trust the Lord is. Trust ye in the Lord for ever; for in Jah the Lord is an everlasting rock. And they that know thy name will put their trust in thee; for thou hast not forsaken them that seek thee, Lord. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honourable.

On the days when the Additional Service is said, the Reader here says Half Kaddish, to "in the world; and say ye, Amen"; on other days, the whole Kaddish, as follows:—

And now, I pray thee, let the power of the Lord be great, according as thou hast spoken. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honoured, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Accept our prayer in mercy and in favour.

Reader. תתקבל צלותהון ובעותהון די-כל-

ישראל קדם אבוהון די בשמיא. ואמרו אמן:

Cong. יהי שם יי מברך מעתה ועד עולם:

Reader. יהא שלמא רבא מן-שמיא וחיים עלינו

ועל-כל-ישראל. ואמרו אמן:

Cong. עזרי מעם יי עשה שמים וארץ:

Reader. עשה שלום במרומוי הוא יעשה שלום

עלינו ועל-כל-ישראל. ואמרו אמן:

עלינו לשבח לארון הכל לתת גדלה ליוצר

בראשית. שלא עשנו כגויי הארצות ולא שמנו

כמשפחות האדמה. שלא שם חלקנו בהם וגדלנו

בכל-המונח. ואנחנו כרעים ומשתחיים ומודים

לפני מלך מלכי המלכים הקדוש ברוך הוא.

שהוא נוטה שמים ויוסד ארץ. ומושב יקרו בשמים

ממעל ושכינת עזו בנבחי מרומים: הוא אלהינו.

אין עוד. אמת מלכנו. אפס זולתו. בפתוב בתורתו.

וידעת היום והשבת אל-לבבך כי יי הוא האלהים

בשמים ממעל ועל-הארץ מתחת אין עוד:

על-כן נקנה לך יי אלהינו לראות מהרה

בתפארת עזך. להעביר גלולים מן הארץ

והאלילים ברות יפרתון. לתקן עולם במלכות

Reader.—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Reader.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Reader.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a destiny as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of Kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else; in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of

שְׂרִי וְכַל-בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ. לְהַפְנוֹת אֵלֶיךָ
כָּל-רָשָׁעֵי אֶרֶץ: יִכִּירוּ וַיֵּדְעוּ כָּל-יְיֹשְׁבֵי חֶבֶל כִּי
לָךְ תִּכְרַע כָּל-בָּרֶךְ תִּשָּׁבַע כָּל-לָשׁוֹן: לְפָנֶיךָ יִי
אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְגַּבֵּר
וַיִּקְבְּלוּ כָלֶם אֶת-עַל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם
מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמְּלָכוֹת שֶׁלָּךְ הֵיא וְלְעוֹלָמִי
עַד תִּמְלֹךְ בְּכָבוֹד: בְּכָתוּב בְּתוֹרָתְךָ יִי | יִמְלֹךְ
לְעוֹלָם וָעֶד: וַנֹּאמֶר. וַהֲיָה יִי לְמֹלֶךְ עַל-כָּל-
הָאֶרֶץ בַּיּוֹם הַהוּא יִהְיֶה יִי אֶחָד וּשְׁמוֹ אֶחָד:

אל תִּירָא מִפֶּחַד פֶּתְאוֹם וּמִשׁוֹאֵת רָשָׁעִים כִּי תָבוֹא: עֲצוֹ
עֲצָה וְחֶפֶז דְּבָרוֹ דָּבָר וְלֹא יָקוּם כִּי עֲמָנוּ אַל: וְעַד וְקִנְיָ אֲנִי
הוּא וְעַד שִׁיבָה אֲנִי אֶסְבֵּל אֲנִי עֲשִׂיתִי וְנֹאנִי אֶשָּׂא וְנֹאנִי אֶסְבֵּל
וְנֹאמַלֵּט:

קדיש יתום

וַעֲתֵחַ יִגְדֵּל-נָא כֹחַ אֲדָנִי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:
זָכֹר בְּרַחֲמֶיךָ יִי וְתִסְדִּיק כִּי מֵעוֹלָם הָמָּה:

Mourner. יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֶה רַבָּא בְּעָלְמָא דִּי-

בְּרָא כְרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דִי-כָל-בֵּית יִשְׂרָאֵל בְּעִנְיָא וּבְזִמְן קָרִיב.
וַאֲמָרוּ אָמֵן:

Cong. and Mourner. יְהֵא שְׁמֶה רַבָּא מְבָרַךְ לְעָלָם

וְלְעָלְמֵי עָלְמַיָּא.

the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honour; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

Be not afraid of sudden terror, neither of the destruction of the wicked, when it cometh.

Take counsel together, and it shall be brought to nought; speak the word, and it shall not stand; for God is with us.

Even to old age I am the same, and even to hoar hairs will I carry you; I have made, and I will bear; yea, I will carry, and will deliver.

Mourner's Kaddish.

And now, I pray thee, let the power of the Lord be great, according as thou hast spoken. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner. יתברך וישתבח ויתפאר ויתרם
ויתנשא ויתהדר ויתעלה ויתהלל שמה די-קדשא.
ברוך הוא לעלא* מן-כל-ברכתא ושרתא
תשבחתא ונחמתא די-אמירן בעלמא ואמרו אמן:

Cong. יהי שם יי מברך מעתה ועד עולם:

Mourner. יהא שלמא רבא מן-שמאי וחיים עלינו
ועל-כל-ישראל. ואמרו אמן:

Cong. עורי מעם יי עשה שמים וארץ:

Mourner. עשה שלום בפרומי הוא יעשה שלום
עלינו ועל-כל-ישראל. ואמרו אמן:

שיר הכבוד:

The Ark is opened and the following Hymn is chanted in alternate verses by the Reader and Congregation.

אנעים זמירות ושירים אארוג. בי אליך נפשי
תערוג:

נפשי חמדה בצל ידך. לדעת כל רז סודך:

* During the תשובה say לעלא לעלא.

Mourner.—Blessed, praised and glorified, exalted, extolled and honoured, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

HYMN OF GLORY.

The Ark is opened and the following Hymn is chanted in alternate verses by the Reader and Congregation.

I will chant sweet hymns and compose songs; for my soul panteth after thee.

My soul hath longed to be beneath the shadow of thy hand, to know all thy secret mysteries.

מִי דִבְרֵי בִכְבוֹדְךָ. הוֹמָה לְבִי אֶל דּוֹדֶיךָ:
עַל כֵּן אֲדַבֵּר בְּךָ נִכְבְּדוֹת. וְשִׁמָּה אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת:
אֲסַפְּרָה כְבוֹדְךָ וְלֹא רֵאִיתִיךָ. אֲדַמָּה אֲכַנֶּה
וְלֹא יִדְעִתִּיךָ:

כִּי־נִבְיִאִיךָ בְּסוֹד עֲבָדֶיךָ. דְּמִית הָדָר כְּבוֹד הוֹדְךָ:
גִּדְלָתְךָ וְנִבְרִיתְךָ. כִּנּוּ לְתַקְךָ פֶּעֶלְתְּךָ:
דַּמּוּ אוֹתְךָ וְלֹא כָפִי יֵשֶׁה. נִשְׁוּוּה לְפִי מַעֲשִׂיךָ:
הַמְשִׁילוֹךְ בָּרַב חֲזִיוֹנוֹת. הִנֵּךְ אֶחָד בְּכָל
דְּמִיוֹנוֹת:

נִחְזוּ בְךָ זְקֵנָה וּבְחָרוֹת. וְשַׁעַר רֹאשְׁךָ בְּשִׁיכָה וְשִׁתְרוֹת:
זְקֵנָה בְּיוֹם דִּין וּבְחָרוֹת בְּיוֹם קָרֵב. כָּאִישׁ
מִלְחָמוֹת יָדָיו לֹא רָב.

חֲבֵשׁ כּוֹבֵעַ יְשׁוּעָה בְּרֹאשׁוֹ. הוֹשִׁיעָה לוֹ יְמִינוֹ וְרוּעַ קִדְשׁוֹ:
טָלְלֵי אוֹרוֹת רֹאשׁוֹ נִמְלָא. וְקִנְצוֹתָיו רְסִיסֵי
לֵילָה:

יִתְפָּאֵר בִּי כִי חֲפֵץ בִּי. וְהוּא יִהְיֶה־לִּי לַעֲסָרֶת צָבִי:
כְּתָם טָהוֹר פָּז דְּמוֹת רֹאשׁוֹ. וְחָק עַל מִצַּח
כְּבוֹד שָׁם קִדְשׁוֹ:

לְמֵן וּלְכְבוֹד צָבִי תִפְאָרָה. אֲמָתוֹ לוֹ עֲסָרָה עֲסָרָה:
מִחֲלָפוֹת רֹאשׁוֹ כְּבִימֵי בְחָרוֹת. קִנְצוֹתָיו תִּלְתָּלִים
שְׁחָרוֹת:

Even whilst I speak of thy glory, my heart yearneth for thy love.

Therefore will I speak glorious things of thee, and will honour thy name with songs of love.

I will declare thy glory, though I have not seen thee; under images will I describe thee, though I have not known thee.

By the hand of thy prophets, in the mystic utterance of thy servants, thou hast imaged forth the grandeur and the glory of thy majesty.

Thy greatness and thy might they described in accordance with the power made manifest in thy acts.

In images they told of thee, but not according to thine essence; they but likened thee in accordance with thy works.

They figured thee in a multitude of visions; behold thou art One under all images.

They saw in thee both age and youth,* the hair of thy head now grey as in old age, now black as in youth.

Age in the day of judgment, and youth in the day of battle; as a man of war he striveth with his hands:

He hath bound a helmet of victory upon his head; his right hand, and his holy arm, hath wrought victory for him:

With dew of light his head is filled, and his locks with drops of the night.

He shall be glorified by me for he delighteth in me; yea, he shall be to me a crown of beauty.

His head is like fine, pure gold; upon his forehead is impressed the glory of his holy name.

For grace and glory, beauty and splendour his people hath encircled him with a crown.

The plaited hair of his head seemed as in the days of youth, his black locks were flowing in curls.

* In regard to these and the following expressions, compare Daniel vii. 9; Exodus xv. 3; Song of Solomon v. 2, 14; Isaiah lix. 17; Psalm xcvi. 1.

נוה הַצֶּדֶק צָבִי תִפְאַרְתּוֹ. יַעֲלֶה-נָּא עַל רֹאשׁ שְׁמֹחֲתוֹ:
סִגְלָתוֹ תִּהְיֶה בְיָדוֹ עֲטֹרָתוֹ. וּצְנוּף מְלוּכָה צָבִי
תִפְאַרְתּוֹ:

עֲמוּסִים נִשְׁאָם עֲטֹרַת עֲנָדָם. מֵאֲשֶׁר יָקְרוּ בְּעֵינָיו כְּבָדָם:
פָּאֲרוּ עָלָי וּפָאֲרִי עָלָיו. וְקָרוֹב אֵלַי בְּקִרְאִי
אֵלָיו:

צַח וְאֲדוּם לְלִבּוֹשׁוֹ אָדָם. פּוֹרָה בְּדַרְכּוֹ בְּבוֹאוֹ מֵאֲדוּם:
* קָשָׁר תִּפְלִין הָרָאָה לְעֵנָיו. תְּמוּנַת יְיָ לִנְגַד
עֵינָיו:

רוֹצֶה בְּעֵמּוֹ עֲנוּיִם יִפְאֲרֵה. יוֹשֵׁב תְּהִלּוֹת בָּם לְהַתְּפָאֵר:
רֹאשׁ דְּבָרְךָ אֲמַתִּי. קוֹרֵא מֵרֹאשׁ דּוֹר וְדוֹר עִם
דּוֹרְשֶׁךָ דְּרוֹשׁ:

שִׁית הַמֶּן שִׁירִי נָא עָלֶיךָ. וְרִנָּתִי תִקְרַב אֵלֶיךָ:
תְּהַלֵּתִי תִהְיֶה לְרֹאשֶׁךָ עֲטֹרָתִי. וּתְפִלָּתִי תִבּוֹן
קִטְרָתִי:

תִּיקַר שִׁירַת-רִשׁ בְּעֵינֶיךָ. כְּשִׁיר יוֹשֵׁר עַל קֶרְבְּנֶיךָ:
בְּרַכְתִּי תַעֲלֶה לְרֹאשׁ מִשְׁבִּירִי. מְחוֹלֵל וּמוֹלִיד
צִדִּיק כְּבִיר:

וּבְבִרְכָתִי תִנְעֲנַע לִי רֹאשׁ. וְאוֹתָהּ קַח לָךְ כְּבִשְׂמִים רֹאשׁ:

* An Agadic interpretation of אֶת אֲחֶרֶי אֶת Exodus xxxiii.

The abode of righteousness—his glorious beauty—may he prefer it above his chiefest joy.

May his treasured people be a crown in his hand, a royal diadem of glorious beauty.

They were borne by him, he carried them; with a crown he adorned them; for that they were precious in his sight he honoured them.

His glory resteth upon me, and mine upon him; and he is nigh unto me, when I cry unto him.

He is bright and ruddy in red apparel, when he cometh from treading the winepress in Edom.*

The knot of the Tephillin he showed to the meek Moses, when the likeness of the Lord was before his eyes.

Taking pleasure in his people, he will glorify the meek; that, dwelling amid praises, he may be glorified by them.

The sum of thy word is truth; O thou, who hast called every generation from the beginning, seek the people that seeketh thee.

Accept, I beseech thee, the multitude of my songs, and let my joyous cry come near unto thee.

Let my praise be a crown unto thy head, and my prayer be set forth before thee as incense.

Let the song of the poor be precious in thy sight as the song that was sung at thy offerings.

May my blessing rise to the bountiful God, who createth and produceth, who is just and mighty.

And when I bless thee, incline thine head unto me, and take what I offer as though it were the choicest spices.

* Compare Isaiah lxiii. 1, 2.

יַעֲרֹב־נָא שִׁיחִי עֲלֶיךָ. כִּי נַפְשִׁי תַעֲרוֹג אֵלֶיךָ:

Reader and Congregation :—

לָךְ יְיָ הַגִּדְלָה וְהַגְבִּירָה וְהַתְפַּאֲרַת וְהַנְצַח
וְהַהוֹד. כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לָךְ יְיָ הַמְמַלְכָה
וְהַמְתַּנַּשֵּׂא לְכָל לְרֹאשׁ: מִי יִמְלֹל גְּבוּרוֹת יְיָ יִשְׁמִיעַ
כָּל־תְּהִלָּתוֹ:

80. p. קדיש יתום.

Psalm for the First Day of the Week.

הַיּוֹם יוֹם רֵאשׁוֹן בְּשַׁבָּת שָׁבוּ הַלְלוּם הָיוּ אוֹמְרִים בַּמִּקְדָּשׁ:

תהלים כ"ד

לְדָוִד מִזְמוֹר. לַיהוָה הָאָרֶץ וּמְלוֹאָהּ תִּבְלֵ
וַיִּשְׁבִּי בָהּ: כִּי הוּא עַל־יָמִים יִסְדָּהּ וְעַל־נְהָרוֹת
יְכַוְנֶנָּה: מִי־יַעֲלֶה בָהָר יְהוָה וּמִי־יָקוּם בַּמָּקוֹם
קָדְשׁוֹ: נָקִי כַפָּיִם וְבָר לֵבָב אֲשֶׁר לֹא־נִשְׂא לִשְׂוֹא
נַפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָה: יֵשֵׁא בָרָכָה מֵאֵת יְהוָה
וַצַּדִּיקָה מֵאֱלֹהֵי יִשְׁעוֹ: זֶה דֹּר דָּרָשׁוּ מִבְּקָשִׁי פָנִיךָ
יַעֲקֹב סֶלָה: שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהַנִּשְׂאוּ פִתְחֵי
עוֹלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי זֶה מֶלֶךְ הַכְּבוֹד
יְהוָה עֶזְרוֹ וְגִבּוֹר יְהוָה גְּבוֹר מִלְחָמָה: שָׂאוּ שְׁעָרִים
רָאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי

May my meditation be pleasant unto thee, for my soul panteth after thee.

Reader and Cong.—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Who can utter the mighty acts of the Lord, or shew forth all his praise?

Mourner's Kaddish, p. 80.

Psalm for the First Day of the Week.

This is the First Day of the Week, on which the Levites in the Temple used to say:—

Psalm xxiv. A Psalm of David.

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For it is he that hath founded it upon the seas, and established it upon the floods. Who may ascend the mountain of the Lord? And who may stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity,* and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek after him, that seek thy face, (O God of) Jacob! (Selah.) Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates: yea, lift them up, ye everlasting doors, that the King

* This rendering is based on the Kethib, which is יָשַׁן.

הוא זה מִלֶּךְ הַכְּבוֹד יִהְיֶה צָבָאוֹת הוּא מִלֶּךְ הַכְּבוֹד
סֵלָה:

Psalm for the Second Day of the Week.

הַיּוֹם יוֹם שְׁנֵי בַשָּׁבַת שָׁבוּ הַלְלוּם הֵיוּ אוֹמְרִים בְּמִקְדָּשׁ:

תהלים מ"ח

שִׁיר מִזְמוֹר לְבְנֵי-קִרְחַ: גָּדוֹל יִהְיֶה וּמִהֲלָל
מְאֹד בְּעִיר אֱלֹהֵינוּ הִרְקִדְשׁוּ: יִפָּה נוֹף מְשׁוֹשׁ
כָּל-הָאָרֶץ הִרְצִיּוֹן יִרְכָּתִי צָפוֹן קִרְיַת מֶלֶךְ רָב:
אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁנָב: כִּי-הִנֵּה
הַמְּלָכִים נוֹעְדוּ עָבְרוּ יַחְדָּו: הִקְמָה רָאוּ בֶן תִּמְהֹו
נִבְהָלוּ נִחְפָּזוּ: רָעְדָה אֲחֻזָּתָם שָׁם חֵיל כִּיּוֹלָכָה:
בָּרוּחַ קָדִים תִּשְׁבֵּר אֲנִיּוֹת תִּרְשִׁישׁ כַּאֲשֶׁר שָׁמַעְנוּ
בֶּן רֹאֵינוּ בְּעִיר יִהְיֶה-צָבָאוֹת בְּעִיר אֱלֹהֵינוּ אֱלֹהִים
יְכוֹנֶנֶה עַד-עוֹלָם סֵלָה: הִמְנוּ אֱלֹהִים חֲסִידָךְ
בִּקְרֹב הִיכָלְךָ: בְּשִׁמְךָ אֱלֹהִים בֶּן תִּהְלֶתְךָ עַל
קְצֵי-אָרֶץ צִדֵּק מְלָאָה יְמִינְךָ: יִשְׁמַח הִרְצִיּוֹן
תִּגְלָנָה בְּנוֹת יְהוּדָה לְמַעַן מִשְׁפָּטֶיךָ: סָבוּ צִיּוֹן
וְהִקִּיפוּהָ סָפְרוּ מִגְדָּלֶיהָ: שִׁיתוּ לְבָבָם לְחִילָה פִּסְגּוֹ
אַרְמְנוֹתֶיהָ לְמַעַן תִּסְפְּרוּ לְדוֹר אַחֲרוֹן: כִּי זֶה
אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד הוּא יִנְהַגְנוּ עַל-מוֹת:

of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.)

Psalm for the Second Day of the Week.

This is the Second Day of the Week, on which the Levites in the Temple used to say:—

Psalm xlviii. A Song; a Psalm of the Sons of Korah.

Great is the Lord, and highly to be praised, in the city of our God, in his holy mountain. Beautiful in elevation, the joy of the whole earth is mount Zion,—at the sides of the north,—the city of the great king. God hath made himself known in her palaces as a stronghold. For, lo, the kings met each other, they passed on together. They saw it; then were they amazed; they were confounded, they hasted away. Trembling took hold of them there; pangs as of a woman in travail. With an east wind thou didst break the ships of Tarshish. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. (Selah.) We thought of thy lovingkindness, O God, in the midst of thy temple. As is thy name, O God, so is thy renown unto the ends of the earth: thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Compass ye Zion and go round about her: count the towers thereof. Mark ye well her ramparts, traverse her palaces; that ye may tell a later generation, that this God is our God for ever and ever: he will be our guide even unto death.

Psalm for the Third Day of the Week.

היום יום שלישי בשבת שבו הלזים היו אומרים במקדש:

תהלים פ"ב

מִזְמוֹר לְאַסָּף אֱלֹהִים נִצָּב בַּעֲדַת־אֵל בִּקְרֹב
אֱלֹהִים יִשְׁפֹּט: עַד מָתִי תִשְׁפֹּטוּ־עוֹל וּפְנֵי רָשָׁעִים
תִּשְׁאוּ־סִלָּה: שְׁפֹטוּ־דָל וְיִתּוֹם עָנִי וְרֹשׁ הַצְּדִיקוֹ:
פִּלְטוּ־דָל וְאֶבְיוֹן מִיַּד רָשָׁעִים הַצִּילוּ: לֹא יָדְעוּ
וְלֹא יָבִינוּ בַּחֲשֵׁכָה יִתְהַלְכוּ יָמוּשׁוּ כָּל־מוֹסְדֵי אָרֶץ:
אֲנִי אִמְרָתִי אֱלֹהִים אַתֶּם וּבְנֵי עֲלִיוֹן כָּלְכֶם: אָבִן
כְּאֶדָם תִּמּוּתוֹן וּכְאֶחָד הַשָּׂרִים תִּפְּלוּ: קוּמָה
אֱלֹהִים שְׁפֹטָה הָאָרֶץ כִּי־אַתָּה תִּנְחַל בְּכָל־הַגּוֹיִם:

Psalm for the Fourth Day of the Week.

היום יום רביעי בשבת שבו הלזים היו אומרים במקדש:

תהלים צ"ד

אֵל־נִקְמוֹת יִהְיֶה אֵל נִקְמוֹת הוֹפִיעַ: הַנֶּשֶׂא
שֹׁפֵט הָאָרֶץ הָשִׁב גְּמוּל עַל־גָּאִים: עַד־מָתִי
רָשָׁעִים | יִהְיֶה עַד־מָתִי רָשָׁעִים יַעֲלֹזוּ: יִבְיָעוּ
יִדְּבְרוּ עֲתָק יִתְאַמְרוּ כָּל־פֹּעֲלֵי אָוֶן: עֲמָהּ יִהְיֶה
יִדְּבָאוּ וְנִחַלְתָּהּ יַעֲנוּ: אֶלְמֶנָה וְגֵר יִהְיֶה וְיִתּוּמִים
יִרְצָחוּ: נִיאֲמָרוּ לֹא יִרְאֶה־יְיָ וְלֹא יָבִין אֱלֹהֵי
יַעֲקֹב: בָּיְנוּ בַּעֲרִים בָּעַם וּכְסִילִים מָתִי תִשְׁכִּילוּ:
הִנֵּטֶע אֲוֶן הִלֵּא יִשְׁמַע אִם־יִצַּר עֵינַי הִלֵּא יָבִיט:

Psalm for the Third Day of the Week.

This is the Third Day of the Week, on which the Levites in the Temple used to say:—

Psalm lxxxii. A Psalm of Asaph.

God standeth in the congregation of the mighty; he judgeth among the judges. How long will ye judge unjustly, and respect the persons of the wicked? (Selah.) Judge the lowly and fatherless: do justice to the afflicted and destitute. Rescue the lowly and needy: deliver them out of the hand of the wicked. They know not, neither do they understand; they walk about in darkness: all the foundations of the earth are moved. I said, Ye are gods, and all of you sons of the Most High. Nevertheless ye shall die like men, and fall like one of the princes. Arise, O God, judge the earth; for thou shalt possess all the nations.

Psalm for the Fourth Day of the Week.

This is the Fourth Day of the Week, on which the Levites in the Temple used to say:—

Psalm xciv.

O God of retribution, Lord, O God of retribution, shine forth. Lift up thyself, thou judge of the earth: render to the proud their desert. Lord, how long shall the wicked, how long shall the wicked triumph? They prate, they speak arrogantly: all the workers of iniquity are boastful. They crush thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless. And they say, The Lord will not see, neither will the God of Jacob give heed. Give heed, ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chasteneth

הִיָּסֵר גּוֹיִם הֵלֵא יוֹכִיחַ הַמֶּלֶכֶד אָדָם דָּעַת: יְהוָה
 יִדְעַ מַחְשְׁבוֹת אָדָם כִּי הֵמָּה הִבֵּל: אֲשֶׁרִי הַגִּבֹּר
 אֲשֶׁר־תִּסְּרֶנּוּ יִהְיֶה וּמַתּוֹרֶתְךָ תִּלְמָדֶנּוּ: לְהַשְׁקִיט לוֹ
 מִיָּמִי רָע עַד־יִכְרֶה לְרָשָׁע שָׁחַת: כִּי לֹא־יִשָּׁשׁ
 יְהוָה עַמּוֹ וְנִחַלְתּוֹ לֹא יַעֲזֹב: כִּי־עַד־צָדֵק יָשׁוּב
 מִשָּׁפֶט וְאַחֲרָיו כָּל־יִשְׂרָאֵל־לֵב: מִי־יָקוּם לִי עִם־
 מַרְעִים מִי־יִתְּצֵב לִי עִם־פְּעָלֵי אֲוֹן: לוֹלִי יְהוָה
 עֲזָרְתָה לִי כַּמַּעַט שְׂכָנָה רוּמָה נִפְשִׁי: אִם־אֶמְרָתִי
 מִטָּה רָגְלִי חֲסִדְךָ יְהוָה יִסְעָדֵנִי: בָּרֵב שְׂרַעֲפִי
 בְּקֶרְבִי תִנְחַוּמִיךָ יִשַׁעֲשְׁעוּ נִפְשִׁי: הִיחַבְּרָךְ כִּסֵּא
 הַוּוֹת יֵצֵר עָמַל עָלִי־חֶק: יִגְדֹּדוּ עַל־נֶפֶשׁ צַדִּיק
 וְדָם נָקִי יִרְשִׁיעוּ: וַיְהִי יְהוָה לִי לְמִשְׁגָּב וְאֱלֹהִי
 לְצוּר מַחְסִי: וַיָּשָׁב עָלֵיהֶם אֶת־אוֹנָם וּבִרְעָתָם
 יַצְמִיתֶם יַצְמִיתֶם יְהוָה אֱלֹהֵינוּ:
 לְכוּ נִרְנֶנָּה לִיהוָה נִרְיַעַה לְצוּר יִשְׁעָנוּ:

Psalm for the Fifth Day of the Week.

הַיּוֹם יוֹם תְּמִישִׁי בְּשֶׁבֶת שָׁבוּ הַלְלוּם הֵיוּ אוֹמְרִים בְּמִקְדָּשׁ:

תהלים פ"א

לְמִנְצָתָה עַל־הַנִּגְתִּית לְאַסָּף: הִרְנִינוּ לְאֱלֹהִים
 עוֹזָנוּ הִרְיַעוּ לְאֱלֹהִי יַעֲקֹב: שְׁאוּ־זִמְרָה וּתְנוּ־תֶרֶף
 כַּנּוֹר נָעִים עִם־נָבֵל: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בַּכֶּסֶה

the nations, shall not he punish, even he that teacheth man knowledge? The Lord knoweth the thoughts of men, that they are vanity. Happy is the man whom thou chastenest, O Lord, and teachest out of thy Law; that thou mayest give him rest from the days of evil, until the pit be digged for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance. For judgment shall return unto righteousness: and all the upright in heart shall follow it. Who will rise up for me against the evil-doers, who will stand up for me against the workers of iniquity? Unless the Lord hath been my help, my soul had soon dwelt in silence. When I say, My foot slippeth, thy lovingkindness, O Lord, holdeth me up. In the multitude of my thoughts within me, thy comforts delight my soul. Hath the tribunal of destruction fellowship with thee, which frameth mischief by statute? They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is become my stronghold; and my God the rock of my refuge. And he bringeth back upon them their own iniquity, and for their evil shall cut them off; the Lord our God shall cut them off.

O come, let us exult before the Lord: let us shout for joy to the rock of our salvation.

Psalm for the Fifth Day of the Week.

This is the Fifth Day of the Week, on which the Levites in the Temple used to say:—

Psalm lxxxi.

To the Chief Musician. Set to the Gittith. A Psalm of Asaph.

Exult aloud unto God our strength: shout for joy unto the God of Jacob. Raise the song, and strike the timbrel, the pleasant lyre with the harp. Blow the horn on the new moon, at the beginning of the month, for our day of festival. For

לְיוֹם חַגְנוּ: כִּי חָק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי
 יַעֲקֹב: עֲדוּת בִּיהוֹסֵף שָׁמוּ בְּצִאתוֹ עַל-אֶרֶץ
 מִצְרַיִם שָׁפַת לֹא-יִדְעָתִי אֲשַׁמֶּע: הִסִּירוּתִי מִסֶּבֶל
 שִׁכְמוֹ כִּפְּיוֹ מִדּוֹד תַּעֲבֹרְנָה: בְּצָרָה קָרָאתִי וְאֶחְלָצֶנָּה
 אֲעֻנֶנָּה בְּסִתֵּר רַעַם אֲבַחֲנֶנָּה עַל-מִי מְרִיבָה סָלָה:
 שָׁמַע עָמִי וְאֶעֱיֶדָה בָּךְ יִשְׂרָאֵל אִם-תִּשְׁמָע-לִי:
 לֹא-יִהְיֶה בָּךְ אֵל זָר וְלֹא תִשְׁתַּחֲוֶה לְאֵל גֵּבֹר:
 אֲנֹכִי יְהוָה אֱלֹהֶיךָ הַפַּעַלְךָ מֵאֶרֶץ מִצְרַיִם הִרְחַב-
 פִּיךָ וְאֶמְלֵאָהוּ: וְלֹא-שָׁמַע עָמִי לְקוֹלִי וַיִּשְׂרָאֵל
 לֹא-אָבָה לִי: וְאֶשְׁלַחְהוּ בְּשָׂרִירוֹת לִבָּם יִלְכוּ
 בְּמוֹעֲצוֹתֵיהֶם: לוֹ עָמִי שָׁמַע לִי יִשְׂרָאֵל בְּדַרְכֵי
 יְהִלְכוּ: בְּמַעַט אוֹיְבֵיהֶם אֲכַנֶּנּוּ וְעַל-צָרֵיהֶם אָשִׁיב
 יָדַי: מִשְׁנָאִי יְהוָה יִכְחֹשׁ-לוֹ וַיְהִי עֲתָם לְעוֹלָם:
 וַיִּאֲכִלְהוּ מִחֶלֶב חֶטֶת וּמִצּוֹר דָּבַשׁ אֲשָׁבִיעֶנָּה:

Psalm for the Sixth Day of the Week.

הַיּוֹם יוֹם שְׁשֵׁי בַשָּׁבַת שָׁבוּ הַלְלוּם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ:

תהלים צ"ג

יְהוָה מָלַךְ גָּאוֹת לָבַשׁ לָבַשׁ יְהוָה עֹז הַתְּאֵזָר אֶף-
 תַּבּוֹן תַּבֵּל בַּל-תַּמוּט: נָכוֹן כִּסְאָךָ מֵאֵז מַעוֹלָם
 אָתָּה: נִשְׂאוּ נְהָרוֹת יְהוָה נִשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ
 נְהָרוֹת דְּכָיִם: מִקְלוֹת מִיָּם רַבִּים אֲדִירִים מִשְׁבָּרֵי-

it is a statute for Israel, a decree of the God of Jacob. He appointed it in Joseph for a testimony, when he went forth over the land of Egypt: where I heard a language that I knew not. I removed his shoulder from the burden: his hands were freed from the basket. Thou calledst in trouble and I delivered thee; I answered thee in the secret place of thunder, I proved thee at the waters of Meribah. (Selah.) Hear, O my people, and I will testify against thee: O Israel, if thou wilt hearken unto me. There shall be no strange god in thee; neither shalt thou worship any foreign god. I am the Lord thy God, who brought thee out of the land of Egypt; open wide thy mouth, and I will fill it. But my people hearkened not to my voice; and Israel was not willing towards me. So I let them go in the stubbornness of their heart, that they might walk in their own counsels. O that my people would hearken unto me, that Israel would walk in my ways. I would soon subdue their enemies, and turn my hand against their adversaries. The haters of the Lord should submit themselves unto him: so that their time might endure for ever. He would feed them also with the fat of wheat: and with honey out of the rock would I satisfy thee.

Psalm for the Sixth Day of the Week.

This is the Sixth Day of the Week, on which the Levites in the Temple used to say:—

Psalm xciii.

The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. Thy throne is set firm from of old: thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted up their voice; the streams lift up their roaring. Than the voices of many waters, mighty waters, breakers of the sea, more mighty is

יָם אֲדִיר בַּמָּרוֹם יְהוָה: עֲדֹתֶיךָ נֶאֱמָנוּ מְאֹד לְבֵיתְךָ
נֶאֱמָה קִדְּשׁ יְהוָה לְאַרְךָ יָמִים:

In some Congregations on the days when תַּחֲנוּן (p. 60 to p. 68) is said, the following is added after the Psalm of the Day: —

תהלים פ"ג

שִׁיר מִזְמוֹר לְאַסָּף. אֱלֹהִים אֱלֹהֵי-מִי-לָךְ אֵל-
תַּחֲרַשׁ וְאֵל-תַּשְׁקֹּט אֵל: בִּי-הִנֵּה אוֹיְבֶיךָ יַהֲמִיּוּ
וּמִשְׁנֵאֶיךָ נִשְׁאוּ רֹאשׁ: עַל-עַמֶּךָ יַעֲרִימוּ סוֹד
וַיִּתְּעֻצּוּ עַל-צַפּוֹנֶיךָ: אָמְרוּ לָבוּ וְנִכְחִידֵם מִגּוֹי
וְלֹא-יִזְכָּר שֵׁם-יִשְׂרָאֵל עוֹד: בִּי נִוְעֲצוּ לֵב יַחְדוֹ
עָלֶיךָ בְּרִית יִכְרְתוּ: אֱהֵלִי אֲדוֹם וַיִּשְׁמַע אֱלֹהִים מוֹאֵב
וְהַגֵּרִים: גָּבַל וַעֲמֹן וַעֲמָלֶק פָּלְשֶׁת עַם-יִשְׂרָאֵל צוֹר:
גַּם-אֲשׁוּר גָּלְגָּה עַמָּם הָיוּ זָרוּעַ לְבָנֵי-לוֹט סֵלָה:
עָשָׂה-לָהֶם בְּמִדְיָן בְּסִיסְרָא בְּכַבֵּין בְּנַחַל קִישׁוֹן:
נִשְׁמְדוּ בְּעֵין-יַדָּאֵר הָיוּ דָמָן לְאַדְמָה: שִׁיתָמוּ
בְּדִיבְמוֹ בְּעַרְב וּבְזֹאֵב וּבְזֹבַח וּבְצִלְמָנֶעַ בְּלֹ-
נְסִיכָמוּ: אֲשֶׁר אָמְרוּ נִירְשָׁה-לָנוּ אֵת נְאוֹת אֱלֹהִים:
אֱלֹהֵי שִׁיתָמוּ בְּגִלְגָּל בְּקָשׁ לַפְּנֵי-רוּחַ: בָּאֵשׁ תִּבְעֶר-
יַעַר וּבְקֶלְהָבָה תִּלְהַט הָרִים: בֶּן תִּרְדֵּפֶם בְּסַעֲרָךָ
וּבְסוּפְתָךָ תִּבְהַלֵּם: מִלֵּא פָנֶיךָם קָלוֹן וַיִּבְקָשׁוּ
שָׁמָּה יְהוָה: יִבְשׁוּ וַיִּבְהָלוּ עַד-יָעַד וַיִּחָפְרוּ וַיִּאֲבְדּוּ:

the Lord on high. Thy testimonies are very faithful: holiness becometh thine house, O Lord, for evermore.

In some congregations on the days when Tachanun (p. 60 to p. 68) is said, the following is added after the Psalm of the Day:—

Psalm lxxxiii. A Song; a Psalm of Asaph.

O God, keep not thou silence: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They take crafty counsel against thy people, and consult together against thy hidden ones. They have said, Come and let us cut them off from being a nation; that the name of Israel may be remembered no more. For they have consulted together with one consent; against thee do they make a covenant. The tents of Edom and the Ishmaelites; Moab and the Hagarenes; Gebal, and Ammon, and Amalek; Philistia with the inhabitants of Tyre; Assyria also is joined with them; they have been an arm of help to the children of Lot. (Selah.) Do thou unto them as unto Midian; as to Sisera, as to Jabin, at the brook Kishon. They were destroyed at Endor; they became as dung for the earth. Make their nobles like Oreb and Zeeb; yea, all their princes like Zebah and Zalmunna; who said, Let us take to ourselves in possession the habitations of God. O my God, make them like the whirling dust, as stubble before the wind; as the fire that burneth the forest, and as the flame that setteth the mountains on fire: so pursue them with thy storm, and confound them with thy hurricane. Fill their faces with confusion; that they may seek thy name, O Lord. Let them be ashamed and confounded for ever; yea, let them be abashed

and perish. That they may know that thou, of whom alone the name is the Lord, art Most High over all the earth.

On New Moon, Psalm civ is read, p. 242.

From the Second Day of the New Moon of Elul until the Eighth Day of Solemn Assembly, the following Psalm is read every Morning and Evening. Until the day before the Eve of New Year, or until the Eve of New Year if that day be a Friday, the Shofar is sounded before the reading of the Psalm.

Psalm xxvii. A Psalm of David.

The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evil-doers drew nigh against me to eat up my flesh, even my adversaries and my foes, they stumbled and fell. Though an host should encamp against me, my heart would not fear; though war should rise against me, even then would I be confident. One thing have I asked of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to inquire in his temple. For in the day of trouble he will hide me in his pavilion: in the shelter of his tabernacle will he conceal me; he will lift me up upon a rock. And now shall mine head be lifted up above my enemies round about me; and I will offer in his tabernacle sacrifices of joyful shouting; I will sing, yea, I will sing praises unto the Lord. Hear, O Lord, when I cry with my voice; have pity upon me, and answer me. My heart saith unto thee, (since thou hast said,) Seek ye my face, Thy face, Lord, will I seek. Hide not thy face from me; thrust not thy servant away in anger: thou hast been my help; cast me not off, neither forsake me, O God of my salvation. For my father and my mother have forsaken me,

עֲזֹבוּנִי וַיהוָה יֹאסֶפְנִי : הוֹרֵנִי יְהוָה דְּרָכֶךָ וּנְחֵנִי
בְּאוֹרֹחַ מִישׁוֹר לְמַעַן שְׂרָרִי : אֵל תַּתֵּנִי בְּנַפְשׁ צָרִי
כִּי קָמוּ-בִי עַד־יִשְׁקַר וַיִּפֹּחַ חֲמָם : לֹא־הָאֲמַנְתִּי
לְרֹאוֹת בְּטוֹב־יְהוָה בְּאַרְץ חַיִּים : קִנֹּה אֶל־יְהוָה
תִּזְק וַיֹּאמֶץ לָכֶךָ וְקִנֹּה אֶל־יְהוָה :

תפלה על הפרנסה:

עֲזָרִי מַעַם יְיָ עוֹשֶׂה שְׁמַיִם וָאָרֶץ : הַשְׁלֵף עַל־יְיָ יְהִבֶּךָ
וְהוּא יִכְלֹכֶלְךָ : שְׁמֹר־תָּם וּרְאֵה יֵשֶׁר כִּי אֲתֵרִית לְאִישׁ שְׁלוֹם :
בְּטַח בִּי וַעֲשֵׂה טוֹב שְׁכֵן־אָרֶץ וּרְאֵה אֲמוּנָה : הִנֵּה אֵל יִשׁוּעָתִי
אֶבְטַח וְלֹא אֶפְחָד . כִּי עָזִי וְזִמְרַת יְהוָה יְיָ וַיְהִי־לִי לִישׁוּעָה :
רְבוּנוּ שֶׁל־עוֹלָם . בְּדַבְרֵי קֹדֶשׁ כְּתוּב לְאִמְרֵי הַבּוֹטָח בִּי
חֲסִד יִסּוּבְכֶנּוּ . וְכָתוּב וְאַתָּה מְחִיָּה אֶת־כָּל־עַם : יְיָ אֱלֹהִים
אֲמַת . תֵּן בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יָדַי . כִּי בְטַחְתִּי בָּךְ
שְׁעַל־יָדַי מָשָׂא וּמָתָן וַעֲסָקִים שְׁלִי תִשְׁלַח לִי בְרָכָה כְּדִי
שְׂאוּכַל לְפָרֹגֶם אֶת־עַצְמִי וּבְנֵי בֵיתִי בְּנַחַת וְלֹא בְצָעַר בְּהִתֵּר
וְלֹא בְּאִסּוּר לְחַיִּים וּלְשְׁלוֹם . וַיִּקְרָם בִּי מִקְרָא שְׂכָתוֹב . הַשְׁלֵף
עַל־יְיָ יְהִבֶּךָ וְהוּא יִכְלֹכֶלְךָ . אָמֵן :

עשרת הדברות:

שמות כ' א'-י"ז

וַיְדַבֵּר אֱלֹהִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאַמֵּר :
אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ

מִצְרַיִם מִבֵּית עַבְדִּים :

but the Lord will take me up. Teach me thy way, O Lord; and lead me on an even path, because of them that lie in wait for me. Give me not up to the will of mine adversaries: for false witnesses have risen up against me, and such as breathe out violence. (I should despair), unless I believed to see the goodness of the Lord in the land of the living. Wait for the Lord; be strong and let thine heart take courage; yea, wait thou for the Lord.

PRAYER FOR SUSTENANCE.

My help is from the Lord, who made heaven and earth. Cast thy burden upon the Lord, and he shall sustain thee. Mark the innocent man, and behold the upright; for the latter end of that man is peace. Trust in the Lord, and do good; dwell in the land, and feed upon faithfulness. Behold, God is my salvation; I will trust, and will not be afraid: for Jah the Lord is my strength and song, and he is become my salvation.—O Sovereign of the universe, in thy holy words it is written, saying, He that trusteth in the Lord, lovingkindness shall compass him about; and it is written, And thou givest life to them all. O Lord God of truth, send blessing and prosperity upon all the work of my hands, for I trust in thee that thou wilt so bless me through my occupation and calling, that I may be enabled to support myself and the members of my household with ease and not with pain, by lawful and not by forbidden means, unto life and peace. In me also let Scripture be fulfilled, Cast thy burden upon the Lord, and he shall sustain thee. Amen !

THE TEN COMMANDMENTS.

Exodus xx. 1-17.

And God spake all these words, saying:

1. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

ב לא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי: לֹא־
 תַעֲשֶׂה לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל
 וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ:
 לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנִי יְהוָה
 אֱלֹהֶיךָ אֵל קַנָּא פֹקֵד עֹון אָבֹת עַל־בָּנִים עַל־
 שְׁלֹשִׁים וְעַל־רַבְעִים לְשָׁנָאִי: וַעֲשֵׂה חֶסֶד לְאֲלֹפִים
 לְאַהֲבִי וּלְשֹׁמְרֵי מִצְוֹתַי:

ג לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוּא כִּי לֹא
 יִנָּקֶה יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׁוּא:

ד זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים
 תַּעֲבֹד וַעֲשִׂיתָ כָּל־מְלָאכָתְךָ: וַיּוֹם הַשְּׁבִיעִי שַׁבָּת
 לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָּל־מְלָאכָה אַתָּה וּבִנְךָ
 וּבִתְךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתְּךָ וּגְרֶךָ אֲשֶׁר בִּשְׁעָרֶיךָ:
 כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
 אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי
 עַל־כֵּן בִּרְכוּ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשׁוּהוּ:

2. Thou shalt have no other gods before me. Thou shalt not make unto thee a graven image; nor the form of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation, unto them that hate me: and shewing lovingkindness to the thousandth generation, unto them that love me and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that is therein, and rested on the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

ה כִּבְדוֹ אֶת־אֲבִיךָ וְאֶת־אִמְךָ לְמַעַן יֵאָרְכוּ יָמֶיךָ
עַל הָאָדָמָה אֲשֶׁר־יִהְיֶה אֱלֹהֶיךָ נָתַן לָךְ:

ו לֹא תִרְצַח.

ז לֹא תִנְאָף.

ח לֹא תִגְנוֹב.

ט לֹא־תַעֲנֶה בְרַעְיָךְ עַד שֶׁקָּרָ:

י לֹא תַחֲמֹד בֵּית רַעְיָךְ לֹא־תַחֲמֹד אִשְׁתִּי רַעְיָךְ
וְעַבְדֹּךָ וְאִמָּתֹךָ וְשׁוֹרְךָ וְחֲמֹרְךָ וְכָל אֲשֶׁר־לְרַעְיָךְ:

שלשה עשר עקרים:

א אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלָמָה שֶׁהַבּוֹרָא יִתְבָּרַךְ
שְׁמוֹ הוּא בּוֹרָא וּמְנַהִיג לְכָל־הַבְּרוּאִים. וְהוּא
לְבַדּוֹ עָשָׂה וַעֲשָׂה וְיַעֲשֶׂה לְכָל־הַמַּעֲשִׂים:

ב אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלָמָה שֶׁהַבּוֹרָא יִתְבָּרַךְ
שְׁמוֹ הוּא יְחִיד־יְחִיד. וְאֵין יְחִידוֹת בְּמֹהוּ בְּשׁוּם פְּנִים.
וְהוּא לְבַדּוֹ אֱלֹהֵינוּ הֵיחָה הֵיחָה וְיִהְיֶה:

ג אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלָמָה שֶׁהַבּוֹרָא יִתְבָּרַךְ
שְׁמוֹ אֵינוֹ גּוֹף. וְלֹא יִשְׁגֶּהוּ מִשְׁגֵּי הַגּוֹף. וְאֵין לוֹ שׁוּם
דְּמִיוֹן בְּלָל:

5. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not murder.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

THIRTEEN PRINCIPLES OF THE FAITH.*

1. I believe with perfect faith that the Creator, blessed be his name, is the Author and Guide of everything that has been created, and that he alone has made, does make, and will make all things.

2. I believe with perfect faith that the Creator, blessed be his name, is a Unity, and that there is no unity in any manner like unto his, and that he alone is our God, who was, is, and will be.

3. I believe with perfect faith that the Creator, blessed be his name, is not a body, and that he is free from all the accidents of matter, and that he has not any form whatsoever.

* These Articles of the Jewish Creed were formulated by Moses Maimonides in the 12th century C.E.

ד אני מאמין באמונה שלמה שהבורא יתברך
שמו הוא ראשון והוא אחרון:

ה אני מאמין באמונה שלמה שהבורא יתברך
שמו לו לבדו ראוי להתפלל ואין ראוי להתפלל
לזולתו:

ו אני מאמין באמונה שלמה שכל דברי
הנביאים אמת:

ז אני מאמין באמונה שלמה שנבואת משה רבינו
עליו השלום היתה אמתית ושהוא היה אב
לנביאים לקודמים לפניו ולבאים אחריו:

ח אני מאמין באמונה שלמה שכל התורה
המצויה עתה בידנו היא הנתונה למשה רבינו
עליו השלום:

ט אני מאמין באמונה שלמה שזאת התורה לא
תהי מחלפת ולא תהי תורה אחרת מאת הבורא
יתברך שמו:

י אני מאמין באמונה שלמה שהבורא יתברך
שמו יודע כל מעשה בני אדם וכל מחשבתם.
שנאמר. היצר יחד לבם המבין אל-כל מעשיהם:

יא אני מאמין באמונה שלמה שהבורא יתברך
שמו נזמל טוב לשומרי מצותיו ומעניש לעוברי
מצותיו:

4. I believe with perfect faith that the Creator, blessed be his name, is the first and the last.

5. I believe with perfect faith that to the Creator, blessed be his name, and to him alone it is right to pray, and that it is not right to pray to any being besides him.

6. I believe with perfect faith that all the words of the prophets are true.

7. I believe with perfect faith that the prophecy of Moses our teacher, peace be unto him, was true, and that he was the chief of the prophets, both of those that preceded and of those that followed him.

8. I believe with perfect faith that the whole Law, now in our possession, is the same that was given to Moses our teacher, peace be unto him.

9. I believe with perfect faith that this Law will not be changed, and that there will never be any other law from the Creator, blessed be his name.

10. I believe with perfect faith that the Creator, blessed be his name, knows every deed of the children of men, and all their thoughts, as it is said, It is he that fashioneth the hearts of them all, that giveth heed to all their deeds.

11. I believe with perfect faith that the Creator, blessed be his name, rewards those that keep his commandments, and punishes those that transgress them.

יב אָנִי מֵאֲמִין בְּאַמוּנָה שְׁלָמָה בְּבִיאַת הַמָּשִׁיחַ.
וְאֵף עַל פִּי שְׂיִתְמַהֲמָה עִם כָּל־זֶה אֲחַכֶּה־לּוֹ בְּכָל־
יוֹם שִׁבְעָא:

יג אָנִי מֵאֲמִין בְּאַמוּנָה שְׁלָמָה שְׂתַּחֲוֶיָה תַּחֲנִית
הַמֵּתִים בְּעֵת שְׂיַעֲלָה רְצוֹן מֵאֵת הַבּוֹרָא יִתְבָּרַךְ
שְׁמוֹ וְיִתְעַלָּה זְכָרוֹ לְעַד וּלְנֶצַח נְצָחִים:
לִישׁוּעָתָךְ קִוִּיתִי יי. קִוִּיתִי יי לִישׁוּעָתָךְ. יי
לִישׁוּעָתָךְ קִוִּיתִי:
* לְפָרְקָנֶךָ סִבְרַת יי. סִבְרַת יי לְפָרְקָנֶךָ. יי
לְפָרְקָנֶךָ סִבְרַת:

פרשת עקדה:

בראשית כ"ב א' י"ט

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר
אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי: וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִצְחָק
אֲשֶׁר־אַהֲבָה אֶת־יִצְחָק וְלֶךְ־לָךְ אֶל־אַרְצֵי הַמִּרְיָה וְהַעֲלֵהוּ שָׁם
לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֱלֹהֶיךָ: וַיִּשְׁכֶּם אַבְרָהָם
בְּבֶקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אִתּוֹ וְאֵת יִצְחָק
בְּנוֹ וַיִּבְקַע עֲצֵי עֹלָה וַיִּקֶּם נֵלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ
הָאֱלֹהִים: בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשֶׂא אַבְרָהָם אֶת־עֵינָיו וַיֵּרָא אֶת־
הַמָּקוֹם מֵרָחֹק: וַיֹּאמֶר אַבְרָהָם אֶל־נַעֲרָיו שְׁבוּ־לָכֶם פֹּה

12. I believe with perfect faith in the coming of the Messiah, and, though he tarry, I wait daily for his coming.

13. I believe with perfect faith that there will be a resurrection of the dead at the time when it shall please the Creator, blessed be his name, and exalted be the remembrance of him for ever and ever.

For thy salvation I hope, O Lord ! I hope, O Lord, for thy salvation ! O Lord, for thy salvation I hope !

Genesis xxii. 1-19.

And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham; and he said, Here am I. And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. On the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad

עם-החמור ואני והנער ולכה עד-כה ונשתחוו ונשובה
 אליכם: ונקח אברהם את-עצי העלה וישם על-יצחק בנו
 ויקח בידו את-האש ואת-המאכלת וילכו שניהם יחדו:
 ויאמר יצחק אל-אברהם אביו ויאמר אבי ויאמר הנני בני
 ויאמר הנה האש והעצים ואיה השה לעלה: ויאמר אברהם
 אלהים יראה-לו השה לעלה בני וילכו שניהם יחדו: ויבאו
 אל-המקום אשר אמר-לו האלהים ויבן שם אברהם את-
 המזבח ויערף את-העצים ויעקד את-יצחק בנו וישם אתו
 על-המזבח ממעל לעצים: וישלח אברהם את-ידו ויקח
 את-המאכלת לשחט את-בנו: ויקרא אליו מלאך יהוה מן-
 השמים ויאמר אברהם. אברהם ויאמר הנני: ויאמר אל-
 תשלח ידך אל-הנער ואל-תעש לו מאומה כי עתה ידעתי
 כי-ירא אלהים אתה ולא חשכת את-בנה את-יחידך ממני:
 וישא אברהם את-עיניו וירא והנה-איל אחר נאחו בסבף
 בקרניו וילף אברהם ויקח את-האיל ויעלהו לעלה תחת
 בנו: ויקרא אברהם שם-המקום ההוא יהוה. יראה אשר
 יאמר היום בהר יהוה יראה: ויקרא מלאך יהוה אל-
 אברהם שנית מן-השמים: ויאמר בי נשבעתי ואם-יהוה כי
 יען אשר עשית את-הדבר הזה ולא חשכת את-בנה את-
 יחידך: כי-ברך אברהם והרבה ארבה את-ורעה כוכבי
 השמים וכחול אשר על-שפת הים וירש ורעה את שער
 איביו: והתברכו בורעה כל גוי הארץ עקב אשר שמעת
 בקלי: וישב אברהם אל-נעריו ונקמו וילכו יחדו אל-באר
 שבע וישב אברהם בבאר שבע:

will go yonder, and we will worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold, the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, God will provide himself the lamb for a burnt offering, my son: so they went both of them together. And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Adonai-Jireh: as it is said to this day, On the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham a second time out of heaven and said, By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son: that I will surely bless thee, and I will surely multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and through thy seed shall all the nations of the earth bless themselves; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

פרשת המן:

שמות ט"ז ד'-ל'

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה הִנְנִי מִמְטִיר לָכֶם לֶחֶם מִן-
 הַשָּׁמַיִם וַיֵּצֵא הָעָם וּלְקַטּוּ דָּבָר-יוֹם בְּיוֹמוֹ לִמְעַן אֲנֹכְנוּ הֵילֶךְ
 בְּתוֹרָתִי אִם-לֹא: וְהָיָה בַּיּוֹם הַשֵּׁשִׁי וַהֲכִינוּ אֶת אֲשֶׁר-יָבִיאוּ
 וְהָיָה מִשְׁנֶה עַל אֲשֶׁר יִלְקְטוּ יוֹם א' יוֹם: וַיֹּאמֶר מֹשֶׁה וְאַהֲרֹן
 אֶל-כָּל-בְּנֵי יִשְׂרָאֵל עֲרֹב וַיִּדְעֻתָם כִּי יְהוָה הוֹצִיא אֶתְכֶם
 מֵאֶרֶץ מִצְרָיִם: וּבָקֶר וּרְאִיתֶם אֶת-כְּבוֹד יְהוָה בְּשָׁמְעוֹ אֶת-
 תְּלַזְמִיכֶם עַל-יְהוָה וְנִחְנוּ מָה כִּי תִלְיֵנוּ עָלֵינוּ: וַיֹּאמֶר מֹשֶׁה
 בַּתַּת יְהוָה לָכֶם בְּעֶרֶב בָּשָׂר לֶאֱכֹל וּלְחֶם בַּבֹּקֶר לִשְׂבַע
 בְּשָׁמְעַע יְהוָה אֶת-תְּלַזְמִיכֶם אֲשֶׁר-אַתֶּם מְלִינִם עָלָיו וְנִחְנוּ מָה
 לֹא-עָלֵינוּ תְּלַזְמִיכֶם כִּי עַל-יְהוָה: וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן
 אָמֹר אֶל-כָּל-עַדַּת בְּנֵי יִשְׂרָאֵל קָרְבוּ לִפְנֵי יְהוָה כִּי שָׁמַע אֶת
 תְּלַזְמִיכֶם: וַיְהִי כַּדְּבַר אַהֲרֹן אֶל-כָּל-עַדַּת בְּנֵי-יִשְׂרָאֵל
 וַיָּפְנוּ אֶל-הַמִּדְבָּר וְהִנֵּה כְבוֹד יְהוָה נִרְאָה בָּעָנָן: וַיִּדְּבַר
 יְהוָה אֶל-מֹשֶׁה לֵאמֹר: שְׁמַעְתִּי אֶת-תְּלִוּוֹת בְּנֵי יִשְׂרָאֵל דְּבַר
 אֲלֵהֶם לֵאמֹר בֵּין הָעֲרֻבִים תֹּאכְלוּ בָשָׂר וּבַבֹּקֶר תִּשְׁבְּעוּ-לֶחֶם
 וַיִּדְעֻתָם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם: וַיְהִי בְּעֶרֶב וַתַּעַל הַשָּׁלֹ וַתִּכַּס
 אֶת-חַמְחֲמָהּ וּבַבֹּקֶר הִתְהַלְּכָה שְׂכַבַת הַטֹּל סָבִיב לַמַּחְנֶה: וַתַּעַל
 שְׂכַבַת הַטֹּל וְהִנֵּה עַל-פְּנֵי הַמִּדְבָּר דֶּק מַחֲסָפִס דֶּק כַּכֹּפֶר
 עַל-הָאֶרֶץ: וַיֵּרְאוּ בְנֵי-יִשְׂרָאֵל וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו מִן הוּא
 כִּי לֹא יָדְעוּ מֶה-הוּא וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם הוּא הֶלֶחֶם אֲשֶׁר
 נָתַן יְהוָה לָכֶם לֶאֱכֹלָה: זֶה הַדְּבַר אֲשֶׁר צִוָּה יְהוָה לְקַטּוֹ
 מִמֶּנּוּ אִישׁ לְפִי אָכְלוּ עֹמֶר לְגִלְזָלַת מִסְפֵּר וּפְשִׁתִּיכֶם אִישׁ

Exodus xvi. 4-36.

And the Lord said unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my Law, or no. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and as for us, what are we, that ye murmur against us? And Moses said, (This shall be) when the Lord shall give you in the evening flesh to eat, and in the morning bread to satisfy; for that the Lord heareth your murmurings which ye murmur against him: and as for us, what are we? your murmurings are not against us, but against the Lord. And Moses said unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they turned toward the wilderness, and, behold, the glory of the Lord appeared in the cloud. And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be satisfied with bread; and ye shall know that I am the Lord your God. And it came to pass at even, that the quails came up, and covered the camp; and in the morning the dew lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness a fine crisp thing, fine as the hoarfrost on the ground. And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man

לְאִשֶּׁר בָּאֵהֶלוּ תַקְחוּ: וַיַּעֲשׂוּ-כֵן בְּנֵי יִשְׂרָאֵל וַיִּלְקְטוּ הַמֶּרְכָּבָה
 וְהַמִּמְעִיט: וַיִּמְדּוּ בַעֲמָר וְלֹא הָעֵדִיף הַמֶּרְכָּבָה וְהַמִּמְעִיט לֹא
 הִחֲסִיר אִישׁ לְפִי-אֹכְלוֹ לִקְטוֹ: וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם אִישׁ אֶל-
 יוֹתֵר מִמֶּנּוּ עַד-בֶּקֶר: וְלֹא-שָׁמְעוּ אֶל-מֹשֶׁה וַיּוֹתְרוּ אַנְשִׁים
 מִמֶּנּוּ עַד-בֶּקֶר וַיָּרֶם תוֹלְעִים וַיִּבְאֵשׁ וַיִּקְצֹף עֲלֵהֶם מֹשֶׁה:
 וַיִּלְקְטוּ אֹתוֹ בַּבֶּקֶר בַּבֶּקֶר אִישׁ כְּפִי אֹכְלוֹ וְחֵם הַשֶּׁמֶשׁ וְנִמְסָ:
 וַיְהִי בַיּוֹם הַשֵּׁשִׁי לִקְטוֹ לֶחֶם מִשְׁנֵה שְׁנֵי הָעָמָר לְאֶחָד וַיִּבְאוּ
 כָּל-נִשְׂיָאֵי הָעֵדָה וַיִּגִּדּוּ לְמֹשֶׁה: וַיֹּאמֶר אֲלֵהֶם הוּא אֲשֶׁר
 דִּבֶּר יְהוָה שְׁבַתוֹן שְׁבַת-קֹדֶשׁ לִיהוָה מָחָר אַתְּ אֲשֶׁר-תֹּאפּוּ
 אַפּוֹ וְאַתְּ אֲשֶׁר-תִּבְשְׁלוּ בִשְׁלוּ וְאַתְּ כָּל-הָעֵדָף הַנִּיחוּ לָכֶם
 לְמִשְׁמֶרֶת עַד-הַבֶּקֶר: וַיִּנְיחוּ אֹתוֹ עַד-הַבֶּקֶר כַּאֲשֶׁר צִוָּה
 מֹשֶׁה וְלֹא הִבְאִישׁ וְרָמָה לֹא-הִיָּתֶה-בוֹ: וַיֹּאמֶר מֹשֶׁה אֲכַלְהוּ
 הַיּוֹם כִּי-שְׁבַת הַיּוֹם לִיהוָה הַיּוֹם לֹא תִמְצָאֵהוּ בַשָּׂדֶה: שֵׁשֶׁת
 יָמִים תִּלְקֹטְהוּ וּבַיּוֹם הַשְּׁבִיעִי שְׁבַת לֹא-יְהִי־בוֹ: וַיְהִי בַיּוֹם
 הַשְּׁבִיעִי יָצְאוּ מִן-הָעָם לִלְקֹט וְלֹא מָצְאוּ: וַיֹּאמֶר יְהוָה אֶל-
 מֹשֶׁה עַד-אַנֶּה מֵאַנְתֶּם לְשֹׁמֵר מִצְוֹתַי וְתוֹרֹתַי: רְאוּ כִי-יְהִי
 נָתַן לָכֶם הַשְׁבַּת עַל-כֵּן הוּא נָתַן לָכֶם בַּיּוֹם הַשֵּׁשִׁי לֶחֶם
 יוֹמִים שָׁבוּ אִישׁ תַּחֲתָיו אֶל-יָצֵא אִישׁ מִמְּקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי:
 וַיִּשְׁבְּתוּ הָעָם בַּיּוֹם הַשְּׁבִיעִי: וַיִּקְרְאוּ בֵּית-יִשְׂרָאֵל אֶת-שְׁמוֹ מִן
 וְהוּא כְזָרַע גֹּד לָבֵן וְטַעְמוֹ כְּצַפִּיתָת בְּדָבָשׁ: וַיֹּאמֶר מֹשֶׁה זֶה
 הַדָּבָר אֲשֶׁר צִוָּה יְהוָה מֵלֹא הָעָמָר מִמֶּנּוּ לְמִשְׁמֶרֶת לְדֹרֹתֵיכֶם
 לִמְעַן יֵרְאוּ אֶת-הַלֶּחֶם אֲשֶׁר הָאֲכָלְתִּי אֶתְכֶם בַּמִּדְבָּר
 בְּהוֹצִיאִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם: וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן קַח
 צִנְצָנֹת אַחַת וְתֵן-שָׁמָּה מֵלֹא-הָעָמָר מִן וְהִנֵּחַ אֹתוֹ לִפְנֵי יְהוָה

for them that are in his tent. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said unto them, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses: but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it morning by morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for each one: and all the princes of the congregation came and told Moses. And he said unto them. This is that which the Lord hath spoken, Tomorrow is a solemn rest, a holy sabbath unto the Lord: bake that which ye will bake, and seethe that which ye will seethe; and all that remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day is the sabbath, in it there shall be none. And it came to pass on the seventh day, that there went out some of the people to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like cakes made with honey. And Moses said, This is the thing which the Lord hath commanded, Let an omerful of it be kept for your generations; that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omerful of manna therein, and lay it up before the Lord, to be kept for your

לְמִשְׁמֶרֶת לְדִרְתִּיכֶם: כַּאֲשֶׁר צָוָה יְהוָה אֶל־מֹשֶׁה וַיַּנְיחֵהוּ
אֶהְרֹן לִפְנֵי הָעֵדֻת לְמִשְׁמֶרֶת: וּבְנֵי יִשְׂרָאֵל אָכְלוּ אֶת־הַמֶּן
אַרְבָּעִים שָׁנָה עַד־בָּאָם אֶל־אֶרֶץ נוֹשָׁבֶת אֶת־הַמֶּן אָכְלוּ
עַד־בָּאָם אֶל־קִצֵּה אֶרֶץ כְּנָעַן: וְהָעֹמֵר עֲשִׂרִית הָאִיפָה הוּא:

תפלת מנחה לחול:

אֲשֶׁר־י יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְיֶה לְךָ סֵלָה:
אֲשֶׁר־י הָעַם שִׁכְכָה לוֹ אֲשֶׁר־י הָעַם שְׁנֵי אֱלֹהֵיו:

קמ'ה תהלה לך דוד.

אֲרוֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ וְאֶבְרַכְךָ שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֶבְרַכְךָ וְאֶחַלְלֶה שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדָלְתּוֹ אֵין חֶקֶר:
דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ וְגִבּוֹרְתֶיךָ יִגְדֹּדוּ:
הִדְר כְּבוֹד הוֹדֶךָ וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וַעֲזֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ וְגִדְלָתְךָ אֲסַפְּרָנָה:
זָכַר רַב־טוֹבָה יִבְיָעוּ וְצִדִּיקְתָּהּ יִרְנְנוּ:
חֲנוּן וְרַחוּם יְהוָה אֶרְךָ אַפִּים וְגִדְל־חֶסֶד:
טוֹב־יְהוָה לְכָל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יודוך יְהוָה כָּל־מַעֲשֵׂיךָ וְחִסְדֶיךָ יִבְרַכּוּכָה:
כְּבוֹד מְלִכּוֹתֶיךָ יֹאמְרוּ וְגִבּוֹרְתְךָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבְנֵי הָאָדָם גִּבּוֹרְתָיו וְכְבוֹד הִדְר מְלִכּוֹתָיו:

generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat the manna forty years, until they came to an inhabited land; they did eat the manna, until they came unto the borders of the land of Canaan. Now an omer is the tenth part of an ephah.

AFTERNOON SERVICE FOR WEEKDAYS.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.) Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King: and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable. One generation shall laud thy works to another, and shall declare thy mighty acts. On the majestic glory of thy splendour, and on thy marvellous deeds, will I meditate. And men shall speak of the might of thy awful acts; and I will recount thy greatness. They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness. The Lord is gracious and merciful; slow to anger and of great lovingkindness. The Lord is good to all; and his tender mercies are over all his works. All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the majestic glory of his kingdom. Thy kingdom is an everlasting kingdom, and thy

מִלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל-דָּוָר
וְדָר:

סוֹמֵךְ יְהוָה לְכָל-הַנְּפִלִים וְזוֹקֵף לְכָל-הַכּוֹפּוּפִים:
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נוֹתֵן-לָהֶם אֶת-
אֲכָלָם בְּעֵתוֹ:

פּוֹתֵחַ אֶת-יָדְךָ וּמִשְׁבִּיעַ לְכָל-חַי רִצּוֹן:
צָדִיק יְהוָה בְּכָל-דָּרְכָיו וְחָסִיד בְּכָל-מַעֲשָׂיו:
קָרוֹב יְהוָה לְכָל-קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת:
רִצּוֹן-יִרְאָיו יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:
שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו וְאֶת כָּל-הַרְשָׁעִים
יִשְׁמִיד:

תַּהֲלֵת יְהוָה יִדְבֶּר-פִּי וַיִּבְרַךְ כָּל-בָּשָׂר שֵׁם קִדְשׁוֹ
לְעוֹלָם וָעֶד:

וְאֲנַחְנוּ נִבְרַךְ יְהוָה מֵעַתָּה וְעַד-עוֹלָם הַלְלוּיָהּ:

p. 37 תְּחִי קָדִישׁ

דָּרָשׁוּ (Exodus xxxii. 11-14; xxxiv. 1-10) and וַיַּחֲל (Isaiah lv. 6-lvi. 8) are read. After the Sefer Torah is returned to the Ark the Reader says תְּחִי קָדִישׁ, p. 37, and the עֲמִידָה follows.

The following prayer, עֲמִידָה, to קְדֻמוֹנוּת, p. 110 is to be said standing.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי

dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that are bowed down. The eyes of all wait upon thee; and thou givest them their food in due season. Thou openest thine hand, and satisfiest every living thing with favour. The Lord is righteous in all his ways, and loving in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them. The Lord guardeth all them that love him; but all the wicked will he destroy. My mouth shall speak of the praise of the Lord, and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from now and for evermore. Praise ye the Lord.

Kaddish, p. 37.

On Fast Days וַיְחַל (Exodus xxxii. 11-14; xxxiv. 1-10) and דְּרָשׁוּ (Isaiah lv. 6-lvi. 8) are read. After the Sefer Torah is returned to the Ark the Reader says וְהָיָה קִדְשִׁי, p. 37, and the Amidah follows.

The following prayer (Amidah) to "as in ancient years," p. 110, is to be said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great,

אֲבָרְהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל. וְזוֹכֵר חֲסִדֵי אֲבוֹת וּמָבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה:

During the תשובה ימי תשובה say:—

וְזָכְרֵנוּ לַחַיִּים מְלֶכֶּךְ חַפֵּץ בַּחַיִּים. וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים.
לְמַעַנְךָ אֱלֹהִים חַיִּים:

מְלֶכֶךְ עֶזְרָה וּמוֹשִׁיעַ וּמִגֹּן. בָּרוּךְ אַתָּה יְיָ. מִגֹּן
אֲבָרְהָם: אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי מַחְיָה מֵתִים
אַתָּה רַב לְהוֹשִׁיעַ.

פסח on the First Day מוסף until שמיני תשובה מוסף on the First Day say:—

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיָה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ גּוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים
וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָיִם. מִי כְמוֹךָ בַּעַל גִּבּוֹרוֹת
וּמִי דוֹמֶה לָךְ. מְלֶכֶךְ מֵמִית וּמַחְיָה וּמַצְמִית יְשׁוּעָה:

During the תשובה ימי תשובה say:—

מִי כְמוֹךָ אֵב הַרְחֵמִים זוֹכֵר יְצוּרֵיוּ לַחַיִּים בְּרַחֲמִים:

וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ. מַחְיָה
הַמֵּתִים:

mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

During the Ten Days of Penitence say :—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou revivest the dead, thou art mighty to save.

From the Additional Service on the Eighth Day of Solemn Assembly until the Additional Service on the First Day of Passover say :—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, revivest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who causest death and revivest and causest salvation to spring forth ?

During the Ten Days of Penitence say :—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life ?

Yea, faithful art thou to revive the dead. Blessed art thou, O Lord, who revivest the dead.

When the Reader repeats the עמידה, the following קדושה is said
after מנחה המזמרים :—

Reader. נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם בְּשֵׁם שְׁמִקְדֵּי־יִשִּׁים
אוֹתוֹ בְּשִׁמִּי מְרוֹם בְּכָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה
אֵל זֶה וְאָמַר.

Cong. קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת. מְלֹא כָל
הָאָרֶץ כְּבוֹדוֹ:

Reader. לְעַמָּתָם בְּרוּךְ יֵאמְרוּ.

Cong. בְּרוּךְ בְּבוֹד יְיָ מִמְּקוֹמוֹ:

Reader. וּבְדַבְּרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר.

Cong. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר
וָדֹר. הִלְלוּיָהּ:

Reader. לְדֹר וָדֹר נְגִיד גְּדֻלָּהּ. וּלְנֶצַח נִצְחִים
קִדְשְׁתָּךְ נִקְדֵּשׁ. וְשִׁבְחְךָ אֱלֹהֵינוּ מִפְּנֵינוּ לֹא יִמּוֹשׁ
לְעוֹלָם וָעֶד. כִּי אֵל מְלֹךְ גָּדוֹל וְקְדוֹשׁ אַתָּה. בְּרוּךְ
אַתָּה יְיָ. הָאֵל הַקְדוֹשׁ:

During the תשובה עֲשֵׂת יְמֵי תְשׁוּבָה conclude the Blessing thus :—

הַמֶּלֶךְ הַקְדוֹשׁ:

אַתָּה קְדוֹשׁ וְשְׁמֶךָ קְדוֹשׁ וְקְדוּשִׁים בְּכָל־יּוֹם
יְהִלְלוּךָ סִלָּה. בְּרוּךְ אַתָּה יְיָ. הָאֵל הַקְדוֹשׁ:

During the תשובה עֲשֵׂת יְמֵי תְשׁוּבָה conclude the Blessing thus :—

הַמֶּלֶךְ הַקְדוֹשׁ:

When the Reader repeats the Amidah, the following is said (to "holy God") after "who revivest the dead."

Reader.—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

During the Ten Days of Penitence conclude the Blessing thus:—
the holy King.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

During the Ten Days of Penitence conclude the Blessing thus:—
the holy King.

אתה חונן לאדם דעת ומלמד לאנוש בינה.
 חננו מאתך דעה בינה והשכל. ברוך אתה יי.
 חונן הדעות:

השיבנו אבינו לתורתך. וקרבנו מלבנו
 לעבודתך. והחזירנו בתשובה שלמה לפניך. ברוך
 אתה יי. הרוצה בתשובה:

סלח-לנו אבינו כי חטאנו. מחל-לנו מלבנו כי
 פשענו. כי מוחל וסולח אתה. ברוך אתה יי. חונן
 המרבה לסלוח:

ראה בענינו וריבה ריבנו. ונאלנו מהרה למען
 שמך. כי גואל חזק אתה. ברוך אתה יי. גואל
 ישראל:

On Fast Days the Reader here says עננו, p. 49.

רפאנו יי ונרפא. הושיענו ונושעה. כי תהלתנו
 אתה. והעלה רפואה שלמה לכל-מכותינו* כי
 אל מלך רופא נאמן ורחמן אתה. ברוך אתה יי.
 רופא חולי עמו ישראל:

** The following Prayer for a Sick Person may be introduced here:—*

ויהי רצון מלפניך יי אלהינו ואלהי אבותינו שתשלח
 מהרה רפואה שלמה מן השמים רפואת הנפש ורפואת הגוף
 לחולה פ' ב' פ' בתוך שאר חולי ישראל.

Thou favourest man with knowledge, and teachest mortals understanding.

O favour us with knowledge, understanding and discernment from thee. Blessed art thou, O Lord, gracious Giver of knowledge.

Cause us to return, O our Father, unto thy Law; draw us near, O our King, unto thy service, and bring us back in perfect repentance unto thy presence. Blessed art thou, O Lord, who delightest in repentance.

Forgive us, O our Father, for we have sinned: pardon us, O our King, for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious, and dost abundantly forgive.

Look upon our affliction and plead our cause, and redeem us speedily for thy name's sake; for thou art a mighty Redeemer. Blessed art thou, O Lord, the Redeemer of Israel.

On Fast Days the Reader here says "Answer us," etc., p. 49.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our wounds;* for thou, almighty King, art a faithful and merciful Physician.

Blessed art thou, O Lord, who healest the sick of thy people Israel.

** The following prayer for a Sick Person may be introduced here :—*

May it be thy will, O Lord our God, and God of our fathers, speedily to send a perfect healing from heaven, a healing of soul and body unto the sick among the other sick of Israel.

בִּרְךָ עָלֵינוּ יי אֱלֹהֵינוּ אֶת-הַשָּׁנָה הַזֹּאת וְאֶת-
כָּל-מִינֵי תְבוּאָתָהּ לְטוֹבָהּ. וְתֵן בְּרָכָה עַל פְּנֵי
הָאָדָמָה:

From מַעְרִיב on 4th December (and in a Civil Leap Year 5th December)

until Passover substitute for the last sentence:—

וְתֵן טַל וּמָטָר לְבְרָכָה עַל פְּנֵי הָאָדָמָה

וְשַׁבְּעֵנוּ מִטוֹבָךָ. וּבִרְךָ שְׁנֵתָנוּ בַּשָּׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יי. מְבָרֵךְ הַשָּׁנִים:

תִּקַּע בְּשׁוּפָר גָּדוֹל לְחִירוֹתֵנוּ. וְשֵׂא גַם לְקַבֵּץ
נְלִיּוֹתֵינוּ. וְקַבְּצֵנוּ יַחַד מֵאֲרָבַע בְּנִפּוֹת הָאָרֶץ.
בְּרוּךְ אַתָּה יי. מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּבִרְאשָׁנָה וְיִזְעֲצֵנוּ בְּבִתְחִלָּה.
וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה. וּמָלוּךְ עָלֵינוּ אַתָּה יי
לְבָרְךָ בְּחֶסֶד וּבְרַחֲמִים. וְצִדְקָנוּ בְּמִשְׁפָּט. בְּרוּךְ
אַתָּה יי. מָלֵךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

During the תְּשׁוּבָה יְמֵי עֲשֶׂרֶת יָמִי תְּשׁוּבָה conclude the Blessing thus:—

הַמֶּלֶךְ הַמִּשְׁפָּט:

וּלְמַלְשִׁינִים אֶל-תְּהִי תִקְוָה וְכָל הָרָשָׁעָה בְּרָגַע
תֵּאבֵד. וְכָל אוֹיְבֵינוּ מִהֶרָה יִכָּרֶתוּ. וּמַלְכוּת זְרוֹן
מִהֶרָה תַעֲקֹר וְתִשְׁבֵּר וְתִמְגַּד וְתִכְנִיעַ בְּמִהֶרָה
בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי. שֶׁבֵר אוֹיְבִים וּמַכְנִיעַ זָדִים:

Bless this year unto us, O Lord our God, together with every kind of the produce thereof, for our welfare; give a blessing upon the face of the earth.

From Evening Service on 4th December (and in a Civil Leap Year 5th December) until Passover substitute for the last sentence :—

Give dew and rain for a blessing upon the face of the earth.

O satisfy us with thy goodness, and bless our year like other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great horn for our freedom; lift up the banner to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the banished ones of thy people Israel.

Restore our judges as at the first, and our counsellors as at the beginning; remove from us grief and suffering; reign thou over us, O Lord, thou alone, in lovingkindness and tender mercy, and justify us in judgment. Blessed art thou, O Lord, the King who lovest righteousness and judgment.

During the Ten Days of Penitence conclude the Blessing thus :—
the King of Judgment.

And for slanderers let there be no hope, and let all wickedness perish as in a moment; let all thine enemies be speedily cut off, and the dominion of arrogance do thou uproot and crush, cast down and humble speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

עַל-הַצַּדִּיקִים וְעַל-הַחֲסִידִים וְעַל-זַקְנֵי עַמֶּךָ
בֵּית יִשְׂרָאֵל וְעַל-פְּלִיטַת סוּפְרֵיהֶם וְעַל גְּרֵי הַצָּדֵק
וְעַל־יָנוּ יִהְיוּ רַחֲמֶיךָ יְיָ אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב לְכָל
הַבוֹטְחִים בְּשִׁמְךָ בְּאַמְתּוֹ. וְשִׁים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם
וְלֹא גִבוּשׁ. כִּי-בָךְ בְּטַחֲנוּ. בְּרוּךְ אַתָּה יְיָ. מִשְׁעָן
וּמִבְטָח לַצַּדִּיקִים:

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב. וְתִשְׁבֹּן
בְּתוֹכָהּ כְּאִשֶּׁר דִּבַּרְתָּ. וּבִנְה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ
בְּנֵין עוֹלָם. וּכְסֹא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין* בְּרוּךְ
אַתָּה יְיָ. בּוֹנֵה יְרוּשָׁלַיִם:

—: מְנַחָה אַב the following is added at

נַחֵם יְיָ אֱלֹהֵינוּ אֶת-אֲבְלֵ צִיּוֹן וְאֶת-אֲבְלֵ יְרוּשָׁלַיִם וְאֶת-
הָעִיר הָאֲבֵלָה וְהַתְּרֵבָה וְהַבּוֹיָה וְהַשּׁוֹמְמָה. הָאֲבֵלָה מִבְּלִי
דְּגִיָּה. וְהַתְּרֵבָה מִמַּעֲוֹנֹתֶיהָ. וְהַבּוֹיָה מִכְּבוֹדָהּ. וְהַשּׁוֹמְמָה
מֵאֵין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרֹאשָׁה חֲפוּי כְּאִשָּׁה עֲקָרָה שֶׁלֹּא
יָלְדָה. וְנִבְלָעוּהָ לְגִיוֹנוֹת. וַיִּירָשׁוּהָ עוֹבְדֵי זָרִים. וַיִּטְּלוּ
אֶת-עַמֶּךָ יִשְׂרָאֵל לְחָרֵב. וַיַּהֲרֹגוּ בְּזֹדוֹן חֲסִידֵי עַלְיוֹן. עַל-כֵּן
צִיּוֹן בָּמָר תִּבְכֶּה. וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ. לְבִי לְבִי עַל חֲלָלֵיהֶם
מְעִי מְעִי עַל חֲלָלֵיהֶם. כִּי אַתָּה יְיָ בָּאֵשׁ הִצַּתָּהּ. וּבָאֵשׁ אַתָּה
עָתִיד לִבְנוֹתָהּ. כְּאִמּוֹר וְאֲנִי אֶהְיֶה-לָּהּ נְאֻם-יְיָ חוֹמַת אֵשׁ
סָבִיב. וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ. בְּרוּךְ אַתָּה יְיָ. מְנַחֵם צִיּוֹן
וּבִנֵּה יְרוּשָׁלַיִם: אֵת צִמְח וכו'

Towards the righteous and the pious, towards the elders of thy people the house of Israel, towards the remnant of their scribes, towards the righteous proselytes, and towards us also may thy tender mercies be stirred, O Lord our God; grant a good reward unto all who faithfully trust in thy name; set our portion with them for ever, so that we may not be put to shame; for we have trusted in thee. Blessed art thou, O Lord, the stay and trust of the righteous.

And to Jerusalem, thy city, return in mercy, and dwell therein as thou hast spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David.* Blessed art thou, O Lord, who rebuildest Jerusalem.

** On the Fast of the Ninth of Ab, the following is added at the
Afternoon Service :—*

Comfort, O Lord our God, the mourners of Zion, and the mourners of Jerusalem, and the city that is in mourning, laid waste, despised and desolate; in mourning for that she is childless, laid waste as to her dwellings, despised in the downfall of her glory, and desolate through the loss of her inhabitants: she sitteth with her head covered like a barren woman who hath not borne. Legions have devoured her; worshippers of strange gods have possessed her: they have put thy people Israel to the sword, and in wilfulness have slain the loving ones of the Most High. Therefore let Zion weep bitterly, and Jerusalem give forth her voice. O my heart, my heart! how it grieveth for the slain! how my soul yearneth for the slain! For thou, O Lord, didst consume her with fire; and with fire thou wilt in future restore her, as it is said, As for me, I will be unto her, saith the Lord, a wall of fire round about, and I will be a glory in the midst of her. Blessed art thou, O Lord, who comfortest Zion and rebuildest Jerusalem.

Continue with "Speedily," etc., on p. 106.

אֶת־צִמְח דָּוִד עֲבָדְךָ מִהֲרָה תִצְמִיחַ. וְקִרְנוּ
תָרוּם בִּישׁוּעָתְךָ. כִּי לִישׁוּעָתְךָ קִיְנוּ כָל־הַיּוֹם.
בָּרוּךְ אַתָּה יְיָ מִצְמִיחַ קֶרֶן יְשׁוּעָה:

שָׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ. חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל
בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ
תְּפִלוֹת וְתַחֲנוּנִים אַתָּה. וּמְלַפְּנֶיךָ מִלִּבֵּנוּ רִיקָם אֵל
(חֲשִׁיבֵנוּ*) כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל
בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה:

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתְּפִלָּתָם. וְהָשִׁב
אֶת־הַעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשִׁי יִשְׂרָאֵל וּתְּפִלָּתָם
בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן. וְתֵהִי לְרָצוֹן תָּמִיד עַבְדוֹת
יִשְׂרָאֵל עַמְּךָ.

say: of סְכוּת and of פֶּסַח of חוֹל הַמוֹעֵד and ראש הַחֹדֶשׁ On

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר וְיִכְרוֹנֵנוּ וְיַפְקִדֵּנוּ. וְיִזְכְּרוּ אֲבוֹתֵינוּ. וְיִזְכְּרוּ

עֲנִינוּ * On Fast Days the Congregation here say

עֲנִינוּ יְיָ עֲנֵנוּ בַּיּוֹם צוֹם תַּעֲנִיתֵנוּ. כִּי בְצָרָה גְדוֹלָה אֲנַחְנוּ.
אֶל־תִּפֶּן אֶל־רִשְׁעֵנוּ וְאֶל־תִּסְתֵּר פְּנֶיךָ מִמֶּנּוּ וְאֶל־תִּתְּעַלֵּם
מִתַּחַתֵּנוּ. הִנֵּה נָא קְרוֹב לִשְׁוֹעָתֵנוּ. יְהִי נָא חֲסִדְךָ לְנַחֲמֵנוּ.
סָרָם וְקִרָּא אֵלֶיךָ עֲנֵנוּ. כַּדְּבַר שֶׁנֶּאֱמַר. וְהִנֵּה סָרָם יִקְרָאוּ וְאֲנִי
אֶעֱנֶה. עוֹד הֵם מְדַבְּרִים וְאֲנִי אֶשְׁמַע. כִּי אַתָּה יְיָ הַעוֹנֶה בְּעַת
צָרָה. פּוֹדֶה וּמַצִּיל בְּכָל עַת צָרָה וְצוּקָה: כִּי אַתָּה וכו'

Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation, because we wait for thy salvation all the day. Blessed art thou, O Lord, who causest the horn of salvation to flourish.

Hear our voice, O Lord our God; spare us and have mercy upon us, and accept our prayer in mercy and favour; for thou art a God who hearkenest unto prayers and supplications: from thy presence, O our King, turn us not empty away *; for thou hearkenest in mercy to the prayer of thy people Israel. Blessed art thou, O Lord, who hearkenest unto prayer.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to thy most holy house; receive in love and favour both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles the following is added :—

Our God and God of our fathers ! May our remembrance rise, come and be accepted before thee, with the remembrance of our

** On Fast Days the Congregation here say the following :—*

Answer us, O Lord, answer us on this day of the fast of our humiliation, for we are in great trouble. Turn not to our wickedness; conceal not thy face from us, and hide not thyself from our supplication. Be near, we entreat thee, unto our cry; let thy lovingkindness be a comfort to us; even before we call unto thee answer us, according as it is said, And it shall come to pass that, before they call, I will answer; while they are yet speaking, I will hear: for thou, O Lord, art he who answereth in time of trouble, who delivereth and rescueth in all times of trouble and distress;

מִשִּׁים בֶּן דָּוִד עֲבָדְךָ. וְזָכְרוּ יְרוּשָׁלַיִם עִיר קְדֻשָּׁה. וְזָכְרוּ כָל
עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה וּלְטוֹבָה וּלְחַן וּלְחַסֵּד
וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם

— סִפּוֹת On	— פִּסָּח On	— ראש חודש say
חג הסוכות	חג המצות	ראש החודש

הַזֶּה. וְזָכְרוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפָקְדְנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנו
בּוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן וּרְחֵם עָלֵינוּ
וְהוֹשִׁיעֵנו. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה:

וְתַחֲזִיקֵנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ
אַתָּה יְיָ. הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

The Congregation, in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ
אֱלֹהֵי כָל-בָּשָׂר. יוֹצְרֵנוּ יוֹצֵר
בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ. עַל
שְׁהַחֲיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן
תַּחֲיֵנוּ וְתַקְּמֵנוּ. וְתַאֲסֹף
גְּלוּתֵנוּ לְחַצְרוֹת קְדֻשָּׁה
לְשֹׁמֵר חֻקֶּיךָ וּלְעֹשֵׂי רְצוֹנְךָ
וּלְעֲבָדֶיךָ בְּלִבֵּב שָׁלֵם עַל
שְׂאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ
אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ
שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ
וְאַלֵּהֵי אֲבוֹתֵינוּ לְעוֹלָם
וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ
אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת
לָךְ וְעַל נְסִיךְ שְׂבָכָל-יוֹם
עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל-עֵת עֲרָב

fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people, the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

On New Moon say—
the New Moon.

On Passover—
the Feast of Un-
leavened Bread.

On Tabernacles—
the Feast of Taber-
nacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening,

The Congregation, in an undertone—

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

וְבִקֵּר וְצַהֲרִים. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם
כִּי לֹא-תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִיְּנוּ לָךְ:

On the following פורים and תנכה —

עַל הַנָּסִים וְעַל הַפָּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל
הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לְאַבְרָהָם בְּיָמֵינוּ הֵם בְּזִמְנָה זֶה:

On תנכה.

בְּיָמֵינוּ מִתְּהִיב בֶּן-יֹחָנָן כֶּהֵן גָּדוֹל חֲשֹׁמוֹנָי וּבְנָיו כְּשֶׁעָמְדָה
מַלְכוּת יָוֵן הִרְשָׁעָה עַל-עַמֶּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרַתְךָ
וּלְהַעֲבִירָם מִחֻקֵּי רַצוֹנָךְ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם
בְּעֵת צָרָתָם. רַבָּת אֶת-רִיבָם הִנָּת אֶת-דִּינָם נִקְמָת אֶת-נִקְמָתָם.
מִסֵּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים וְרַבִּים בְּיַד מְעֻשִׁים וְטַמְאִים בְּיַד
טְהוּרִים וְרָשָׁעִים בְּיַד צַדִּיקִים וְזָדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ. וְלָךְ
עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בַּעֲוֹלָמְךָ וּלְעַמֶּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה
גְּדוֹלָה וּפָרָקָן כִּהְיוֹם זֶה. וְאַחֵר כֵּן בָּאוּ בְּגִיף לְדַבֵּר בֵּיתְךָ
וּפָנוּ אֶת-הֵיכָלְךָ וְטָהְרוּ אֶת-מִקְדָּשְׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת
קִדְשֶׁךָ. וְקָבְעוּ שְׁמוֹנֵת יָמֵי תִנְכָּה אֵלֶּיךָ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ
הַגָּדוֹל:

On פורים.

בְּיָמֵינוּ מִרְדֵּכַי וְאַסְתֵּר בְּשׁוֹשֵׁן הַבִּירָה כְּשֶׁעָמַד עָלֵיהֶם הַמֶּן
הִרְשָׁע. בִּקֵּשׁ לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד אֶת-כָּל-הַיְּהוּדִים מִנֶּעַר
וְעַד זָקֵן טַף וְנָשִׁים בְּיוֹם אֶחָד בְּשִׁלּוּשֶׁה-עָשָׂר לְחֹדֶשׁ שְׁנֵים-
עָשָׂר הוּא-חֹדֶשׁ אֲדָר וְשָׁלָלָם לְבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
הִפְרָתָה אֶת-עֲצָתוֹ וְקִלְקַלְתָּ אֶת-מַחֲשַׁבְתּוֹ וְהִשְׁבֹּתָ גְּמוּלוֹ
בְּרֹאשׁוֹ וְתָלוּ אוֹתוֹ וְאֶת-בְּנָיו עַל-הָעֵץ:

morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

On Chanukah and Purim the following is added :—

We thank thee also for the miracles, for the redemption, for the mighty deeds and saving acts, wrought by thee, as well as for the wars which thou didst wage for our fathers in days of old, at this season.

On Chanukah.

In the days of the Hasmonean, Mattathias son of Johanan, the High Priest, and his sons, when the iniquitous power of Greece rose up against thy people Israel to make them forgetful of thy Law, and to force them to transgress the statutes of thy will, then didst thou in thine abundant mercy rise up for them in the time of their trouble; thou didst plead their cause, thou didst judge their suit, thou didst avenge their wrong; thou deliveredst the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of them that occupied themselves with thy Law: for thyself thou didst make a great and holy name in thy world, and for thy people Israel thou didst work a great deliverance and redemption as at this day. And thereupon thy children came into thy most holy house, cleansed thy temple, purified thy sanctuary, kindled lights in thy holy courts, and appointed these eight days of Chanukah in order to give thanks and praises unto thy great name.

On Purim.

In the days of Mordecai and Esther, in Shushan the capital, when the wicked Haman rose up against them, and sought to destroy, to slay and make to perish all the Jews, both young and old, little children and women, on one day, on the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey,—then didst thou in thine abundant mercy bring his counsel to nought, didst frustrate his design, and return his recompense upon his own head; and they hanged him and his sons upon the gallows.

ועל-כלם יתברך ויתרומם שמך מלכנו תמיד
לעולם ועד:

During the תשובה ימי say:—

ובתוב לחיים טובים כל-בני בריה:

וכל החיים יודוך סלה. ויהללו את-שמך
באמת. האל ישועתנו ועזרתנו סלה. ברוך אתה יי.
הטוב שמך ורך נאה להודות:

At the repetition of the עמידה by the Reader on Fast Days, the following is introduced:—

אלהינו ואלהי אבותינו. ברכנו בברכה המשלשת בתורה.
התובה על ידי משה עבדך. האמורה מפי אהרן ובניו
כהנים. עם קדושה באמור. בברכה יי וישמרה: יאר יי פניו
אליה ויחנך: ישא יי פניו אליה וישם לה שלום:

On Fast Days the Reader says:—

שים שלום טובה וברכה חן
וחסד ורחמים עלינו ועל כל-
ישראל עמך. ברכנו אבינו בלנו
באחד באור פניך. כי באור פניך
נתת לנו יי אלהינו תורת חיים
ואהבת חסד וצדקה וברכה ורחמים
וחיים ושלום. וטוב בעיניך לברך
את-עמך ישראל בכל-עת ובכל-
שעה בשלומך.

שלום רב על
ישראל עמך תשים
לעולם. כי אתה
הוא מלך אדון
לכל השלום. וטוב
בעיניך לברך את-
עמך ישראל בכל-
עת ובכל-שעה
בשלומך.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

During the Ten Days of Penitence say :—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help (Selah). Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader on Fast Days, the following is introduced :—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant abundant
peace unto Israel thy
people for ever; for
thou art the sovereign
Lord of all peace; and
may it be good in thy
sight to bless thy
people Israel at all
times and in every hour
with thy peace.

On Fast Days, the Reader says :—

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

בָּרוּךְ אַתָּה יְיָ. — say עֲשֶׂרֶת יָמֵי תְּשׁוּבָה During the

בְּסֶפֶר חַיִּים בְּרָכָה וְשָׁלוֹם
וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִפְתָּח לְפָנֶיךָ
אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים
יִשְׂרָאֵל בְּשָׁלוֹם: טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ.
עוֹשֶׂה הַשָּׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מַרְעֵי וּשְׁפָתַי מִדְּבַר מַרְמָה.
וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם וְנַפְשִׁי כַּעֲפָר לְכָל תַּהֲוָה:
פֶּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל
הַחוֹשְׁבִּים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל
מַחֲשַׁבוֹתָם. עֲשֵׂה לִמְעַן שְׁמֹךְ עֲשֵׂה לִמְעַן יִמְיָנְךָ עֲשֵׂה
לִמְעַן קִדְשָׁתְךָ עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן
יְדִידֶיךָ הוֹשִׁיעָה יִמְיָנְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי-פִי
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ. וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נִעְבְּדְךָ
בִּירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנוֹת: וְעֲרֹכָה לִּי מִנְחָת
יְהוָה וִירוּשָׁלַם כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנוֹת:

p. 57. אָבִינוּ מִלְכֵנוּ say, עֲשֶׂרֶת יָמֵי תְּשׁוּבָה During the

During the Ten Days of Penitence say :—

Blessed art thou,
O Lord, who
blessest thy people
Israel with peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

O my God ! guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

During the Ten Days of Penitence say " Our Father, our King," p. 57.

The following prayer to לְמַעַן שְׁמָךְ on page 113 is omitted at מִנְחָה on the afternoons preceding Sabbaths and ראש חודש, on ראש ל'ג בְּעוֹמֶר וְיִסְכּוֹן, during the whole month of חֹדֶשׁ, preceding afternoon, from the afternoon before ראש חודש סִיּוֹן until after אָסְרוּ חַג שְׁבַע עוֹת, on בָּאָב ט' and preceding afternoon, אָסְרוּ חַג שְׁבַע עוֹת, from ראש חודש ט' until after אָסְרוּ חַג, on ט' בִּשְׁבָט and preceding afternoon, on חֲנֻכָּה, on פּוּרִים and preceding afternoon, and on the two days of קֶטָן and preceding afternoon. This prayer is also omitted on the occasion of a בְּרִית מִילָה in the presence of the father, the סִנְדֵק or the מוֹהֵל, in the house of an אָבִל during the week of mourning, or at the celebration of a marriage.

וַיֹּאמֶר דָּוִד אֶל־נָדָב צֶרֶד־לִי מְאֹד נִפְלְאָה־נָא בְיָד־
יְהוָה בִּי־רַבִּים רַחֲמֹו וּבְיָד אָדָם אֶל־אֶפְלָה:
רַחוּם וַחֲנוּן חַטָּאתִי לְפָנֶיךָ יְיָ מָלֵא רַחֲמִים רַחֵם
עָלַי וְקַבֵּל תַּחֲנוּנִי:

תהלים ו'

יְיָ אֱלֹהֵי בָאִפְךָ תוֹכִיחֵנִי וְאֶל־בְּחֻמָּתְךָ תִּנְסָרְנִי:
חַנּוּנִי יְיָ בִּי־אֶמְלֵל אֲנִי רַפְּאֵנִי יְיָ כִּי נִבְהָלוּ עַצְמוֹתַי:
וְנַפְשִׁי נִבְהָלָה מְאֹד וְאַתָּה יְיָ עֲדֵ־מִתִּי: שׁוּבָה יְיָ
חֲלֹצָה נַפְשִׁי הוֹשִׁיעֵנִי לְמַעַן חֲסִדְךָ: כִּי אֵין בַּמָּוֶת
זְכָרְךָ בְּשֵׂאוֹל מִי יוֹדֶה־לָּךְ: יִגְעֵתִי בְּאַנְחָתִי אֲשַׁחֶה
בְּכָל־לַיְלָה מִשְׁתִּי בְּדַמְעָתִי עֲרָשִׁי אִמְסֶה: עֲשֵׂשָׁה
מִמֶּנּוּ עֵינִי עֲתָקָה בְּכָל־צוּרְךָ: סוּרוּ מִפָּנֵי כָל־

The following prayer to "for thy name's sake" on page 113 is omitted at the Afternoon Service on the afternoon preceding Sabbaths and New Moons, on New Moon, during the whole month of Nisan, on the thirty-third day of Omer and preceding afternoon, from the afternoon before New Moon of Sivan until the second day after Pentecost, on the Ninth of Ab and preceding afternoon, on the Fifteenth of Ab, on the day before New Year, from the day before the Day of Atonement until the second day after Tabernacles, on Chanukah and preceding afternoon, on the Fifteenth of Shebat, on the two days of Purim and preceding afternoon, and on the two days of Purim Katon and preceding afternoon. This prayer is also omitted on the occasion of a circumcision in the presence of the father, the Sandek, or the Mohel, or in the house of a mourner during the week of mourning, or at the celebration of a marriage.

And David said unto Gad, I am troubled exceedingly: let us fall, I pray thee, into the hand of the Lord, for his mercies are many; but let me not fall into the hand of man.

O thou who art merciful and gracious, I have sinned before thee. O Lord, full of mercy, have mercy upon me and receive my supplications.

Psalm vi.

O Lord, rebuke me not in thine anger; neither chasten me in thy hot displeasure. Be gracious unto me, O Lord; for I am withered away: O Lord, heal me; for my bones are troubled. My soul also is sore troubled: and thou, O Lord, how long? Return, O Lord, deliver my soul: save me for thy lovingkindness' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks? I am weary with my groaning; every night I make my bed to swim; I melt away my couch with my tears. Mine eye wasteth away because of grief; it waxeth old because of all mine adversaries. Depart from me, all ye workers of iniquity; for the Lord hath

פַּעַלִי אֲנִי כִי־שָׁמַע יְיָ קוֹל בְּכִי: שָׁמַע יְיָ תַּחֲנֻנֹתַי יְיָ
תַּפְּלֹתַי יִקַּח: יִבְשׁוּ וַיִּבְהֻלוּ מְאֹד כָּל־אֲבֵי יִשְׁבּוּ
יִבְשׁוּ רַגְעַ:

שׁוֹמֵר יִשְׂרָאֵל. שְׁמוֹר שְׁאֲרֵית יִשְׂרָאֵל. וְאֶל־יֹאבֵד
יִשְׂרָאֵל. הָאוֹמְרִים שָׁמַע יִשְׂרָאֵל:

שׁוֹמֵר גּוֹי אֶחָד. שְׁמוֹר שְׁאֲרֵית עַם אֶחָד. וְאֶל־
יֹאבֵד גּוֹי אֶחָד. הַמִּיַּחֲדִים שְׁמֶךָ יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

שׁוֹמֵר גּוֹי קְדוֹשׁ. שְׁמוֹר שְׁאֲרֵית עַם קְדוֹשׁ. וְאֶל־
יֹאבֵד גּוֹי קְדוֹשׁ. הַמְשַׁלְּשִׁים בְּשִׁלּוֹשׁ קְדָשָׁה לְקְדוֹשׁ:

מִתְרַצָּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים. הַתְרַצָּה
וְהַתְפַּיֵּס לְדוֹר עֲנִי כִי אֵין עֹזֵר:

אֲבִינוּ מִלְכֵנוּ חֲנֻנוּ וְעֲנֻנוּ כִי אֵין בָּנוּ מַעֲשִׂים. עֲשֵׂה
עֲמָנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

וְאַנְחֵנוּ לֹא גִדַע מִה־נַּעֲשֶׂה כִי עָלֶיךָ עֵינֵינוּ: זְכֹר
רַחֲמֶיךָ יְיָ וְחִסְדֶּיךָ כִי מַעֲוֹלָם הִמָּחַ: יְהִי־חֶסֶדְךָ יְיָ
עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ: אֵל תִּזְכֹּר־לָנוּ עֲוֹנוֹת
רֹאשֵׁינִים מִהֵר יִקְדְּמוּנוּ רַחֲמֶיךָ כִי בִלְוֹנוּ מְאֹד: חֲנֻנוּ
יְיָ חֲנֻנוּ כִי־רַב שִׁבְעֵנוּ בּוֹז: בְּרָגְזוּ רַחֲם תִּזְכֹּר: כִּי
הוּא יִדַע יִצְרָנוּ זְכוֹר כִי־עָפָר אֲנַחְנוּ: עֲזָרְנוּ אֱלֹהֵי

heard the voice of my weeping. The Lord hath heard my supplication; the Lord will receive my prayer. All mine enemies shall be ashamed and sore troubled: they shall turn back, they shall be ashamed suddenly.

O Guardian of Israel, guard the remnant of Israel, and suffer not Israel to perish, who say, Hear, O Israel.

O Guardian of an only nation, guard the remnant of an only nation, and suffer not an only nation to perish, who proclaim the unity of thy name, saying, The Lord our God, the Lord is One.

O Guardian of a holy nation, guard the remnant of a holy nation, and suffer not a holy nation to perish, who thrice repeat the three-fold sanctification unto the Holy One.

O Thou who art propitiated by prayers for mercy, and art conciliated by supplications, be thou propitious and reconciled to an afflicted generation; for there is none that helpeth.

Our Father, our King, be gracious unto us and answer us, for we have no good works of our own; deal with us in charity and lovingkindness, and save us.

As for us, we know not what to do; but our eyes are upon thee. Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old. Let thy loving-kindness, O Lord, be upon us, according as we have waited for thee. Remember not against us the iniquities of our ancestors: let thy tender mercies speedily come to meet us; for we are brought very low. Be gracious unto us, O Lord, be gracious unto us; for we are sated to the full with contempt. In wrath remember to be merciful. For he knoweth our frame; he remembereth that we are dust. Help us, O God of our

יִשְׁעֵנוּ עַל־דְּבַר כְּבוֹד־שְׁמֶךָ וְהַצִּילֵנוּ וּכְפָר עַל־
חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ :

p. 78. קדיש תתקבל

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לָתֵת גְּדֻלָּה לְיוֹצֵר
בְּרָאשִׁית. שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ
בְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם חָלַקְנוּ כְּהֵם וְגִרְלָנוּ
בְּכָל־הַמוֹנִם. וְאַנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יָקָר בְּשָׁמַיִם
מִמַּעַל וּשְׂכִינֵת עִזּוֹ בְּנִבְהֵי מְרוֹמִים : הוּא אֱלֹהֵינוּ.
אֵין עוֹד. אֲמַת מַלְכֵנוּ. אָפֶס זוֹלָתוֹ. כְּכַתוּב בְּתוֹרָתוֹ.
וַיַּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לְבָבְךָ כִּי יְיָ הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד :

עַל־כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֹאוֹת מִהֲרָה
בְּתַפְאֲרַת עֲזָךְ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים כְּרוֹת יִכְרֹתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי
וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֵלֶיךָ כָּל־
רָשָׁעֵי אֶרֶץ : יִכִּירוּ וַיִּדְעוּ כָּל־יּוֹשְׁבֵי תֵבֶל כִּי לָךְ
תִּכְרַע כָּל־בָּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן : לִפְנֶיךָ יְיָ
אֱלֹהֵינוּ יִכְרְעוּ וַיִּפּוּלוּ. וְלִכְבוֹד שְׁמֶךָ יִקָּר יִתְגַּו.
וַיִּקְבְּלוּ כָלֶם אֶת־עַל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם

salvation, for the sake of the glory of thy name; and deliver us, and pardon our sins, for thy name's sake.

The Reader says Kaddish, p. 78.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honour; let them all accept the yoke of thy kingdom, and do thou reign over them speedily,

מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הָיָא וּלְעוֹלָמִי
עַד תִּמְלִיךְ בְּכָבוֹד: בְּכָתוּב בְּתוֹרַתְךָ. יי | יִמְלִיךְ
לְעוֹלָם וָעֶד: וְנֹאמַר. וְהָיָה יי לְמִלְךָ עַל-כָּל-
הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד וְשֵׁמוֹ אֶחָד:

אל תִּירָא מִפֶּחַד פֶּתְאוֹם וּמִשׁוֹאֵת רָשָׁעִים כִּי תָבוֹא: עֲצוּ
עֲצָה וְתִפְרֹדְדוּ דְּבָרֵי דְכָר וְלֹא יָקוּם כִּי עֲמָנוּ אַל: וְעַד וְקִנְיָה
אֲנִי הוּא וְעַד שִׁיבָה אֲנִי אֶסְבֵּל אֲנִי עָשִׂיתִי וְאֲנִי אֲשָׂא וְאֲנִי
אֶסְבֵּל וְאֶמְלֵט:

קדיש יתום

Mourner. יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי-
בְּרָא כְרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דִי-כָל-בֵּית יִשְׂרָאֵל בְּעֻגְלָא וּבְזֶמֶן קָרִיב.
וְאָמְרוּ אָמֵן:

Cong. and Mourner. יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵם
וּלְעָלְמֵי עָלְמֵיָא.

Mourner. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דִּי-קִדְשָׁא. בְּרִיךְ
הוּא. לְעָלְא* מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא הַשְּׁבָחָתָא
וְנִחְמָתָא דִּי-אֲמִירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:
Cong. יְהִי שֵׁם יי מְבָרַךְ מִעַתָּה וְעַד עוֹלָם:

* During the תשובה ימי עשרת say לְעָלְא לְעָלְא

and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be King over all the earth: in that day shall the Lord be One, and his name One.

Be not afraid of sudden terror, neither of the destruction of the wicked, when it cometh.

Take counsel together, and it shall be brought to nought; speak the word, and it shall not stand; for God is with us.

Even to old age I am the same, and even to hoar hairs will I carry you; I have made, and I will bear, yea, I will carry, and will deliver.

The following Kaddish is said by a Mourner.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honoured, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world: and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner. יהא שלמא רבא מן-שמאי ותיים עלינו
ועל-כל-ישראל. ואמרו אמן:

Cong. עזרי מעם יי עשה שמים וארץ:

Mourner. עשה שלום בְּמִרוֹמָיו הוא יַעֲשֶׂה שְׁלוֹם
עלינו ועל-כל-ישראל. ואמרו אמן:

ערבית לימות החול ולמוצאי שבת:

On Weekdays, if מַעְרִיב is read after nightfall, commence שיר
לְדוֹד בְּרוּךְ. At the termination of the Sabbath say הַמַּעֲלוֹת.
to אָרֶץ, pp. 282, 283; then continue רְחוֹם, see p. 116. On
Weekdays, if מַעְרִיב is read before nightfall, commence וְהוּא
רְחוֹם.

תהלים קל"ד

שִׁיר הַמַּעֲלוֹת הַגָּה בָּרְכוּ אֶת־יְיָ כָּל־עַבְדֵי יְיָ
הַעֲמִידִים בְּבֵית יְיָ בַּלֵּילוֹת: שְׁאוּ יִדְכֶם קִדְשׁ וּבָרְכוּ
אֶת־יְיָ: יְבָרְכֶךָ יְיָ מִצִּיּוֹן עֲשֵׂה שָׁמַיִם וָאָרֶץ:

יְיָ צְבָאוֹת עֲמָנוּ מִשְׁנֵב־לָנוּ אֱלֹהֵי יַעֲקֹב סֻלָּה:

(To be said three times.)

יְיָ צְבָאוֹת אֲשֶׁר־יְיָ אֱדָם בְּטַח בְּךָ:

(To be said three times.)

Mourner.—May there be abundant peace from heaven and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

EVENING SERVICE FOR WEEKDAYS AND THE TERMINATION OF THE SABBATH

On Weekdays, if the Evening Service is read after nightfall, commence here. At the termination of the Sabbath say Psalms cxliv and lxvii, pp. 282, 283; then continue, "And he being merciful," see p. 116. On Weekdays, if the Evening Service is read before nightfall, commence, "And he being merciful."

Psalm cxxxiv. A Song of Degrees.

Behold, bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord in the night seasons. Lift up your hands towards the sanctuary, and bless ye the Lord. The Lord bless thee out of Zion; even he that made heaven and earth.

The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.)

(To be said three times.)

O Lord of hosts, happy is the man that trusteth in thee.

(To be said three times.)

יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם-קָרְאָנוּ:

(To be said three times.)

The Reader says קְדִישׁ קָדִישׁ, p. 37.

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית וְהִרְבָּה
לְהַשִּׁיב אָפּוֹ וְלֹא יַעִיר כָּל-חַמָּתוֹ: יְיָ הוֹשִׁיעָה הַמֶּלֶךְ
יַעֲנֵנוּ בְיוֹם-קָרְאָנוּ:

Congregation, in an undertone.

Reader.

יְתַבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
בְּרַבּוֹ אֶת-יְיָ הַמְבָרָךְ:

וַיִּתְרוֹמֶם וַיִּתְנַשֵּׂא שְׁמוֹ שֶׁל-מֶלֶךְ

מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ

הוא. שֶׁהוא רִאשׁוֹן וְהוא אַחֲרוֹן

וּמִבְלָעָדָיו אֵין אֱלֹהִים. סֵלוּ

לְרַבֵּב בְּעֲרֻבוֹת בֵּיתָה שְׁמוֹ וְעָלוּ

לְפָנָיו. וְשְׁמוֹ מְרוֹמָם עַל-כָּל-

בְּרָכָה וְתִהְיֶה:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ

לְעוֹלָם וָעֶד: יְהִי שֵׁם יְיָ מְבָרָךְ

מִעַתָּה וְעַד עוֹלָם:

עַתִּים וּמִחֲלִיף אֶת-הַזְּמָנִים וּמִסֵּדֶר אֶת-הַכָּכָבִים

בְּמִשְׁמֶרֶתֵיהֶם בְּרָקִיעַ בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה

גּוֹלָל אוֹר מִפְּנֵי-חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי-אוֹר. וּמַעֲבִיר

יוֹם וּמַבְיֵא לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה יְיָ

Cong. and Reader.

בְּרוּךְ יְיָ הַמְבָרָךְ
לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב
עֲרָבִים בְּחֻכְמָה פּוֹתֵחַ

שָׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה
עַתִּים וּמִחֲלִיף אֶת-הַזְּמָנִים וּמִסֵּדֶר אֶת-הַכָּכָבִים

בְּמִשְׁמֶרֶתֵיהֶם בְּרָקִיעַ בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה
גּוֹלָל אוֹר מִפְּנֵי-חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי-אוֹר. וּמַעֲבִיר

יוֹם וּמַבְיֵא לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה יְיָ

Save, Lord: may the King answer us on the day when we call.

(To be said three times.)

The Reader says Kaddish, p. 37.

And he being merciful, forgiveth iniquity, and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Save, Lord: may the King answer us on the day when we call.

Congregation, in an undertone.

Reader.—Bless ye
the Lord who is to
be blessed.

Cong. and Reader.—
Blessed is the Lord
who is to be blessed
for ever and ever.

Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

Blessed art thou, O Lord our God, King of the universe, who at thy word bringest on the evening twilight, with wisdom openest the gates of the heavens, and with understanding changest times and variest the seasons, and arrangest the stars in their watches in the sky, according to thy will. Thou createst day and night; thou rollest away the light from before the darkness, and the darkness from before the light; thou makest the day to pass and the night to approach, and dividest the day from the night, the Lord of hosts is thy name; a God

צָבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם תָּמִיד יִמְלֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ הַמַּעֲרִיב עֲרָבִים:

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֲהַבְתָּ. תוֹרָה
וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ. עַל-כֵּן יְיָ
אֱלֹהֵינוּ בִּשְׂכַבְנוּ וּבִקְוִמָנוּ נָשִׂית בְּחֻקֶּיךָ. וְנִשְׂמַח
בְּדַבְּרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ
וְאַרְךְ יָמֵינוּ וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה. וְאַהֲבָתְךָ אֵל-
תָּסִיר מִמָּנוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ
יִשְׂרָאֵל:

(When Prayers are not said with the Congregation, add:—

אֵל מֶלֶךְ נָאֵמָן:

דברים י' ד'-ט'

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבָתְךָ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-
נַפְשְׁךָ וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר
אֲנִי מִצְוֶה הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָךְ
וּדְבַרְתָּ בָּהֶם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ
וּבְשִׁכְבְּךָ וּבִקְוִמָךְ: וְקִשְׁרָתָם לְאוֹת עַל-יְדֶיךָ וְהָיוּ

living and enduring continually, mayest thou reign over us for ever and ever. Blessed art thou, O Lord, who bringest on the evening twilight.

With everlasting love thou hast loved the house of Israel, thy people; a Law and commandments, statutes and judgments hast thou taught us. Therefore, O Lord our God, when we lie down and when we rise up we will meditate on thy statutes: yea, we will rejoice in the words of thy Law and in thy commandments for ever; for they are our life and the length of our days, and we will meditate on them day and night. And mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

(When Prayers are not said with the Congregation, add :—
God, faithful King !)

Deuteronomy vi. 4-9.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes.

לְטוֹטַפֹּת בֵּין עֵינֶיךָ: וּבְתִבְתֵּם עַל־מַעֲזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:

דברים י"א י"ג-כ"א

וְהָיָה אִם־שָׁמַעַ תִּשְׁמָעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי
מִצְוָה אֹתְכֶם הַיּוֹם לֹא־הִבָּה אֶת־יְהוָה אֱלֹהֵיכֶם
וּלְעַבְדּוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי
מִטֶּר־אַרְצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאִסְפֹּת דִּנְיָךְ
וּתִירְשֶׁנּוּ וַיִּצְהָרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבִהֲמֹתֶיךָ
וְאִבְלֹת וּשְׂבָעָת: הִשְׁמָרְוּ לָכֶם פֶּן־יִפְתָּח לִבְבְּכֶם
וּסְרֹתָם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם:
וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־
יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאִבְדֹתֶם
מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:
וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהַ עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטַפֹּת בֵּין
עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם

And thou shalt write them upon the door posts of thy house, and upon thy gates.

Deuteronomy xi. 13-21.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when

בְּשַׁבָּתָךְ בְּבֵיתְךָ וּבְלִבְתֶּךָ בְּדֶרֶךְ וּבְשִׁבְכֶךָ וּבְקוֹמָךְ:
 וּכְתַבְתֶּם עַל-מְזוֹנוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ
 יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
 לֵאמֹתִיכֶם לֵתֵת לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

במדבר טו לז-מא

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי
 יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְפֵי
 בְּגָדֵיהֶם לְדֶרֶתָם וְנִתְּנוּ עַל-צִיצִית הַכֹּהֵן פְּתִיל
 תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם
 אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ
 אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים
 אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי
 וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָנוּת לָכֶם
 לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֱמֶת וְאַמוּנָה כָּל-זֹאת וְקָנָם עָלֵינוּ כִּי הוּא יי

thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37-41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God.

True and trustworthy is all this, and it is established with us that he is the Lord our God, and there is none beside

אֶל־הֵינוּ וְאֵין זולָתוֹ וְאֶנְחֵנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדֵנוּ
מִיַּד מַלְכִּים מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעָרִיצִים.
הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ וְהַמְּשַׁלֵּם גְּמוּלָ לְכָל־אוֹיְבֵי
נַפְשֵׁנוּ. הָעֹשֶׂה גְדֻלוֹת עַד־אֵין חֶקֶר וְנִפְלְאוֹת
עַד־אֵין מִסְפָּר. הַשֵּׁם נַפְשֵׁנוּ בַּחַיִּים וְלֹא־נָתַן לְמוֹט
רִגְלָנוּ. הַמְּדַרְיָכֵנוּ עַל־בְּמוֹת אוֹיְבֵינוּ וַיְהִי קִרְנֵנוּ
עַל־כָּל־שְׂנְאֵינוּ. הָעֹשֶׂה־לָּנוּ נִסִּים וְנִקְמָה בַּפְּרָעָה
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי־חָם. הַמַּכָּה בְּעֶבְרָתוֹ
כָּל־בְּכוֹרֵי מִצְרָיִם וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם
לְחֵרוֹת עוֹלָם. הַמַּעֲבִיר בָּנוּ בֵּין גִּזְרֵי יַם־סוּף אֶת־
רוּדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם בְּתַחֲמוֹת טָבַע. וְרָאוּ בָנוּ
גְבוּרָתוֹ שֶׁבָחוּ וְהוֹדוּ לְשִׁמּוֹ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ
עָלֵיהֶם. מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה
רַבָּה. וְאָמְרוּ כָלָם.

מִי־כִמְכָּה בָּאֵלִם יְהוָה מִי כִמְכָּה נֶאֱדָר בְּקִדְשׁ
נוֹרָא תַּהֲלֵת עֹשֶׂה פֶלְאָ:

מַלְכוּתָךְ רָאוּ בְּנֵיךְ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה. זֶה אֵלֵי
עָנוּ. וְאָמְרוּ. יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

וְנֶאֱמַר בִּי־פָדָה יְיָ אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזָק
מִמֶּנּוּ. בָּרוּךְ אַתָּה יְיָ. גְּאֹל יִשְׂרָאֵל:

him, and that we, Israel, are his people. It is he who redeemed us from the hand of kings, even our King, who delivered us from the grasp of all the terrible ones; the God, who on our behalf dealt out punishment to our adversaries, and requited all the enemies of our soul; who doeth great things past finding out, yea, and wonders without number; who holdeth our soul in life, and hath not suffered our feet to be moved; who made us tread upon the high places of our enemies, and exalted our horn over all them that hated us; who wrought for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the children of Ham; who in his wrath smote all the first-born of Egypt, and brought forth his people Israel from among them to everlasting freedom; who made his children pass between the divisions of the Red Sea, but sank their pursuers and their enemies in the depths. Then his children beheld his might; they praised and gave thanks unto his name, and willingly accepted his sovereignty. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

Who is like unto thee, O Lord, among the mighty ones?
Who is like unto thee, glorious in holiness, revered in praises,
doing wonders ?

Thy children beheld thy sovereign power, as thou didst divide the sea before Moses: they exclaimed, This is my God ! and said, The Lord shall reign for ever and ever.

And it is said, For the Lord hath delivered Jacob, and redeemed him from the hand of him that was stronger than he. Blessed art thou, O Lord, who hast redeemed Israel.

השְׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ
לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סִפְתָּ שְׁלוֹמָךְ. וְתַקֵּנֵנוּ בְּעֵצָה
טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמוֹךְ. וְהִנֵּן בְּעַדֵּנוּ
וְהִסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרָב וְרָעָב וְיָגוֹן. וְהִסֵּר
שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבָצַל בְּנִפְיֶךָ תַּסְתִּירֵנוּ כִּי
אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם
אַתָּה. וְשִׁמּוֹר צִאתָנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה
וְעַד עוֹלָם. בָּרוּךְ אַתָּה יְיָ שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לָעַד:

בָּרוּךְ יְיָ לְעוֹלָם. אָמֵן וְאָמֵן: בָּרוּךְ יְיָ מַצִּיּוֹן שֶׁבִן
יְרוּשָׁלַם. הַלְלוּהָ: בָּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל
עֲשֵׂה נִפְלְאוֹת לְבָדּוֹ: וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם
וַיִּמְלֹא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ. אָמֵן וְאָמֵן: יְהִי
כְבוֹד יְיָ לְעוֹלָם יִשְׁמַח יְיָ בְּמַעֲשָׂיו: יְהִי שֵׁם יְיָ מְבָרָךְ
מֵעַתָּה וְעַד־עוֹלָם: כִּי לֹא־יִשָּׁשׁ יְיָ אֶת־עַמּוֹ
בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל כִּי הוֹאִיל יְיָ לַעֲשׂוֹת אֶתְכֶם לוֹ
לָעָם: וַיֵּרָא כָּל־הָעָם וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ יְיָ
הוּא הָאֱלֹהִים יְיָ הוּא הָאֱלֹהִים: וְהָיָה יְיָ לְמֹלֶךְ
עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ
אֶחָד: יְהִי חֲסִדְךָ יְיָ עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ: הוֹשִׁיעֵנוּ
אֱלֹהֵי יִשְׁרָאֵל וְקַבְּצֵנוּ וְהַצִּילְנוּ מִן־הַגּוֹיִם לְהוֹדוֹת
לְשֵׁם קְדוֹשְׁךָ לְהִשְׁתַּכַּח בְּתַהֲלֻתְךָ: כָּל־גּוֹיִם אֲשֶׁר

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace; direct us aright through thine own good counsel; save us for thy name's sake; be thou a shield about us; remove from us every enemy, pestilence, sword, famine and sorrow; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings; for thou, O God, art our Guardian and our Deliverer; yea, thou, O God, art a gracious and merciful King; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore. Blessed art thou, O Lord, who guardest thy people Israel for ever.

Blessed be the Lord for evermore. Amen, and Amen. Blessed be the Lord out of Zion, who dwelleth in Jerusalem. Praise ye the Lord. Blessed be the Lord God, the God of Israel, who alone doeth wondrous things: and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen. Let the glory of the Lord endure for ever; let the Lord rejoice in his works. Let the name of the Lord be blessed from this time forth and for evermore. For the Lord will not forsake his people for his great name's sake; because it hath pleased him to make you a people unto himself. And when all the people saw it, they fell on their faces: and they said, The Lord, he is God; the Lord, he is God. And the Lord shall be King over all the earth: in that day shall the Lord be One, and his name One. Let thy loving-kindness, O Lord, be upon us, according as we have hoped for thee. Save us, O God of our salvation, and gather us and deliver us from the nations, to give thanks unto thy holy name, and to triumph in thy praise. All nations whom thou hast

עֲשִׂיתָ יְבוֹאוּ וַיִּשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי וַיִּכְבְּדוּ לְשִׁמְךָ:
כִּי־גָדוֹל אַתָּה וַעֲשֵׂה נִפְלְאוֹת אַתָּה אֱלֹהִים לְבָרְךָ:
וַנִּגְחֲנוּ עִמָּךְ וְצֹאן מִרְעִיתֶךָ נוֹדָה לָךְ לְעוֹלָם לְדוֹר
וְדָר נִסְפָּר תְּהַלְתֶּךָ:

בָּרוּךְ יְיָ בַּיּוֹם. בָּרוּךְ יְיָ בַּלַּיְלָה. בָּרוּךְ יְיָ בְּשִׁכְבּוֹ.
בָּרוּךְ יְיָ בְּקוּמָנוּ: כִּי בִיָּדְךָ נִפְשוֹת הַחַיִּים וְהַמֵּתִים:
אֲשֶׁר בִּידְךָ נִפְשׁ כָּל־חַי וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ:
בִּיָּדְךָ אֶפְקִיד רוּחִי פְּדִיתָה אוֹתִי יְיָ אֵל אֲמֹת:
אֱלֹהֵינוּ שְׁבַשְׁמִים יַחַד שִׁמְךָ וְקִיָּם מִלְכוּתְךָ תָּמִיד
וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:

יִרְאוּ עֵינֵינוּ וַיִּשְׂמַח לִבֵּנוּ וְתִגַּל נַפְשֵׁנוּ בִּישׁוּעָתְךָ
בְּאַמֶּת בְּאֵמֶר לְצִיּוֹן מֶלֶךְ אֱלֹהֵינוּ. יְיָ מֶלֶךְ. יְיָ מֶלֶךְ.
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד: כִּי הַמְּלָכוֹת שֶׁלָּךְ הִיא
וּלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא
אַתָּה. בָּרוּךְ אַתָּה יְיָ. הַמֶּלֶךְ בְּכָבוֹדוֹ תָּמִיד וּמְלוֹךְ
עָלֵינוּ לְעוֹלָם וָעֶד וְעַל כָּל מַעֲשָׂיו:

ש. קדיש, p. 37.

The following prayer, עמידה, to קדמוניות, p. 131 is to be said standing.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהַלְתֶּךָ:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי

made shall come and worship before thee, O Lord; and they shall glorify thy name: for thou art great and doest marvellous things; thou art God alone. But we are thy people and the sheep of thy pasture; we will give thanks unto thee for ever: we will recount thy praise to all generations.

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. For in thy hand are the souls of the living and the dead, as it is said, In his hand is the soul of every living thing, and the spirit of all human flesh. Into thy hand I commend my spirit; thou hast redeemed me, O Lord God of truth. Our God who art in heaven, assert the unity of thy name, and establish thy kingdom continually, and reign over us for ever and ever.

May our eyes behold, our hearts rejoice, and our souls be glad in thy true salvation, when it shall be said unto Zion, Thy God reigneth. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever: for the kingdom is thine, and to everlasting thou wilt reign in glory; for we have no king but thee. Blessed art thou, O Lord, the King, who constantly in his glory will reign over us and over all his works for ever and ever.

Kaddish, p. 37.

The following prayer (Amidah) to "as in ancient years," p. 131, is to be said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the

ערבית לימות החול ולמוצאי שבת

אֲבָרְהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים
וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבְנֵי
בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

During the תשובה ימי say:—

זָכְרֵנוּ לַחַיִּים מְלֶכֶּךְ חַפְצֵי בַחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.
לְמַעַנְךָ אֱלֹהִים חַיִּים:

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ. מְגֵן
אֲבָרְהָם: אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנֵי מַחְיָה מֵתִים
אַתָּה רַב לְהוֹשִׁיעַ.

From מוסף on the First Day until שמיני עצרת on מוסף say:—

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיָה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים
וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בְּעַל גִּבּוּרֹת
וּמִי דוֹמָה לָךְ. מְלֶכֶךְ מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה:

During the תשובה ימי say:—

מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר וְצוּרֵנוּ לַחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ.
מַחְיָה הַמֵּתִים:

great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

During the Ten Days of Penitence say :—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou revivest the dead, thou art mighty to save.

From the Additional Service on the Eighth Day of Solemn Assembly until the Additional Service on the First Day of Passover say :—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, revivest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who causest death and revivest, and causest salvation to spring forth ?

During the Ten Days of Penitence say :—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life ?

Yea, faithful art thou to revive the dead. Blessed art thou, O Lord, who revivest the dead.

אתה קדוש ושמך קדוש וקדושים בכל-יום
יהללוך סלה. ברוך אתה יי. האל הקדוש:

During the תשובה ימי תשובה conclude the Blessing thus :

המלך הקדוש:

אתה חונן לאדם דעת ומלמד לאנוש בינה.

In the Evening Service at the conclusion of Sabbath or of a Festival add :—

אתה חוננתנו למדע תורתך. ותלמדנו לעשות חקי רצונך.
ותבדל יי אלהינו בין קדש לחול בין אור לחשך בין
ישׂראל לעמים בין יום השביעי לששת ימי המעשה. אבינו
מלכנו. החל עלינו הימים הבאים לקראתנו לשלום תשוכים
מכל-חטא ומנקים מכל-עון ומדבקים ביראתך.

(ו) חננו מאתך דעה בינה והשכל. ברוך אתה
יי. חונן הדעת:

השיבנו אבינו לתורתך. וקרבו מלכנו
לעבודתך. והחזירנו בתשובה שלמה לפניה.
ברוך אתה יי. הרוצה בתשובה:

סלח-לנו אבינו כי חטאנו. מחל-לנו מלכנו כי
פשענו. כי מוחל וסולח אתה. ברוך אתה יי. חנן
המרבה לסלוח:

ראה בענינו וריבה ריבנו. ונאלנו מהרה למען

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

During the Ten Days of Penitence conclude the Blessing thus :—
the holy King.

Thou favourest man with knowledge, and teachest mortals understanding.

*In the Evening Service at the conclusion of Sabbath or of a
Festival add :—*

Thou hast favoured us with a knowledge of thy Law, and hast taught us to perform the statutes of thy will. Thou hast made a distinction, O Lord our God, between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days. O our Father, our King, grant that the days which are approaching us may begin for us in peace, and that we may be withheld from all sin and cleansed from all iniquity, and cleave to the fear of thee.

O favour us with knowledge, understanding and discernment from thee. Blessed art thou, O Lord, gracious Giver of knowledge.

Cause us to return, O our Father, unto thy Law; draw us near, O our King, unto thy service, and bring us back in perfect repentance unto thy presence. Blessed art thou, O Lord, who delightest in repentance.

Forgive us, O our Father, for we have sinned: pardon us, O our King, for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious, and dost abundantly forgive.

Look upon our affliction and plead our cause and redeem us speedily for thy name's sake; for thou art a mighty

שְׁמֹד. בִּי גּוֹאֵל חֲזַק אֶתְּהִי בְּרוּךְ אַתָּה יְיָ גּוֹאֵל
יִשְׂרָאֵל:

רַפְּאֵנוּ יְיָ וְנִרְפָּא הוֹשִׁיעֵנו וְנוֹשְׁעָה בִּי תְהִלָּתְנוּ
אַתָּה וְהַעֲלֵה רַפּוּאָה שְׁלָמָה לְכָל-מִבּוֹתֵינוּ* בִּי
אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אַתָּה בְּרוּךְ אַתָּה יְיָ
רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל:

בְּרַךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ אֶת-הַשָּׁנָה הַזֹּאת וְאֶת-
כָּל-מִינֵי תְבוּאָתָה לְטוֹבָה. וְתֵן בְּרָכָה עַל פְּנֵי

From מעריב on 4th December (and in a Civil Leap Year

5th December) until Passover substitute for the last sentence :—

וְתֵן טַל וּמָטָר לְבָרָכָה עַל פְּנֵי הָאָדָמָה

הָאָדָמָה וְשִׁבְעֵנוּ מִטּוֹבָךְ. וּבְרַךְ שְׁנָתְנוּ כַּשָּׁנִים
הַטּוֹבוֹת. בְּרוּךְ אַתָּה יְיָ מְבָרַךְ הַשָּׁנִים:

תִּקַּע בְּשׁוּפָר גָּדוֹל לְחֵרוּתְנוּ. וְשֵׂא גַם לְקַבֵּץ
נְגִיּוֹתֵינוּ. וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע בְּנוֹת הָאָרֶץ. בְּרוּךְ
אַתָּה יְיָ מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

** The following Prayer for a Sick Person may be introduced here :—*

וְיְהִי רָצוֹן מִלְפָּנֶיךָ יְיָ אֱלֹהֵינוּ נֹאֲלֵהִי אֲבוֹתֵינוּ שְׁתִּשְׁלַח
מְהֵרָה רַפּוּאָה שְׁלָמָה מִן הַשָּׁמַיִם רַפּוּאָה הַנֶּפֶשׁ וְרַפּוּאָה הַגּוּף
לְחוּלָה פ' ב' פ' בְּתוֹךְ שָׁעַר חוֹלֵי יִשְׂרָאֵל.

Redeemer. Blessed art thou, O Lord, the Redeemer of Israel.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our wounds;* for thou, almighty King, art a faithful and merciful Physician.

Blessed art thou, O Lord, who healest the sick of thy people Israel.

Bless this year unto us, O Lord our God, together with every kind of the produce thereof, for our welfare; give a blessing upon the face of the earth.

From Evening Service on 4th December (and in a Civil Leap Year 5th December) until Passover substitute for the last sentence :—

Give dew and rain for a blessing upon the face of the earth.

O satisfy us with thy goodness, and bless our year like other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great horn for our freedom; lift up the banner to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the banished ones of thy people Israel.

** The following Prayer for a Sick Person may be introduced here :—*

May it be thy will, O Lord our God, and God of our fathers, speedily to send a perfect healing from heaven, a healing of soul and body unto the sick . . . among the other sick of Israel.

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּבִרְאשָׁנָה וְיַעֲצֵינוּ בְּבִתְחִלָּה.
וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה. וּמְלוֹךְ עָלֵינוּ אַתָּה יי לְבָדֶךָ
בְּחֶסֶד וּבְרַחֲמִים. וְצִדִּיקֵנוּ בְּמִשְׁפָּט. בָּרוּךְ אַתָּה יי.
מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

During the תשובה ימי עשרת ימי תשובה conclude the Blessing thus:—

הַמֶּלֶךְ הַמִּשְׁפָּט:

וּלְמַלְשִׁינִים אֶל־תְּהִי תִקְוָה וְכָל הָרָשָׁעָה בְּרָנֶע
תֵּאָבֵד. וְכָל אוֹיְבֶיךָ מִהֲרָה יִכָּרְתוּ. וּמַלְכוּת זְרוֹן
מִהֲרָה תַעֲקֹר וּתְשַׁבֵּר וּתְמַגֵּר וּתְכַנִּיעַ בְּמִהֲרָה
בְּיָמֵינוּ. בָּרוּךְ אַתָּה יי. שֶׁבֶר אוֹיְבִים וּמַכְנִיעַ זָדִים:

עַל־הַצְדִּיקִים וְעַל־הַחֲסִידִים וְעַל־זִקְנֵי עַמְּךָ
בֵּית יִשְׂרָאֵל וְעַל־פְּלִיטַת סוּפְרֵיהֶם וְעַל גְּרֵי הַצָּרָק
וְעָלֵינוּ יִהְיוּ רַחֲמֶיךָ יי אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב לְכָל
הַבוֹטְחִים בְּשִׁמְךָ בְּאַמְתִּי. וְשִׁים חֶלְקֵנוּ עִמָּהֶם
לְעוֹלָם וְלֹא גִבוּשׁ. כִּי־בָךְ בְּטַחֲנוּ. בָּרוּךְ אַתָּה יי.
מִשְׁעָן וּמִבְטָח לַצְדִּיקִים:

וּלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב. וְתִשְׁבּוֹן
בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ. וּבִגְוָה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ
בְּנֵן עוֹלָם. וְכִפֹּא דָוִד מִהֲרָה לְתוֹכָהּ תָּכִין. בָּרוּךְ
אַתָּה יי. בּוֹנֵה יְרוּשָׁלַיִם:

Restore our judges as at the first, and our counsellors as at the beginning; remove from us grief and suffering; reign thou over us, O Lord, thou alone, in lovingkindness and tender mercy, and justify us in judgment. Blessed art thou, O Lord, the King who lovest righteousness and judgment.

During the Ten Days of Penitence conclude the Blessing thus :—
the King of Judgment.

And for slanderers let there be no hope, and let all wickedness perish as in a moment; let all thine enemies be speedily cut off, and the dominion of arrogance do thou uproot and crush, cast down and humble speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

Towards the righteous and the pious, towards the elders of thy people the house of Israel, towards the remnant of their scribes, towards the righteous proselytes, and towards us also may thy tender mercies be stirred, O Lord our God; grant a good reward unto all who faithfully trust in thy name; set our portion with them for ever, so that we may not be put to shame; for we have trusted in thee. Blessed art thou, O Lord, the stay and trust of the righteous.

And to Jerusalem, thy city, return in mercy, and dwell therein as thou hast spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David. Blessed art thou, O Lord, who rebuildest Jerusalem.

אֶת־צֶמַח דָּוִד עֲבָדְךָ מְהֵרָה תַצְמִיחַ. וְקִרְנוֹ
תָּרוּם בִּישׁוּעָתְךָ. כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם.
בָּרוּךְ אַתָּה יְיָ מַצְמִיחַ קֶרֶן יִשׁוּעָה:

שָׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ. חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל
בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת
וְתַחֲנוּנִים אַתָּה. וּמְלַפְנֶיךָ מַלְבְּנוּ רִיקָם אֵל
תְּשִׁיבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל
בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה:

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפִּלָּתָם.
וְהָשִׁב אֶת־הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל
וּתְפִלָּתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן. וְתַהֲי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

say:— of ספסח of חול המועד and ראש חודש On

אֱלֹהֵינוּ וְאֵלֵהֶי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא וְיַיַּעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיַסְקֶד וְיִזְכֹּר וְיִכְרֹנֵנוּ וּפְקֻדָּנוּ. וְזָכְרוֹן אֲבוֹתֵינוּ. וְזָכְרוֹן
מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ. וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה. וְזָכְרוֹן כָּל
עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה וּלְטוֹבָה וּלְחַן וּלְחֶסֶד
וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם

On	— ספסח	—	On	— פסח	—	On	— ראש חודש
חג	הספסח		חג	המצות		חג	החודש

הַזֶּה. וְזָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ

Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation, because we wait for thy salvation all the day. Blessed art thou, O Lord, who causest the horn of salvation to flourish.

Hear our voice, O Lord our God; spare us and have mercy upon us, and accept our prayer in mercy and favour; for thou art a God who hearkenest unto prayers and supplications: from thy presence, O our King, turn us not empty away; for thou hearkenest in mercy to the prayer of thy people Israel. Blessed art thou, O Lord, who hearkenest unto prayer.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to thy most holy house; receive in love and favour both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles the following is added :—

Our God and God of our fathers ! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

On New Moon say—
the New Moon.

On Passover—
the Feast of Un-
leavened Bread.

On Tabernacles—
the Feast of Taber-
nacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life; by thy promise

בו לחיים. ובדבר ישועה ורחמים חוס וחננו ורחם עלינו
והושיענו. כי אליך ענינו. כי אל מלך חנון ורחום אתה:

ותחזיקנו עינינו בשובך לציון ברחמים. ברוך
אתה יי. המחזיר שבינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי
אבותינו לעולם ועד. צור חיינו מנן ישענו אתה הוא
לדור ודור. נודה לך ונספר תהלתך על חיינו
המסורים בידך ועל נשמותינו הפקודות לך ועל
נסיך שבכל-יום עמנו ועל נפלאותיך וטובותיך
שבכל-עת ערב ובקר וצהרים. הטוב כי לא-כלו
רחמיך. והמרחם כי לא-תמו חסדיך מעולם קיינו
לך:

On תנקה and פורים the following is added:—

על הנסים ועל הפקדון ועל הגבורות ועל התשועות ועל
המלחמות שעשית לאבותינו בימים ההם בזמן הזה:

On תנקה.

בימי מתתיהו בן-יוחנן כהן גדול חשמונאי ובניו כשעמדו
מלכות יון הרשעה על-עמך ישראל להשכיחם תורתך
ולהעבירם מחקי רצונך. ואתה ברחמיה הרבים עמדת להם
בצת צרתם. הבת את-ריבם דנת את-דינם נקמת את-נקמתם.
מסרת גבורים ביד חלשים ורבים ביד מעטים וטמאים ביד

of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

On Chanukah and Purim the following is added :—

We thank thee also for the miracles, for the redemption, for the mighty deeds and saving acts, wrought by thee, as well as for the wars which thou didst wage for our fathers in days of old, at this season.

On Chanukah.

In the days of the Hasmonean, Mattathias son of Johanan, the High Priest, and his sons, when the iniquitous power of Greece rose up against thy people Israel to make them forgetful of thy Law, and to force them to transgress the statutes of thy will, then didst thou in thine abundant mercy rise up for them in the time of their trouble; thou didst plead their cause, thou didst judge their suit, thou didst avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous,

טְהוֹרִים וְרָשָׁעִים בְּיַד צְדִיקִים וְנָדִים בְּיַד עֹסְקֵי תוֹרָתָהּ. וְלֵךְ
עֲשֵׂיתָ שָׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמָהּ וּלְעַמָּהּ יִשְׂרָאֵל עֲשֵׂיתָ תְּשׁוּעָה
גָּדוֹלָה וּפְרָקָן כִּהְיוּם הַזֶּה. וְאַחֲרַי בֶּן גָּאֹו בְּנִיךָ לְדָבִיר בֵּיתְךָ
וּפָנּוּ אֶת-הֵיכָלְךָ וְטָהְרוּ אֶת-מִקְדָּשְׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחֻצְרוֹת
קִדְשֶׁךָ. וְקִבְעוּ שְׁמוֹנֶת יָמֵי תַנְכָּה אֵלּוֹ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ
הַגָּדוֹל:

• פורים •

בִּימֵי מֶרְדֳּכַי וְאַסְתֵּר בְּשׁוֹשֵׁן הַבִּירָה כְּשֶׁעָמַד עֲלֵיהֶם הָמָן
הָרָשָׁע. בִּקֵּשׁ לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד אֶת-כָּל-הַיְּהוּדִים מִנֶּעֱר
וְעַד זָקֵן טָף וְנָשִׁים בְּיוֹם אֶחָד בְּשָׁלוֹשֶׁה-עָשָׂר לְחֹדֶשׁ שְׁנִים-
עָשָׂר הוּא-חֹדֶשׁ אָדָר וּשְׁלָלָם לְבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
הִפְרַתָּ אֶת-עֲצָתוֹ וְקִלְקַלְתָּ אֶת-מַחְשַׁבְתּוֹ וְהִשְׁבֹּתָ גְּמוּלוֹ
בְּרֹאשׁוֹ וְתָלוּ אוֹתוֹ וְאֶת-בָּנָיו עַל-הָעֵץ:

וְעַל-כָּלֵם יִתְבָּרַךְ וַיִּתְּרוּמָם שְׁמֶךָ מְלַכְנוּ הַמִּיד
לְעוֹלָם וָעֶד:

say: — עֲשֵׂרֶת יָמֵי תְּשׁוּבָה During the

וּכְתוּב לַחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה. וַיַּהֲלִלוּ אֶת-שְׁמֶךָ
בְּאַמֶּת. הָאֵל יִשְׁעֵתָנוּ וְעִזָּרְתָנוּ סֶלָה. בָּרוּךְ אַתָּה יְיָ
הַטּוֹב שְׁמֶךָ וְלֵךְ נָאָה לְהוֹדוֹת:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךָ תָּשִׁים לְעוֹלָם. בִּי

and the arrogant into the hands of them that occupied themselves with thy Law: for thyself thou didst make a great and holy name in thy world, and for thy people Israel thou didst work a great deliverance and redemption as at this day. And thereupon thy children came into thy most holy house, cleansed thy temple, purified thy sanctuary, kindled lights in thy holy courts, and appointed these eight days of Chanukah in order to give thanks and praises unto thy great name.

On Purim.

In the days of Mordecai and Esther, in Shushan the capital, when the wicked Haman rose up against them, and sought to destroy, to slay and make to perish all the Jews, both young and old, little children and women, on one day, on the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey,—then didst thou in thine abundant mercy bring his counsel to nought, didst frustrate his design, and return his recompense upon his own head; and they hanged him and his sons upon the gallows.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

During the Ten Days of Penitence say :—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help (Selah). Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

Grant abundant peace unto Israel thy people for ever;

אתה הוא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה
בְּשָׁלוֹמְךָ.

בְּרוּךְ אַתָּה יי. — say עֲשֵׂת יְמֵי תְּשׁוּבָה *During the*

בְּסֶפֶר חַיִּים בְּרָכָה וְשָׁלוֹם
הַמְּבָרָךְ אֶת-עַמּוֹ וּפְרֻסָּה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים
טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יי.
עוֹשֶׂה הַשָּׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מִדְּבַר מִרְמָה.
וְלִמְקַלְלֵי נַפְשֵׁי תְּדוּם וְנַפְשֵׁי כְּעָפָר לְכָל תַּהֲיָה:
פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נַפְשִׁי. וְכָל
הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הֲפֹר עֲצָתָם וְקִלְקַל
מַחֲשַׁבוֹתָם. עֲשֵׂה לִמְעַן שְׁמֶךָ עֲשֵׂה לִמְעַן יִמְנָךְ עֲשֵׂה
לִמְעַן קִדְשָׁתְךָ עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן יִחַלְצוּן
יְדִידֶיךָ הוֹשִׁיעָה יִמְנָךְ וַעֲנֵנִי: יִהְיֶה לְרָצוֹן אִמְרֵי-פִי
וְהִגִּיוֹן לְבִי לְפָנֶיךָ יי צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית
מִמְקֹדֶשׁ בְּמִהֲרָה בְּיָמֵינוּ. וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ

for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

During the Ten Days of Penitence say :—

Blessed art thou,	In the book of life, blessing, peace and
O Lord, who	good sustenance may we be remembered
blessest thy people	and inscribed before thee, we and all thy
Israel with peace.	people the house of Israel, for a happy life
	and for peace. Blessed art thou, O Lord,
	who makest peace.

O my God ! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of

בִּירְאָה בִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעֶרְבָה לִי מְנַחַת
יְהוּדָה וִירוּשָׁלַם בִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת:

p. 78. קַדִּישׁ תַּתְּקַבֵּל

At the termination of the Sabbath קַדִּישׁ p. 37 is said after the

עֲמִידָה,

The Service then continues with נְעֻם p. 284 to p. 292.

עָלִינוּ לְשִׁבְחָה לְאֶדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר
בִּירְאָתִי. שְׁלֹא עֲשָׂנוּ בְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ
בְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם חָלַקְנוּ בָהֶם וְגִדְּלָנוּ
בְּכָל-הַמּוֹנֵם. וְאֶנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא. שֶׁהוּא
נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יָקָר בְּשָׁמַיִם מְפַעֵל
וּשְׂכִינֵת עוֹז בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ. אֵין עוֹד.
אַמֶּת מִלִּפְנֵי. אָפֶס זִוְלָתוֹ. בְּכַתוּב בְּתוֹרָתוֹ. וַיִּדְעַתְּ
הַיּוֹם וְהַשַּׁבָּת אֶל-לִבְבֶּךָ כִּי יי הוּא הָאֱלֹהִים
בְּשָׁמַיִם מְפַעֵל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

עַל-בֶּן נִקְוָה לָךְ יי אֱלֹהֵינוּ לִרְאוֹת מִהֲרָה
בְּתַפְאֵרַת עֲזָךְ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים בְּרוֹת יִבְרָתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
שְׁדֵי וְכָל-בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֶלֶיךָ
כָּל-רִשְׁעֵי אֶרֶץ: יִבְרֹו וַיִּדְעוּ כָּל-יֹשְׁבֵי תֵבֵל כִּי

old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

Kaddish, p. 78.

At the termination of the Sabbath, the Kaddish on p. 37 is said after the Amidah. The Service then continues with "And let the pleasantness" p. 284 to p. 292.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear.

לך תכרע כל-כרך תשבע כל-לשון: לפניך יי
אלהינו יכרעו ויפולו. ולכבוד שמך יקר יתנו.
ויקבלו כלם את-על מלכותך. ותמלוך עליהם
מהרה לעולם ועד. כי המלכות שלך היא ולעולמי
עד תמלוך בכבוד: בכתוב בתורתך. יי | ימלוך
לעולם ועד: ונאמר. והיה יי למלוך על-כל-
הארץ ביום ההוא יהיה יי אחד ושמו אחד:

אל תירא מפחד פתאום ומשואת רשעים כי תבוא: אצו
עצה ותפר דברו דבר ולא יקום כי עמנו אל: ועד וקנה
אני הוא ועד שיבה אני אסבל אני עשיתי ואני אשא ואני
אסבל ואמלט:

קדיש יתום

Mourner. יתנדל ויתקדש שמה רבא בעלמא די-
ברא ברעותה. וימליך מלכותה בתיכון וביומיכון
ובחיי די-כל-בית ישראל בעגלא ובזמן קריב.
ואמרו אמן:

Cong. and Mourner. יהא שמה רבא מברך לעלם
ולעלמי עלמיא.

Mourner. יתברך וישתבח ויתפאר ויתרמם
ויתנשא ויתהדר ויתעלה ויתהלל שמה די-קדשא.

Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honour: let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be King over all the earth: in that day shall the Lord be One, and his name One.

Be not afraid of sudden terror, neither of the destruction of the wicked, when it cometh.

Take counsel together, and it shall be brought to nought; speak the word, and it shall not stand; for God is with us.

Even to old age I am the same, and even to hoar hairs will I carry you; I have made, and I will bear; yea, I will carry, and will deliver.

The following Kaddish is said by a Mourner.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honoured, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the

ערבית לימות החול ולמוצאי שבת

בְּרִיךְ הוּא. לְעֵלָא * מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דִּי-אַמִּירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבָרַךְ מִעַתָּה וְעַד עוֹלָם:

Mourner. יְהִי שְׁלָמָא רַבָּא מִן-שְׁמַיָּא וְחַיִּים עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Cong. עֲזָרֵי מַעַם יְיָ עֲשֵׂה שְׂמִים וְאַרְץ:

Mourner. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם

עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

When *מְעַרִיב בּוֹמֵנוּ* is read, the following three Psalms are said:—

תהלים כ"ד

לְדָוִד מִזְמוֹר. לַיְיָ הָאָרֶץ וּמְלוֹאָהּ תִּבְל וַיִּשְׁבִּי
בָּהּ: כִּי-הוּא עַל-יָמִים יִסְדָּהּ וְעַל-נְהָרוֹת יִכּוֹנְנֶהּ:
מִי-יַעֲלֶה בָּהֶר יְיָ וּמִי-יָקוּם בְּמָקוֹם קָדְשׁוֹ: נָקִי
כַפַּיִם וּבֵר לֵבָב אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נַפְשִׁי וְלֹא
נִשְׁבַּע לְמַרְמָה: יֵשֵׂא בְּרָכָה מֵאֵת יְיָ וַיַּדְּקָה מֵאֵלֶיהִי
יִשְׁעוֹ: זֶה דֹּוֹר דִּרְשׁוּ מִבְּקָשִׁי פָּנֶיךָ יַעֲקֹב סִלָּה: שְׂאוּ
שְׁעָרִים רְאשֵׁיכֶם וְהַנְּשֹׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ מִלֶּךְ
הַכְּבוֹד: מִי זֶה מִלֶּךְ הַכְּבוֹד יְיָ עֲזֹז וְגִבּוֹר יְיָ גִּבּוֹר
מִלְחָמָה: שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם

* During the *תְּשׁוּבָה* say *עֲשֶׂרֶת יָמִי* תְּשׁוּבָה.

blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

When the Evening Service is read after nightfall, the following three Psalms are said :—

Psalm xxiv. A Psalm of David.

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For it is he that hath founded it upon the seas, and established it upon the floods. Who may ascend the mountain of the Lord? And who may stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity,* and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek after him, that seek thy face, (O God of) Jacob! (Selah). Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory

* This translation is based on the Kethib, which is נִשְׁוֹן.

וַיָּבֹא מַלְאֲךְ הַכְּבוֹד: מִי הוּא זֶה מַלְאֲךְ הַכְּבוֹד יי
צָבָאוֹת הוּא מַלְאֲךְ הַכְּבוֹד סָלָה:

תהלים ח'

לְמַנְצָחַם עַל־הַנְּתִיחַ מִזְמוֹר לְדָוִד: יי אֲדֹנָיִנוּ
מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ אֲשֶׁר־הִנֵּה הוֹדָךְ עַל־
הַשָּׁמַיִם: מִפִּי עוֹלָלִים וַיּוֹנְקִים יִסְדָּתְךָ עַז לְמַעַן
צוּרֶיךָ לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם: כִּי־אֶרְאָה שְׁמִיךָ
מַעֲשֵׂה אֲצָבָעֶיךָ יָרַח וְכוֹכָבִים אֲשֶׁר בּוֹנִנְתָּה:
מִה־אַנּוֹשׁ כִּי־תִזְכְּרֵנוּ וּבֶן־אָדָם כִּי תִפְקַדֵּנוּ:
וַתַּחֲסֹרְהוּ מַעַט מַאֲלֵהִים וְכָבוֹד וְהָדָר תַּעֲטֹרְהוּ:
תִּמְשִׁילָהוּ בְּמַעֲשֵׂי יָדֶיךָ כָּל שִׁתָּה תַּחַת־רִגְלָיו:
צִנָּה וְאַלְפִים כָּלָם וְגַם בְּהִמּוֹת שָׂדֵי: צִפּוֹר שָׁמַיִם
וַדְּגֵי הַיָּם עֹבֵר אֲרָחוֹת יָמִים: יי אֲדֹנָיִנוּ מִה־אֲדִיר
שְׁמֶךָ בְּכָל־הָאָרֶץ:

תהלים כ"ט

מִזְמוֹר לְדָוִד. הָבוּ לַיי בְּנֵי אֱלֹהִים הָבוּ לַיי כְּבוֹד
וְעֹז: הָבוּ לַיי כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוִי לַיי בְּהַדְרַת־
קֹדֶשׁ: קוֹל יי עַל הַמָּיִם אֶל־הַכְּבוֹד הַרְעִים יי
עַל־מַיִם רַבִּים: קוֹל־יי בְּכַח קוֹל יי בְּהָדָר: קוֹל
יי שֹׁבֵר אֲרָזִים וַיִּשְׁבֵּר יי אֶת־אֲרָזֵי הַלְּבָנוֹן: וַיַּרְקִידֵם
בְּמוֹ־עַגֹּל לְבָנוֹן וּשְׂרִיּוֹן כָּמוֹ בֶּן־רֵאמִים: קוֹל־יי

may come in. Who, then, is the King of glory ? The Lord of hosts, he is the King of glory. (Selah.)

Psalm viii.

For the Chief Musician; set to Gittith. A Psalm of David.

O Lord, our Lord, how glorious is thy name in all the earth, who hast set thy splendour upon the heavens ! Out of the mouth of babes and sucklings hast thou founded a power, because of thine adversaries, that thou mightest still the enemy and the revengeful. When I look upon thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained ; what is man that thou art mindful of him, and the son of man that thou givest heed to him, and madest him little less than divine, and didst crown him with glory and majesty ? Thou madest him to have dominion over the works of thy hands ; thou hast put all things under his feet : all sheep and oxen, yea, and the beasts of the plain ; the birds of the air and the fish of the sea, whatsoever passeth through the paths of the seas. O Lord, our Lord, how glorious is thy name in all the earth !

Psalm xxix. A Psalm of David.

Give unto the Lord, O ye children of the mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name ; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters : the God of glory thundereth, even the Lord upon the great waters. The voice of the Lord is powerful ; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars ; yea, the Lord breaketh in pieces the cedars of Lebanon. He maketh them also to skip like a calf ; Lebanon and Sirion like a young wild-ox. The voice of the Lord cleaveth flames of fire ; the voice of the

חָצַב לַהֲבוֹת אֵשׁ: קוֹל יְיָ יַחֲלִיל מִדְּבַר יַחֲלִיל יְיָ
מִדְּבַר קָדֵשׁ: קוֹל יְיָ יַחֲלִיל אֵילֹת וַיַּחֲשֶׁף יַעֲרוֹת
וַיְהִיכֵלּוּ כָּלוּ אָמַר כָּבוֹד: יְיָ לַמְּבוֹל יֵשֶׁב וַיֵּשֶׁב יְיָ
מִלֶּךָ לְעוֹלָם: יְיָ עֲזֹ לְעַמּוֹ יִתֵּן יְיָ | יְבָרֵךְ אֶת-עַמּוֹ
בְּשָׁלוֹם:

On the days of Omer when תַּחֲנוּן (see pp. 60–68) is said, one of the following Psalms is added:—

On Sunday.

תהלים כ"ה

לְדָוִד אֱלֹהֶיךָ יִהְיֶה נַפְשִׁי אֲשָׁא: אֱלֹהֵי בָךְ בְּטַחַתִּי
אֶל-אֲבוֹשָׁה אֶל-יַעֲלֶצּוּ אוֹיְבֵי לִי: גַם כָּל-קִנְיֶיךָ לֹא
יִבְשׁוּ יִבְשׁוּ הַבּוֹגְדִים רִיקָם: דָּרְכֶיךָ יִהְיֶה הוֹדִיעֵנִי
אֲרָחוֹתֶיךָ לְמַדְנִי: הִדְרִיכֵנִי בְּאַמְתָּךְ וּלְמַדְנִי בִּי-
אֲתָה אֱלֹהֵי יִשְׂרָאֵל אוֹתָךְ קִנְיִתִּי כָּל-הַיּוֹם: זְכוֹר
רַחֲמֶיךָ יִהְיֶה וַחֲסָדֶיךָ בִּי מַעֲוֹלָם הִקְמָה: חַטָּאוֹת
נַעֲוִירִי וּפִשְׁעֵי אֶל-תִּזְכּוֹר כְּחַסְדֶּךָ זָכַר-לִי-אֲתָה
לְמַעַן טוֹבָךָ יִהְיֶה: טוֹב וַיֵּשֶׁר יִהְיֶה עַל-כֵּן יוֹרָה
חַטָּאִים בְּדָרְךָ: יִדְרֹךְ עֲנֻיִם בַּמִּשְׁפָּט וַיִּלְמַד עֲנֻיִם
דְּרָבוּ: כָּל-אֲרָחוֹת יִהְיֶה חֶסֶד וְאַמֶּת לְנַצְרִי בְרִיתוֹ
וַעֲדָתוֹ: לְמַעַן-שִׁמְךָ יִהְיֶה וְסִלַּחְתָּ לַעֲוֹנֵי בִי רַב-
הוּא: מִי זֶה הָאִישׁ יֵרָא יִהְיֶה יוֹרְנוּ בְּדָרְךָ יִבְחָר:

Lord maketh the wilderness to tremble; the Lord maketh tremble the wilderness of Kadesh. The voice of the Lord maketh the hinds to travail, and strippeth the forests bare: and in his temple everything saith, Glory. The Lord sat as king at the flood; yea, the Lord sitteth as king for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

On the days of Omer when Tachanun (see pp. 60–68) is said, one of the following Psalms is added:—

On Sunday.

Psalm xxv. A Psalm of David.

Unto thee, O Lord, do I lift up my soul. O my God, in thee have I trusted, let me not be ashamed; let not mine enemies triumph over me. Yea, let none that wait for thee be ashamed: let them be ashamed who deal treacherously without cause. Show me thy ways, O Lord; teach me thy paths. Guide me in thy truth, and teach me; for thou art the God of my salvation; for thee do I wait all the day. Remember, O Lord, thy tender mercies, and thy lovingkindnesses; for they have been ever of old. Remember not the sins of my youth, nor my transgressions: according to thy lovingkindness remember thou me, for thy goodness' sake, O Lord. Good and upright is the Lord: therefore will he instruct sinners in the way. The meek will he guide in justice: and the meek will he teach his way. All the paths of the Lord are lovingkindness and truth unto such as keep his covenant and his testimonies. For thy name's sake, O Lord, pardon mine iniquity, for it is great. Who is the man that feareth the Lord? Him shall he instruct in the way that he should choose. His soul shall dwell in

נִפְשׁוּ בְּטוֹב תִּלְיִן וְזָרְעוּ יִירֶשׁ אֶרֶץ: סוּד יִהְיֶה
 לִירָאָיו וּבְרִיתוֹ לְהוֹדִיעֵם: עֵינֵי תָמִיד אֶל־יִהְיֶה
 כִּי־הוּא יוֹצִיא מִרְשֶׁת רְגְלִי: פְּנֵה־אֵלַי וְחַנּוּנִי כִי־
 יַחֲדֹד וְעָנִי אָנִי: צָרוֹת לִבִּי הִרְחִיבוּ מִמְּצוֹקוֹתַי
 הוֹצִיאָנִי: רְאֵה־עֲנִי וְעֲמָלִי וְשֵׂא לְכָל־חַטֹּאוֹתַי:
 רְאֵה אֵיבֵי כִי־רָבוּ וְשִׁנְאָת חָמָס שִׁנְאוֹנִי: שְׁמֶרֶה
 נַפְשִׁי וְהַצִּילָנִי אֶל־אֲבוֹשׁ כִּי־חָסִיתִי בָךְ: תָּם־
 וְיִשָּׁר יִצְרוּנִי כִי קוֹיִתִּיךָ: פְּדֵה־אֱלֹהִים אֶת־
 יִשְׂרָאֵל מִכָּל צָרוֹתָיו:

On Monday.

תהלים ל"ב

לְדוֹד מִשְׁכִּיל אֲשֶׁר־י נְשׁוּי־פֶשַׁע כְּסוּי חַטָּאָה:
 אֲשֶׁר־י אָדָם לֹא־יִחַשֵּׁב יִהְיֶה לוֹ עוֹן וְאֵין בְּרוּחוֹ
 רְמִיָה: כִּי הִחַרְשֹׁתִי בָלוּ עֲצָמַי בְּשִׂאנְתִי כָל־
 הַיּוֹם: כִּי יוֹמָם וּלְיָלָה תִּכְבֹּד עָלַי יְדֹךָ נִהַפֵּךְ לְשֹׂדֵי
 בְּחִרְבִּנִי קִיץ סָלָה: חַטָּאתִי אֹדִיעֶךָ וְעוֹנִי לֹא־
 כִּסִּיתִי אֲמָרְתִּי אֹדְדָה עָלַי פֶּשַׁעִי לִיהְיֶה וְאַתָּה
 נִשְׂאֵתָ עוֹן חַטָּאתִי סָלָה: עַל־זֹאת יִתְפַּלֵּל כָּל־
 חֹסִיד אֱלֹהֶיךָ לַעֲת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹיו
 לֹא יִנִּיעוּ: אַתָּה סָתַר לִי מִצָּר תִּצְרְנִי רְגִי פִלַּט

happiness; and his seed shall inherit the land. The communion of the Lord is with them that fear him; and he will make known to them his covenant. Mine eyes are ever toward the Lord; for he shall draw my feet out of the net. Turn thee unto me and have pity upon me; for I am solitary and afflicted. The troubles of my heart are enlarged: O bring thou me out of my distresses. Consider mine affliction and my travail; and forgive all my sins. Consider mine enemies, for they are many; and they hate me with cruel hatred. O guard my soul, and deliver me: let me not be ashamed, for I have taken refuge in thee. Let integrity and uprightness protect me, for I wait for thee. Set Israel free, O God, from all his troubles.

On Monday.

Psalm xxxii. A Psalm of David. Maschil.

Happy is he whose transgression is forgiven, whose sin is covered. Happy is the man unto whom the Lord reckoneth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones wasted away through my roaring all the day long. For day and night thy hand was heavy upon me: my sap was changed into the drougths of summer. (Selah.) I made known my sin unto thee and mine iniquity I did not cover: I said, I will confess my transgressions unto the Lord; and thou forgavest the guilt of my sin. (Selah.) For this let every one that loveth thee pray unto thee at a time when thou mayest be found: surely when the great waters overflow they shall not reach unto him. Thou art a shelter unto me; thou wilt preserve me from trouble; thou wilt compass me about with songs of

תְּסוּבְּבָנִי סֵלָה: אֲשַׁבִּילָךְ וְאוֹרְךָ בְּדֶרֶךְ-וְיוֹ חַלְדָּה
 אִיעֲצָה עָלֶיךָ עֵינִי: אֶל-תִּהְיוּ כְּסוּס כְּפָרֶד אִין
 הָבִין בְּמִתְנֶה וְרָסָן עָדִיו לְבָלוּם בַּל קָרַב אֵלֶיךָ:
 רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהִנָּה חֶסֶד
 יְסוּבְּבָנוּ: שִׁמְחוּ בִּיהִנָּה וְגִילוּ צְדִיקִים וְהִרְגִּינוּ כָּל-
 יִשְׂרָאֵל:

On Tuesday.

תהלים ל"ח

מִזְמוֹר לְדָוִד לְהַזְכִּיר: יְהוָה אֵל-בְּקִצְפָּה
 תּוֹכִיחֵנִי וּבְחִמָּתְךָ תִּסְכְּרֵנִי: כִּי-חָצִיךָ נִחְתּוּ-בִי
 וַתִּנָּחַת עָלַי יָדְךָ: אִין-מָתָם בְּבִשְׂרֵי מִפְּנֵי זַעֲמָה
 אִין-שָׁלוֹם בַּעֲצָמֵי מִפְּנֵי חֲטָאתִי: כִּי-עֲוֹנֹתִי עָבְרוּ
 רֹאשִׁי כַּמָּשָׂא כְּבֹד יִכְבְּדוּ מִמֶּנִּי: הִבֵּאִישׁוּ נִמְקוּ
 חֲבוּרָתִי מִפְּנֵי אִנְלָתִי: נַעֲנִיתִי שְׁחוּתִי עַד-מָאֵד כָּל-
 הַיּוֹם קָדַר הִלָּכְתִּי: כִּי-כִסְלִי מָלְאוּ נִקְלָה וְאִין
 מָתָם בְּבִשְׂרֵי: נִפְוֹנָתִי וְנִדְכֵּיתִי עַד-מָאֵד שְׁאֲנָתִי
 מִנְּהִמַת לִבִּי: אֲדַנִּי נִגְדָּךְ כָּל-תַּאֲוֹתִי וְאֲנַחְתִּי מִמָּה
 לֹא-נִסְתָּרָה: לִבִּי סִחַרְתָּר עֲזָבָנִי כְּחִי וְאוֹר עֵינִי
 גַם-הֵם אִין אֵתִי: אֲהַבִּי וְרַעִי מִנְּגִיד נִגְעִי יַעֲמֹדוּ
 וְקִרְוִי מִרְחָק עָמְדוּ: וַיִּנְקְשׁוּ מִבִּקְשֵׁי נַפְשִׁי וְדָרְשִׁי

deliverance. (Selah.) I will instruct thee and teach thee in the way which thou must go: I will give counsel; mine eye shall be upon thee. Be ye not as the horse, or as the mule, which hath no understanding: with bit and bridle, his harness, must he be tamed, else he will not come near unto thee. Many pains shall be unto the wicked: but he that trusteth in the Lord, loving-kindness shall compass him about. Rejoice in the Lord and be glad, ye righteous: and exult aloud, all ye that are upright in heart.

On Tuesday.

Psalm xxxviii.

A Psalm of David, to bring to remembrance.

O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. For thine arrows have sunk into me, and thy hand lighteth upon me. There is no soundness in my flesh because of thine indignation; neither is there any health in my bones because of my sin. For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me. My wounds are noisome, they fester because of my foolishness. I writhe and am bowed down greatly; I go mourning all the day long. For my loins are filled with burning; and there is no soundness in my flesh. I am benumbed and crushed exceedingly: I roar through the disquietude of my heart. Lord, all my desire is before thee; and my sighing is not hid from thee. My heart throbberh, my strength faileth me; as for the light of mine eyes, it also is no longer mine. My lovers and my friends stand aloof from my plague; and my kinsmen stand afar off. They also that seek after my life lay snares for me; and they that seek my hurt speak of destruction, and meditate deceits all

רָעָתִי דִּבְרוּ הַיּוֹת וּמִרְמוֹת כָּל-הַיּוֹם יִהְיוּ: וְאֲנִי
 בְּחֵרֶשׁ לֹא אֶשְׁמַע וּבְאֵלִים לֹא יִפְתַּח-פִּי: וְאֵלֵּי
 בָּאִישׁ אֲשֶׁר לֹא-שָׁמַע וְאִין בְּפִי תוֹכָחוֹת: כִּי-לֹךְ
 יִהְיֶה הוֹחֲלָתִי אֶתָּה תַעֲנֶה אֲדֹנָי אֱלֹהֵי: כִּי-אֶמְרָתִי
 פֶּן-יִשְׁמָחוּ-לִי בְּמוֹט רִגְלִי עָלַי הִגְדִּילוּ: כִּי אֲנִי
 לְצֹלַע נָכוֹן וּמִכְאוֹבֵי נִגְדִי תָמִיד: כִּי-עֲוֹנִי אֲנִיד
 אֲדָאג מִחַטָּאתַי: וְאִיבֵי חַיִּים עֲצָמוּ וְרַבּוּ שְׁנָאִי
 שָׁקֵר: וּמִשְׁלָמִי רָעָה תַּחַת טוֹבָה יִשְׁטָנוּנִי תַּחַת
 רֶדְפִי-טוֹב: אֶל-תַּעֲזֹבֵנִי יִהְיֶה אֱלֹהֵי אֶל-תִּרְחַק
 מִפָּנָי: חוֹשָׁה לְעִזָּרְתִּי אֲדֹנָי תִּשׁוּעָתִי:

On Wednesday.

תהלים נ"א

לְמַנְצָח מִזְמוֹר לְדָוִד: בָּבוֹא-אֵלָיו נָתַן הַנְּבִיא
 בְּאֲשֶׁר-בָּא אֶל-בֵּת-שָׁבַע: חָנְנִי אֱלֹהִים בְּחִסְדֶּךָ
 כָּרֵב רַחֲמֶיךָ מִחַה פִּשְׁעֵי: הֶרֶב בְּכֶסֶּנִּי מִעֲוֹנֵי
 וּמִחַטָּאתֵי טִהַרְנִי: כִּי-פִשְׁעֵי אֲנִי אָדַע וְחַטָּאתִי
 נִגְדִי תָמִיד: לֹךְ לְבִדְךָ חַטָּאתִי וְהִרַע בְּעֵינֶיךָ
 עֲשִׂיתִי לְמַעַן-תִּצְדַּק בְּדִבְרֶךָ תִּזְכֶּה בְּשִׁפְטֶךָ:
 הֵן-בְּעוֹן חוֹלָלְתִּי וּבְחַטָּא יִחַמְתָּנִי אֲמִי: הֵן
 אֲמַת חִפְצָתָ בִּטְחוֹת וּבִקְסָתָם חִבָּמָה תוֹדִיעֵנִי:

the day long. But I am as a deaf man, I hear not; and I am as a dumb man that openeth not his mouth. Yea, I am as a man that heareth not, and in whose mouth there are no reproofs. For in thee, O Lord, do I hope: thou wilt answer, O Lord my God. For I said, Lest they rejoice over me: when my foot slippeth, they magnify themselves against me. For I am ready to halt, and my pain is continually before me. For I declare mine iniquity; I am troubled because of my sin. But mine enemies are full of life, and are strong; and they that hate me falsely are many. And, rendering evil for good, they are adversaries unto me, because I follow after good. Forsake me not, O Lord; O my God, be not far from me. Make haste to help me, O Lord my salvation.

On Wednesday.

Psalm li.

For the Chief Musician. A Psalm of David: When Nathan the Prophet came unto him, after he had gone in unto Bath-sheba.

Have pity upon me, O God, according to thy lovingkindness: according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done that which is evil in thy sight, that thou mayest be justified when thou speakest, and be clear when thou judgest. Behold I was brought forth in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts; therefore in the hidden part make me to know wisdom. Purge me with hyssop, and I shall be clean: wash

ערבית לימות החול

תַּחֲטָאֲנִי בְּאֶזוֹב וְאַטְהֶר תִּכְבֶּסְנִי וּמִשְׁלֹג אֶלְבִּין:
 תִּשְׁמִיעֵנִי שְׁשׁוֹן וְשִׁמְחָה תִּגְלָנָה עֲצָמוֹת דְּכִיתָ:
 הַסֵּתֶר פָּנֶיךָ מִחֲטָאֵי וְכָל-עֲוֹנֹתַי מִחָה: לֵב
 טָהוֹר בִּרְא-לִי אֱלֹהִים וְרוּחַ נָכוֹן חֲדַשׁ בְּקִרְבִּי:
 אֶל-תִּשְׁלִיכֵנִי מִלְּפָנֶיךָ וְרוּחַ קִדְשְׁךָ אֶל-תִּקַּח
 מִמֶּנִּי: הִשְׁיבָה לִּי שְׁשׁוֹן יִשְׁעֶךָ וְרוּחַ נְדִיבָה
 תִּסְמְכֵנִי: אֶלמָדָה פִּשְׁעִים דִּרְכֶּיךָ וְחֲטָאִים אֶלְיָךָ
 יָשׁוּבוּ: הַצִּילֵנִי מִדְּמִים | אֱלֹהִים אֱלֹהֵי תְשׁוּעָתִי
 תִּרְגֵּן לְשׁוֹנִי צִדְקָתְךָ: אֲדָנִי שְׁפָתַי תִּפְתָּח וּפִי
 יִגִּיד תִּהְלִתְךָ: כִּי לֹא-תִחַפֵּץ זִבַּח וְאַתָּנָה עוֹלָה
 לֹא תִרְצֶה: זִבְחִי אֱלֹהִים רוּחַ נִשְׁבָּרָה לֵב-
 נִשְׁבָּר וְנִדְרָה אֱלֹהִים לֹא תִבְזֶה: הִיטִיבָה
 בְּרִצּוֹנְךָ אֶת-צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלַם: אֲזִ
 תִּחַפֵּץ זִבְחֵי-צֶדֶק עוֹלָה וְכִלִּיל אֲזִ יַעֲלוּ עַל-
 מִזְבִּיחְךָ פָּרִים:

On Thursday.

תהלים פ"ו

תִּפְלֶה לְדוֹד הַטָּה יְהוָה | אֲזִנֶּךָ עֲנֵנִי כִי-עֲנִי
 וְאַבִּיוֹן אָנִי: שְׁמֶרָה נַפְשִׁי כִי-חָסִיד אָנִי הוֹשַׁע
 עַבְדְּךָ אַתָּה אֱלֹהֵי הַבּוֹטָח אֶלְיָךָ: חָנְנִי אֲדָנִי

me, and I shall be whiter than snow. Make me to hear gladness and joy, that the bones which thou hast crushed may be glad. Hide thy face from my sins, and blot out all mine iniquities. Create for me a pure heart, O God; and renew a steadfast spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the gladness of thy salvation; and uphold me with a willing spirit. Then will I teach transgressors thy ways; and sinners shall return unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation, and my tongue shall exult in thy righteousness. O Lord, open thou my lips, and my mouth shall declare thy praise. For thou delightest not in sacrifice, else would I give it: thou takest no pleasure in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Do good in thy favour unto Zion: build thou the walls of Jerusalem. Then wilt thou delight in sacrifices of righteousness, in burnt offering and whole burnt offering: then will they offer bullocks upon thine altar.

On Thursday.

Psalm lxxxvi. A Prayer of David.

Incline thine ear, O Lord, and answer me; for I am poor and needy. Preserve my soul, for I am pious: O thou my God, save thy servant that trusteth in thee. Be gracious unto me, O Lord; for unto thee do I cry all the day long. Rejoice the

בִּי-אֵלֶיךָ אֶקְרָא כָּל-הַיּוֹם: שְׁמִי נִפְשׁ עֲבָדְךָ
 בִּי-אֵלֶיךָ יְהוָה נִפְשִׁי אֲשֵׁא: בִּי-אֲתָה אֲדַנִּי טוֹב
 וְסִלַּח וְרַב-חֶסֶד לְכָל-קִרְאִיךָ: הַאֲזִינָה יְהוָה
 תִּפְלְתִּי וְהִקְשִׁיבָה בְּקוֹל תַּחֲנוּנֹתִי: בְּיוֹם צָרָתִי
 אֶקְרָאךָ בִּי תַעֲנֵנִי: אִין-כְּמוֹךָ בְּאֱלֹהִים | אֲדַנִּי
 וְאִין כְּמַעֲשֶׂיךָ: כָּל-גּוֹיִם אֲשֶׁר עָשִׂיתָ יְבוֹאוּ
 וַיִּשְׁתַּחֲווּ לְפָנֶיךָ אֲדַנִּי וַיִּכְבְּדוּ לְשִׁמְךָ: בִּי-גָדוֹל
 אַתָּה וַעֲשֵׂה נִפְלְאוֹת אַתָּה אֱלֹהִים לְבָדְךָ: הוֹרֵנִי
 יְהוָה בִּדְרָכְךָ אֲהַלֵּךְ בְּאַמְתְּךָ יַחַד לְבָבִי לִירְאָה
 שְׁמֶךָ: אוֹדְךָ | אֲדַנִּי אֱלֹהִי בְּכָל-לְבָבִי וּבְכָבְדְּךָ
 שְׁמֶךָ לְעוֹלָם: בִּי-חֶסֶדְךָ גָּדוֹל עָלַי וְהַצַּלְתָּ נִפְשִׁי
 מִמָּוֶה תַּחֲתֶיךָ: אֱלֹהִים גִּדִּים קָמוּ עָלַי וַעֲדַת
 עָרִיצִים בִּקְשׁוּ נִפְשִׁי וְלֹא שָׁמוּךְ לְגִידִם: וְאַתָּה
 אֲדַנִּי אֱלֹהֵי-רַחוּם וְחַנוּן אַרְךָ אַפִּים וְרַב-חֶסֶד
 וְאַמֶּת: פָּנֶה אֵלַי וְחַנְּנִי תִנֵּה-עֲזֶךָ לְעֲבָדְךָ
 וְהוֹשִׁיעָה לְבֶן-אַמְתְּךָ: עֲשֵׂה-עִמָּי אוֹת לְטוֹבָה
 וַיֵּרְאוּ שְׂנְאֵי וַיִּבְשׁוּ בִּי-אַתָּה יְהוָה עֲזַרְתָּנִי
 וְנִחַמְתָּנִי:

soul of thy servant; for unto thee, O Lord, do I lift up my soul. For thou, Lord, art good and forgiving, and abounding in lovingkindness unto all them that call upon thee. Give ear, O Lord, unto my prayer; and attend to the voice of my supplications. In the day of my trouble I call upon thee; for thou wilt answer me. There is none like unto thee among the gods, O Lord; and there are no works like unto thine. All nations whom thou hast made shall come and worship before thee, O Lord; and they shall glorify thy name: for thou art great, and doest marvellous things; thou art God alone. Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name. I will praise thee, O Lord my God, with my whole heart; and I will glorify thy name for evermore. For great is thy lovingkindness toward me, and thou hast delivered my soul from the grave beneath. O God, the proud are risen up against me, and a band of violent men have sought after my soul, and have not set thee before them. But thou, O Lord, art a merciful and gracious God, slow to anger, and abounding in lovingkindness and truth. O turn unto me, and have pity upon me; give thy strength unto thy servant, and save the son of thine handmaid. Work for me a token for good; that they which hate me may see it, and be ashamed, because thou, Lord, hast helped me and comforted me.

Mourner's Kaddish, p. 80.

קבלת שבת:

Meditation before kindling the Sabbath lights.

רבון העולמים. הנה באתי להדליק את
הנרות לכבוד השבת* כפתוב וקראת לשבת
ענג לקדוש יי מכבד: ובזכות מצוה זו תשפיע
עלי ועל בני ביתי שפע החיים שתתחננו ותברכנו
ברב ברכות. ותשכן שכינתך בתוכנו:

אב הרחמים. אנא מושך חסדך עלי ועל
קרבי האהובים וזבני (לגדל בני ובנותי) ללכת
בדרכי ישרים לפניך דבקים בתורה ובמעשים
טובים. הרחק מעלינו כל חרפה תונה ויגון.
ושם שלום אורה ושמחה במעוננו. בי עמך
מקור חיים באורך נראה-אור. אמן:

On kindling the lights, say:—

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו
במצותיו וצונו להדליק נר של-שבת:

* On ערב ראש השנה say, לכבוד הרגל, say, ערב יום טוב On kindling the lights say the Blessing on p. 308.

On kindling the lights say, לכבוד יום הכפורים, say, ערב יום כפור On kindling the lights say the Blessing on p. 347.

INAUGURATION OF THE SABBATH

Meditation before kindling the Sabbath lights.

Lord of the Universe, I am about to perform the sacred duty of kindling the lights in honour of the Sabbath,* even as it is written: And thou shalt call the Sabbath a delight, and the holy day of the Lord honourable. And may the effect of my fulfilling this commandment be that the stream of abundant life and heavenly blessing flow in upon me and mine; that thou be gracious unto us and cause thy presence to dwell among us.

Father of Mercy, O continue thy lovingkindness unto me and unto my dear ones. Make me worthy to (rear my children that they) walk in the way of the righteous before thee, loyal to thy Law and clinging to good deeds. Keep thou far from us all manner of shame, grief, and care; and grant that peace, light, and joy ever abide in our home. For with thee is the fountain of life; in thy light do we see light. Amen.

On kindling the lights say :—

Blessed art thou, O Lord our God, King of the universe, who has sanctified us by thy commandments, and commanded us to kindle the Sabbath light.

* *On the eves of Festivals, say : “ in honour of the festival ”. On the eve of New Year, say : “ in honour of the Day of Memorial ”. On kindling the lights, say the Blessing on p. 308.*

On the eve of the Day of Atonement, say : “ in honour of the Day of Atonement ”. On kindling the lights, say the Blessing on p. 347.

*On festivals, on חול המועד and on the evening after a festival,
the Inauguration Service commences with שיר p. 147.*

תהלים צ"ה

לְכוּ נִרְנְנָה לַיְי נְרִיעָה לְצוֹר יִשְׁעָנוּ: נִקְדְּמָה
פָּנֵינוּ בַּתּוֹדָה בְּזִמְרוֹת נְרִיעָה לּוֹ: בִּי אֵל גָּדוֹל יְיָ
וּמִלֶּךְ גָּדוֹל עַל-כָּל-אֱלֹהִים: אֲשֶׁר בִּידוֹ מַחְקֵרֵי-
אָרֶץ וְתוֹעֲפוֹת הָרִים לּוֹ: אֲשֶׁר-לוֹ הַיָּם וְהוּא
עָשָׂהוּ וַיַּבְשֵׁת יָדָיו יָצְרוּ: בָּאוּ נִשְׁתַּחֲוֶה וְנִבְרָעָה
נִבְרָכָה לִפְנֵי-יְיָ עֲשָׂנוּ: בִּי הוּא אֱלֹהֵינוּ וַאֲנַחֲנוּ
עִם מַרְעִיתוֹ וְצֶאֱנָן יָדוֹ הַיּוֹם אִם-בִּקְלוֹ תִשְׁמָעוּ:
אֶל-תִּקְשׁוּ לְבַבְכֶּם בְּמַרְיָכָה כְּיוֹם מָסָה בַּמִּדְבָּר:
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בְּחֲנוּנֵי גַם-רָאוּ פָעָלִי:
אֲרַבְעִים שָׁנָה אָקוּט בְּדוֹר וְאָמַר עִם תַּעֲלִי לְכַב
הֵם וְהֵם לֹא-יִדְעוּ דְרָכֵי: אֲשֶׁר-נִשְׁבַּעְתִּי בְּאָפִי
אִם-יִבְאוּן אֶל-מְנוּחָתִי:

תהלים צ"ז

שִׁירוֹ לַיְי שִׁיר חֲדָשׁ שִׁירוֹ לַיְי כָּל-הָאָרֶץ:
שִׁירוֹ לַיְי בְּרָכוּ שְׁמוֹ בְּאֶרֶץ מִיּוֹם-לְיוֹם יִשׁוּעָתוֹ:
סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ בְּכָל-הָעַמִּים נִפְלְאוֹתָיו: בִּי
גָדוֹל יְיָ וּמִהָלָל מְאֹד נִזְכָּר הוּא עַל-כָּל-אֱלֹהִים:
בִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים וַיְי שָׁמַיִם עָשָׂה:

Psalm xcv.

On Festivals, on the Intermediate Days of a Festival and on the evening after a Festival, the Inauguration Service commences with "A Psalm, a Song, etc.", p. 147.

O come, let us exult before the Lord: let us shout for joy to the rock of our salvation. Let us come before his presence with thanksgiving: let us shout for joy unto him with psalms. For the Lord is a great God, and a great king above all gods. In his hand are the deep places of the earth; the heights of the mountains are his also. The sea is his, and he made it; and his hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our maker. For he is our God, and we are the people of his pasture, and the sheep of his hand. To-day, O that ye would hearken to his voice! Harden not your hearts as at Meribah, as in the day of Massah in the wilderness: when your fathers tempted me, and proved me, although they had seen my work. Forty years long was I wearied with that generation, and said, It is a people that do err in their heart, and they have not known my ways. Wherefore I swear in my wrath, that they should not enter into my rest.

Psalm xcvi.

O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name: proclaim his salvation from day to day. Recount his glory among the nations, his wondrous works among all the peoples. For great is the Lord, and exceedingly to be praised: he is to be revered above all gods. For all the gods of the peoples are things of nought: but the Lord made the heavens. Splendour and majesty are

הוד-והדר לפניו עז ותפארת במקדשו: הבו
 ליי משפחות עמים הבו ליי כבוד ועז: הבו ליי
 כבוד שמו שאומנחה ובאו לחצרותיו: השתחוו
 ליי בהדרת-קדש חילו מפניו כל-הארץ: אמרו
 בגוים יי מלך אף-תבון תבל בל-תמוט ידיו
 עמים במישרים: ישמחו השמים ותגל הארץ
 ירעם הים ומלאו: יעלו שדי וכל-אשר-בו אז
 ירננו כל-עצ-י-ער: לפני יי כי בא כי בא
 לשפט הארץ ישפט-תבל בצדק ועמים
 באמונתו:

תהלים צ"ז

יי מלך תגל הארץ ישמחו איים רבים: ענן
 וערפל סביבו צדק ומשפט מבין בסאו: אש
 לפניו תלה ותלהט סביב צריו: האירו ברקיו
 תבל ראתה ותחל הארץ: הרים ברוג נמוסו
 מלפני יי מלפני אדון כל-הארץ: הגידו השמים
 צדקו וראו כל-העמים כבודו: יבשו כל-עברי
 פסל המתהללים באלילים השתחוו-לו כל-
 אלהים: שמעה ותשמח ציון ותגלנה בנות יהודה
 למען משפטיו: כי-אתה יי עליון על-כל-

before him: strength and beauty are in his sanctuary. Give unto the Lord, ye families of the peoples, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: take an offering, and come into his courts. O worship the Lord in the beauty of holiness; tremble before him, all the earth. Say among the nations, the Lord reigneth: the world also is set firm that it cannot be moved: he shall judge the peoples with equity. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof; let the plain triumph and all that is therein; yea, let all the trees of the forest exult before the Lord, for he cometh; for he cometh to judge the earth: he will judge the world with righteousness, and the peoples in his faithfulness.

Psalm xcvi.

The Lord reigneth; let the earth be glad; let the many coast-lands rejoice. Clouds and darkness are round about him: righteousness and justice are the foundation of his throne. A fire goeth before him, and burneth up his adversaries round about. His lightnings illumine the world: the earth seeth and trembleth. The mountains melt like wax before the Lord, before the Lord of the whole earth. The heavens declare his righteousness, and all the peoples behold his glory. Ashamed are all they that serve graven images, that make their boast of things of nought: worship him, all ye gods. Zion heareth and rejoiceth, and the daughters of Judah are glad, because of thy judgments, O Lord. For thou, Lord, art most high above all

הָאָרֶץ מְאֹד נִעְלִיתָ עַל-כָּל-אֱלֹהִים: אֲהִבִּי יי
 שָׁנָאוּ רָע שָׁמַר נִפְשׁוֹת חֲסִידָיו מִיַּד רָשָׁעִים
 יִצְיָלִים: אֹרֶז-זָרַע לַצַּדִּיק וּלְיִשְׂרָאֵל שְׂמֵחָה:
 שְׂמֵחוּ צַדִּיקִים בְּיְי וְהוֹדוּ לְזָכַר קִדְשׁוֹ:

תהלים צ"ח

מִזְמוֹר שִׁירוֹ לַיְי שִׁיר חֲדָשׁ בֵּי-נִפְלְאוֹת עֲשֵׂה
 הוֹשִׁיעָה-לוֹ יְמִינוֹ וְזָרַע קִדְשׁוֹ: הוֹדִיעַ יי יְשׁוּעָתוֹ
 לְעַיְנֵי הַגּוֹיִם גָּלָה צַדִּיקָתוֹ: זָכַר חֲסִדוֹ וְאַמּוֹנָתוֹ
 לְבֵית יִשְׂרָאֵל רָאוּ כָל-אַפְסֵי-אָרֶץ אֵת יְשׁוּעַת
 אֱלֹהֵינוּ: הִרְיֵעוּ לַיְי כָּל-הָאָרֶץ פִּצְחוּ וְרַנְּנוּ
 וְזַמְרוּ: זַמְרוּ לַיְי בְּכִנּוֹר בְּכִנּוֹר וְקוֹל זִמְרָה:
 בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר הִרְיֵעוּ לִפְנֵי הַמֶּלֶךְ יי:
 יִרְעֵם הַיָּם וּמֵלֶאֱו תִּבֵּל וַיִּשְׁבִּי בָּהּ: נִהְרוֹת
 יִמְחֲאוּ-כָף יַחַד הָרִים יִרְנְנוּ: לִפְנֵי יי כִּי בָא
 לְשַׁפֵּט הָאָרֶץ יִשְׁפֹּט-תִּבֵּל בְּצַדִּיק וְעַמִּים
 בְּמִישְׁרִים:

תהלים צ"ט

יי מֶלֶךְ יִרְגְּזוּ עַמִּים יֹשֵׁב בְּרוּבִים תִּנּוּט הָאָרֶץ:
 יי בְּצִיּוֹן גָּדוֹל וְרֵם הוּא עַל-כָּל-הָעַמִּים: יוֹדוּ

the earth: thou art exalted far above all gods. O ye that love the Lord, hate evil: he preserveth the souls of his loving ones; he delivereth them out of the hand of the wicked. Light is sown for the righteous, and joy for the upright in heart. Rejoice in the Lord, ye righteous; and give thanks to his holy name.

Psalm xcvi. A Psalm.

O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath wrought salvation for him. The Lord hath made known his salvation: his righteousness hath he revealed in the sight of the nations. He hath remembered his lovingkindness and his faithfulness toward the house of Israel: all the ends of the earth have seen the salvation of our God. Shout for joy unto the Lord, all the earth; break forth into exultation, and sing praises. Sing praises unto the Lord with the lyre; with the lyre and the sound of song. With trumpets and the sound of the horn shout for joy before the king, the Lord. Let the sea roar, and the fulness thereof, the world, and they that dwell therein. Let the streams clap their hands, let the mountains exult together before the Lord, for he cometh to judge the earth: he will judge the world with righteousness, and the peoples with equity.

Psalm xcix.

The Lord reigneth; let the peoples tremble: he sitteth above the cherubim; let the earth be moved. The Lord is great in Zion; and he is high above all the peoples. Let them give thanks to thy great and dreaded name; holy is he. And the

שָׁמַךְ גָּדוֹל וְנוֹרָא קָדוֹשׁ הוּא: וְעַז מַלְךְ מְשַׁפֵּט
 אֶהָב אֶתָּה בּוֹנֵנָה מִיִּשְׂרָאֵל מְשַׁפֵּט וְצָדֵקָה בִּיעֲקֹב
 אֶתָּה עֲשִׂיתָ: רוֹמְמוֹ יי אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהֵדָם
 רִנְלִיו קָדוֹשׁ הוּא: מִשָּׁה וְאַהֲרֹן בְּכֹהֲנָיו וְשִׁמְּוֹאֵל
 בְּקִרְיָאֵי שָׁמוּ קִרְאִים אֶל־יי וְהוּא יַעֲנֵם: בְּעִמּוֹד
 עָנָן יְדַבֵּר אֲלֵיהֶם שָׁמְרוּ עֲדָתוֹ וְחֹק נִתֵּן־לָמוֹ:
 יי אֱלֹהֵינוּ אֶתָּה עֲנִיתָם אֵל נִשְׂא הָיִיתָ לָהֶם וְנָקָם
 עַל־עֲלִילוֹתָם: רוֹמְמוֹ יי אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהֵר
 קִדְּשׁוּ בִי קָדוֹשׁ יי אֱלֹהֵינוּ:

תהלים כ"ט

מִזְמוֹר לְדָוִד הָבּוּ לַיי בְּנֵי אֱלֹהִים הָבּוּ לַיי
 כְּבוֹד וְעַז: הָבּוּ לַיי כְּבוֹד שָׁמוּ הַשְׁתַּחֲוִי לַיי
 בְּהִדְרַת־קִדְּשׁ: קוֹל יי עַל הַמָּיִם אֶל־הַכְּבוֹד
 הַרְעִים יי עַל־מַיִם רַבִּים: קוֹל־יי בִּכְתּוֹ קוֹל יי
 בְּהִדְרָה: קוֹל יי שֹׁבֵר אֲרָזִים וַיִּשְׁבֹּר יי אֶת־אֲרָזֵי
 הַלְבָּנוֹן: וַיִּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וּשְׂרִיֹן כְּמוֹ
 בֶן־רֵאמִים: קוֹל־יי חֹצֵב לְהַבּוֹת אֵשׁ: קוֹל יי
 יַחֲלִיל מִדְּבַר יַחֲלִיל יי מִדְּבַר קָדֵשׁ: קוֹל יי יַחֲלִיל
 אֵילֹת וַיִּחַשֵּׁף יַעֲרוֹת וַבְּהִיכְלוֹ כָּלוּ אִמֹר כְּבוֹד:

strength of a king that loveth justice thou didst establish in equity; thou hast wrought justice and righteousness in Jacob. Exalt ye the Lord our God, and worship at his footstool: holy is he. Moses and Aaron among his priests, and Samuel among them that call upon his name, called upon the Lord, and he answered them. He spake unto them in the pillar of cloud: they kept his testimonies, and the statute that he gave them. Thou didst answer them, O Lord our God: a forgiving God thou wast unto them, though thou tookest vengeance on their misdeeds. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy.

Psalm xxix. A Psalm of David.

Give unto the Lord, O ye children of the mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth, even the Lord upon the great waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh in pieces the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young wild-ox. The voice of the Lord cleaveth flames of fire; the voice of the Lord maketh the wilderness to tremble; the Lord maketh tremble the wilderness of Kadesh. The voice of the Lord maketh the hinds to travail, and strippeth the forests bare: and in his temple everything saith, Glory. The Lord

יְיָ לַמַּבּוּל יָשָׁב וַיָּשָׁב יְיָ מִלֵּךְ לְעוֹלָם: יְיָ עֹז לְעַמּוֹ
יִתֵּן יְיָ | יִבְרַךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

לָכֵה רוּדֵי לְקִרְאָת פֶּלֶה. פָּנֵי שַׁבָּת נִקְבְּלָה:
לכה

שָׁמּוֹר וְזָכוֹר בְּדַבּוּר אֶחָד. הַשְׁמִיעֵנוּ אֵל הַמִּיּוֹד.
יְיָ אֶחָד וְשִׁמּוֹ אֶחָד. לְשֵׁם וּלְתַפְאֳרָת וּלְתַהֲלָה:
לכה

לְקִרְאָת שַׁבָּת לָבוֹ וְנִלְכָּה. כִּי הִיא מְקוֹר
הַבִּרְכָּה. מֵרֹאשׁ מִקְדָּם נְסוּכָה. סוּף מַעֲשֵׂה
בְּמַחְשָׁבָה תִּחְלָה: לכה

מִקְדָּשׁ מִלֵּךְ עִיר מְלוּכָה. קוּמִי צְאִי מִתּוֹךְ
הַהִפְכָּה. רַב לָךְ שַׁבָּת בְּעֶמֶק הַבְּכָא. וְהוּא
יַחְמוּל עָלֶיךָ חֲמָלָה: לכה

הַתְנַעֲרִי מַעֲפָר קוּמִי. לְבָשִׁי בְּגָדֵי תַפְאֲרֶתךָ עַמִּי.
עַל-יַד בֶּן-יִשִׁי בֵּית הַלְחָמִי. קָרְבָּה אֶל-
נַפְשִׁי נֶאֱלָה: לכה

הַתְעוּבְרִי הַתְעוּבְרִי. כִּי בָּא אוֹרְךָ קוּמִי אוֹרִי.
עוֹרִי עוֹרִי שִׁיר דְּבָרִי. כְּבוֹד יְיָ עָלֶיךָ נִגְלָה:
לכה

לֹא תִבְשִׂי וְלֹא תִפְלָמִי. מַה תִּשְׁתַּחֲוִּי וּמַה

sat as king at the flood; yea, the Lord sitteth as king for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

* Come, my friend, to meet the bride; let us welcome the presence of the Sabbath.

"Observe" and "Remember the Sabbath day," the only God caused us to hear in a single utterance: ** the Lord is One, and his name is One to his renown and his glory and his praise. Come, etc.

Come, let us go to meet the Sabbath, for it is a well-spring of blessing; from the beginning, from of old it was ordained,—last in production, first in thought. Come, etc.

O sanctuary of our King, O regal city, arise, go forth from thy overthrow; long enough hast thou dwelt in the valley of weeping; verily He will have compassion upon thee. Come, etc.

Shake thyself from the dust, arise, put on the garments of thy glory, O my people! Through the son of Jesse, the Bethlehemite, draw Thou nigh unto my soul, redeem it. Come, etc.

Arouse thyself, arouse thyself, for thy light is come: arise, shine; awake, awake; give forth a song; the glory of the Lord is revealed upon thee. Come, etc.

Be not ashamed, neither be confounded. Why art thou

* In this poem, written in the form of an acrostic on the name of the author, R. Shelomo Halevi (Alkabets), the Sabbath is personified as a bride, whose visit to the faithful of Israel it is desired to honour and welcome.

** A reference to the Midrashic explanation (see *Shebuoth*, 20 b) of the discrepancy between the two versions of the Fourth Commandment in Exodus xx. 8 and Deuteronomy v. 12.

תַּחֲמִי בָּךְ יִחֲסוּ עֲנִי עַמִּי וְנִבְנְתָה עִיר עַל-
תִּלְהָה: לכה

וְהָיוּ לְמִשְׁפָּה שְׂאֲסִיךְ וְרַחֲקוּ כָּל-מִבְלָעִיךְ יִשִּׁישׁ
עָלֶיךָ אֱלֹהֶיךָ בְּמִשׁוֹשׁ חֲתָן עַל-כֹּלָה: לכה
יָמִין וּשְׂמָאל תִּפְרֹצֵי וְאֶת-יְיָ תַעֲרִיצֵי עַל יַד-
אִישׁ בֶּן פִּרְצֵי וְנִשְׁמָחָה וְנִגִּילָה: לכה

בּוֹאֵי בְּשָׁלוֹם עֲטֹרַת בַּעֲלָה גַם בְּשִׂמְחָה
וּבְצִדְקָהּ תוֹךְ אֱמוּנֵי עַם סִגְלָה בּוֹאֵי כֹלָה
בּוֹאֵי כֹלָה: לכה

On the entry of Mourners into the Synagogue they are greeted thus:—

הַמָּקוֹם יִנַּחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן
וִירוּשָׁלַיִם:

תהלים צ"ב

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת: טוֹב לְהִדְרוֹת לַיהוָה
וּלְזַמֵּר לְשִׁמְךָ עָלֵינוּ: לְחַגִּיד בִּבְקָר חֲסִידֶךָ
וְאֶמְוִינְתָּה בְּלִילוֹת: עָלֵי-עֶשׂוֹר וְעָלֵי-נֶבֶל עָלֵי
הַגִּיטָּה בְּכִנּוֹר: כִּי שִׁמְחָתָנִי יְהוָה בְּפַעֲלֶךָ בְּמַעֲשֵׁי
יְדֶיךָ אֲרַגֵּן: מִהֲנִדְלוּ מַעֲשֵׂיךָ יְהוָה מְאֹד עִמָּקוֹ
מִחֻשְׁבְּתֶיךָ: אִישׁ בְּעַר לֹא יָדַע וּבָסִיל לֹא-יָבִין

cast down, and why art thou disquieted? The poor of my people trust in thee, and the city shall be builded on her own mound. Come, etc.

And they that spoil thee shall be a spoil, and all that would swallow thee shall be far away: thy God shall rejoice over thee, as a bridegroom rejoiceth over his bride. Come, etc.

Thou shalt spread abroad on the right hand and on the left, and thou shalt reverence the Lord. Through the offspring of Perez we also shall rejoice and be glad. Come, etc.

Come in peace, thou crown of thy husband, with rejoicing and with cheerfulness, in the midst of the faithful of the chosen people; come, O bride, come, O bride. Come, etc.

On the entry of Mourners into the Synagogue they are greeted thus:—

May the Almighty comfort you among the other mourners for Zion and Jerusalem.

Psalm xcii. A Psalm, A Song for the Sabbath Day.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to declare thy loving-kindness in the morning, and thy faithfulness every night, with an instrument of ten strings and with a harp, with thoughtful music upon the lyre. For thou, O Lord, hast made me rejoice through thy work: I will exult in the works of thy hands. How great are thy works, O Lord: thy thoughts are very deep. A brutish man knoweth it not, neither doth a fool understand this: when the wicked sprang up as the grass,

אֶת-זֹאת: בַּפֶּרֶחַ רָשָׁעִים בְּמוֹעֵשֶׁב וַיִּצְצוּ כָל-
 פְּעָלֵי אֲוֶן לְהַשְׁמָדָם עַד-יְעַד: וְאַתָּה מְרוֹם
 לְעֶלְמָם יְהוָה: כִּי הִנֵּה אֵיבֶיךָ יְהוָה כִּי-הִנֵּה
 אֵיבֶיךָ יֹאבְדוּ יִתְפָּרְדּוּ כָל-פְּעָלֵי אֲוֶן: וַתֵּרָם
 בְּרָאִים קִרְנִי בִלְתִּי בְשֶׁמֶן רַעֲנָן: וַתִּבֹשׁ עֵינִי
 בְּשׁוּרֵי בִקְמִים עָלַי מִרְעִים תִּשְׁמַעְנָה אָזְנִי: צַדִּיק
 בַּתְּמָר יִפְרַח בְּאֶרְזוֹ בִּלְבָנוֹן יִשְׁגֶּה: שְׁתוּלִים בְּבֵית
 יְהוָה בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ: עוֹד יְנוּבּוֹן
 בְּשִׁיבָה דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ: לְהַגִּיד כִּי-יִשְׁרָאֵל
 יְהוָה צוּרִי וְלֹא עֹלְתָהּ בּוֹ:

תהלים צ"ג

יְהוָה מֶלֶךְ גָּאוֹת לָבַשׁ לָבַשׁ יְהוָה עִזֵּי הַתְּאֵזָר
 אֶף-תִּבּוֹן תִּבֵּל בַּל-תִּמּוֹט: נָכוֹן בִּסְאָף מֵאֵז
 מַעוֹלָם אָתָּה: נִשְׁאוּ נְהָרוֹת יְהוָה נִשְׁאוּ נְהָרוֹת
 קוֹלָם יִשְׁאוּ נְהָרוֹת דְּכָנִים: מִקְלוֹת מַיִם רַבִּים
 אֲדִירִים מִשְׁבְּרֵי-יָם אֲדִיר בְּמָרוֹם יְהוָה: עֲלִיתִיךָ
 נֶאֱמָנוּ מְאֹד לְבִיתְךָ נֶאֱוָה-קָדֵשׁ יְהוָה לְאֶרֶץ
 יָמִים:

and all the workers of iniquity flourished, it was that they might be destroyed for ever. But thou, O Lord, art on high for evermore. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn hast thou exalted, like that of the wild-ox: I am anointed with fresh oil. Mine eye also hath seen my desire on mine enemies; mine ears have heard my desire of them that rose up against me, doers of evil. The righteous shall spring up like a palm-tree; he shall grow tall like a cedar in Lebanon. Planted in the house of the Lord, they shall blossom in the courts of our God. They shall still shoot forth in old age; they shall be full of sap and green: to declare that the Lord is upright: he is my rock, and there is no unrighteousness in him.

Psalm xciii.

The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. Thy throne is set firm from of old: thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted up their voice; the streams lift up their roaring. Than the voices of many waters, mighty waters, breakers of the sea, more mighty is the Lord on high. Thy testimonies are very faithful: holiness becometh thine house, O Lord, for evermore.

ערבית לשבת ויום טוב

Congregation, in an undertone.

Reader.

בִּרְכוּ אֶת־יְיָ הַמְּבָרֵךְ : יִתְבָּרַךְ וַיִּשְׁמַח וַיִּתְפָּאֵר

וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא שְׁמוֹ שֶׁל־מֶלֶךְ

מְלִכֵי הַמְּלָכִים הַקְדוֹשׁ בְּרוּךְ

הוא. שֶׁהוא ראשון והוא אֶתְרוֹן

וּמִבְלָעָדָיו אֵין אֱלֹהִים. סֵלוּ

לְרֹכֵב בְּעֲרֻבוֹת בְּיָה שְׁמוֹ וְעָלוּ

לְפָנָיו. וְשְׁמוֹ מְרוֹמָם עַל־כָּל־

בְּרָכָה וַתְּהִלָּה :

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ

לְעוֹלָם וָעֶד : יְהִי שֵׁם יְיָ מְבָרֵךְ

מִעַתָּה וְעַד עוֹלָם :

מִשְׁנֵה עֲתִים וּמִחֲלִיף אֶת־הַזְּמָנִים וּמִסֵּדֶר אֶת־

הַכִּכָּבִּים בְּמִשְׁמֶרֶתֵיהֶם בְּרָקִיעַ בְּרָצוֹנוֹ. בּוֹרָא

יוֹם וְלַיְלָה גּוֹלָל אוֹר מִפְּנֵי־חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי־

אוֹר. וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה וּמַבְדִּיל בֵּין יוֹם

וּבֵין לַיְלָה יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם תָּמִיד

יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ.

הַמַּעֲרִיב עֲרֵבִים :

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עַמָּךְ אֶהְבָּתָּ. תּוֹרָה

וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְרָתָּ. עַל־כֵּן יְיָ

אֱלֹהֵינוּ בְּשִׁבְכֵנוּ וּבְקוֹמָנוּ נָשִׂית בְּחֻקֶּיךָ. וְנִשְׁמַח

Cong. and Reader.

בְּרוּךְ יְיָ הַמְּבָרֵךְ

לְעוֹלָם וָעֶד :

בְּרוּךְ אַתָּה יְיָ

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב

עֲרֵבִים בְּחֻקָּמָה פּוֹתֶחַ

שְׁעָרִים וּבִתְבוּנָה

מִשְׁנֵה עֲתִים וּמִחֲלִיף

הַכִּכָּבִּים בְּמִשְׁמֶרֶתֵיהֶם

בְּרָקִיעַ בְּרָצוֹנוֹ. בּוֹרָא

יוֹם וְלַיְלָה גּוֹלָל אוֹר

מִפְּנֵי־חֹשֶׁךְ וְחֹשֶׁךְ

מִפְּנֵי־אוֹר. וּמַעֲבִיר

יוֹם וּמַבִּיא לַיְלָה וּמַבְדִּיל

בֵּין יוֹם וּבֵין לַיְלָה יְיָ

צְבָאוֹת שְׁמוֹ. אֵל חַי

וְקַיִם תָּמִיד יִמְלֹךְ

עָלֵינוּ לְעוֹלָם וָעֶד.

EVENING SERVICE FOR SABBATHS AND FESTIVALS

Congregation, in an undertone.

Reader.—Bless ye the Lord who is to be blessed.

Cong. and Reader.—Blessed is the Lord who is to be blessed for ever and ever.

Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

Blessed art thou, O Lord our God, King of the universe, who at thy word bringest on the evening twilight, with wisdom openest the gates of the heavens, and with understanding changest times and variest the seasons, and arrangerst the stars in their watches in the sky, according to thy will. Thou createst day and night; thou rollest away the light from before the darkness, and the darkness from before the light; thou makest the day to pass and the night to approach, and dividest the day from the night, the Lord of hosts is thy name; a God living and enduring continually, mayest thou reign over us for ever and ever. Blessed art thou, O Lord, who bringest on the evening twilight.

With everlasting love thou hast loved the house of Israel, thy people, a Law and commandments, statutes and judgments hast thou taught us. Therefore, O Lord our God, when we lie down and when we rise up we will meditate on thy statutes: yea, we will rejoice in the words of thy Law and in thy com-

בְּדַבְּרֵי תוֹרָתְךָ וּבַמִּצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם
חַיֵּינוּ וְאַרְךָ יָמֵינוּ וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה.
וְאַהֲבָתְךָ אֶל־תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה
יְיָ אֱלֹהֵינוּ עִמּוֹ יִשְׂרָאֵל:

(When Prayers are not said with the Congregation, add:—

אל מֶלֶךְ נֶאֱמָן:

דברים ר' ד-ט

שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבָתְךָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לֵבְךָ וּבְכָל־

נַפְשְׁךָ וּבְכָל־מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר

אָנֹכִי מִצְוֶתְךָ הַיּוֹם עַל־לֵבְךָ: וְשָׁנַנְתָּם לְבִנְיָךְ

וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל־יָדְךָ וְהָיוּ

לְטִשְׁפֹּת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל־מְצוֹת בֵּיתְךָ

וּבְשַׁעֲרֶיךָ:

דברים י"א יג-כ"א

וְהָיָה אִם־שָׁמַע תִּשְׁמָעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי

מִצְוֶה אִתְּכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם

mandments for ever; for they are our life and the length of our days, and we will meditate on them day and night. And mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

(When Prayers are not said with the Congregation, add:—
God, faithful King !)

Deuteronomy vi. 4-9.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

Deuteronomy xi. 13-21.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and

וְלַעֲבָדָיו בְּכָל-לְבַבְכֶּם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי
מִטֶּר-אַרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפֹּת דִּגְלֵךְ
וְחִירְשֶׁךָ וַיִּצְהָרְךָ: וְנָתַתִּי עֹשֶׁב בְּשָׂדֶךָ לַבְהֶמְתֶּךָ
וְאֹכֶלֶת וְשִׁבְעֶתָ: הִשְׁמָרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶּם
וּסְרֹתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אַף-יְהוָה בָּכֶם וְעָצַר אֶת-הַשָּׁמַיִם
וְלֹא-יִהְיֶה מָטָר וְהִאֲדָמָה לֹא תֵּתֵן אֶת-יִבּוּלָהּ
וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה
נָתַן לָכֶם: וְשִׁמְתֶם אֶת-דְּבָרֵי אֱלֹהַ עַל-לְבַבְכֶּם
וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יַדְכֶם
וְהָיוּ לְטוֹשֶׁפֶת בֵּין עֲיֻנֵּיכֶם: וְלִמְדֹתֶם אֹתָם אֶת-
בְּנֵיכֶם לְדַבֵּר בָּם בְּשַׁבָּתְךָ בְּבֵיתְךָ וּבְלִכְתֹּתְךָ
בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל-מְזוֹזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם
עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לֵאמֹר
לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

במדבר טז לז-מ"א

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: רַבֵּר אֶל-בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצֵת עַל-
כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל-צִיצֵת הַכַּנָּף
פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצֵת וּרְאִיתֶם אֹתוֹ
וַיִּזְכְּרֶתֶם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא
תָחוּרוּ אַחֲרַי לְבַבְכֶּם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם
זֹנִים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-
מִצְוֹתַי וְהִייתֶם קְדָשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם
לֵהָיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

אַמֶּת וְאַמוּנָה כָּל-זֹאת וְקִיָּם עָלֵינוּ כִּי הוּא
יְיָ אֱלֹהֵינוּ וְאֵין זִילְתוֹ וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדְנוּ
מִיַּד מַלְכִּים מַלְכֵּנוּ הַנּוֹאֲלָנוּ מִכַּף כָּל-הָעָרִיצִים.
הָאֵל הַנִּפְרָע לָנוּ מִצְרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָה לְכָל-
אוֹיְבֵי נַפְשָׁנוּ. הָעֹשֶׂה גְדֻלוֹת עַד-אֵין חֶקֶר
וְנִפְלְאוֹת עַד-אֵין מִסְפָּר. הַשֶּׁם נַפְשָׁנוּ בְּחַיִּים
וְלֹא-נֶתֶן לָמוּט רַגְלָנוּ. הַמְדְּרִיכָנוּ עַל-בָּמוֹת

Numbers xv. 37-41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God.

True and trustworthy is all this, and it is established with us that he is the Lord our God, and there is none beside him, and that we, Israel, are his people. It is he who redeemed us from the hand of kings, even our King, who delivered us from the grasp of all the terrible ones; the God, who on our behalf dealt out punishment to our adversaries, and requited all the enemies of our soul; who doeth great things past finding out, yea, and wonders without number; who holdeth our soul in life, and hath not suffered our feet to be moved; who made us tread upon the high places of our enemies, and

אויבֿינו וַיָּרָם קַרְנֵנוּ עַל־כָּל־שְׁנֵאֵינוּ. הָעֲשָׂה־לָּנוּ
נְסִים וּנְקָמָה בַּפָּרְעָה אוֹתָת וּמוֹפְתִים בְּאֲדָמַת
בְּנֵי־חָם. הַמָּכָה בְּעִבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם
וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מֵתוֹכָם לְחֵירוֹת עוֹלָם.
הַמַּעֲבִיר בָּנוּ בֵּין גִּזְרֵי יַם־סוּף אֶת־רוֹדְפֵיהֶם
וְאֶת־שׁוֹנְאֵיהֶם בְּתַהֲמוֹת טָבַע. וַרְאוּ בָנוּ גְבוּרָתוֹ
שֶׁבָּחוּ וְהוֹדוּ לְשִׁמּוֹ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ
עָלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה
בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כָלָם.

מִי־כִמְכָּה בָּאֵלִם יְהוָה מִי כִמְכָּה נֶאֱדָר
בְּקֶדֶשׁ נוֹרָא תַהֲלִית עֲשֵׂה פִלָּא:

מַלְכוּתְךָ רָאוּ בְּנֵיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה. זֶה
אֵלֵי עָנוּ. וְאָמְרוּ. יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

וַנֵּאמֶר בִּי־פָדָה יְיָ אֶת־יַעֲקֹב וַנֹּאֲלוּ מִיַּד חֲזָק
מִמָּנוּ. בָּרוּךְ אַתָּה יְיָ. גָּאֹל יִשְׂרָאֵל:

הַשְׂבִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מַלְכָּנוּ
לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמָךְ וְתַקְנֵנוּ בַּעֲצָה
טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךְ. וְהִגֵּן בַּעֲדֵנוּ
וְהִסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרָב וְרָעָב וְגִזּוֹן.

exalted our horn over all them that hated us; who wrought for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the children of Ham; who in his wrath smote all the firstborn of Egypt, and brought forth his people Israel from among them to everlasting freedom; who made his children pass between the divisions of the Red Sea, but sank their pursuers and their enemies in the depths. Then his children beheld his might; they praised and gave thanks unto his name, and willingly accepted his sovereignty. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

Who is like unto thee, O Lord, among the mighty ones ?
Who is like unto thee, glorious in holiness, revered in praises,
doing wonders ?

Thy children beheld thy sovereign power, as thou didst divide the sea before Moses: they exclaimed, This is my God !
and said, The Lord shall reign for ever and ever.

And it is said, For the Lord hath delivered Jacob, and redeemed him from the hand of him that was stronger than he.
Blessed art thou, O Lord, who hast redeemed Israel.

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace; direct us aright through thine own good counsel; save us for thy name's sake; be thou a shield about us; remove from us every enemy, pestilence, sword, famine and sorrow;

והסר שטן מלפנינו ומאחרינו. ובצל בנפיק
תסתיקנו כי אל שומרנו ומצילנו אתה כי אל
מלך חנון ורחום אתה. ושמור צאתנו ובואנו
לחיים ולשלום מעתה ועד עולם. ופרוש עלינו
סבת שלומך. ברוך אתה יי. הפורש סבת
שלום עלינו ועל כל-עמו ישראל ועל-
ירושלים.

—: שבת On

שמות ל'א ט'ז-יז

ושמרו בני-ישראל את-השבת לעשות את-
השבת לדרתם ברית עולם. ביני ובין בני
ישראל אות הוא לעלם כי-ששית ימים עשה
יהוה את-השמים ואת-הארץ וביום השביעי
שבת וינפש:

—: שבות and שבעות פסח On

וידבר משה את-מעדי יהוה אל-בני ישראל:

—: ראש השנה On

תקעו בחדש שופר בכסה ליום חגנו: כי חק
לישראל הוא משפט לאלהי יעקב:

remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings; for thou, O God, art our Guardian and our Deliverer; yea, thou, O God, art a gracious and merciful King; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore; yea, spread over us the tabernacle of thy peace. Blessed art thou, O Lord, who spreadest the tabernacle of peace over us and over all thy people Israel, and over Jerusalem.

On Sabbaths :—

Exodus xxxi. 16, 17.

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

On Passover, Pentecost and Tabernacles, say :—

And Moses declared the set feasts of the Lord unto the children of Israel.

On New Year :—

Blow the horn on the new moon, at the beginning of the month, for our day of festival: for it is a statute for Israel, a decree of the God of Jacob.

—: יום כפור On

כי ביום הזה יכפר עליכם לטהר אתכם
מכל חטאתיכם לפני יהוה תטהרו:

37. p. קדוש

עמידות say the appropriate On Festivals

אדני שפתי תפתח ופי יגיד תהלתך:
ברוך אתה יי אלהינו ואלהי אבותינו. אלהי
אברהם אלהי יצחק ואלהי יעקב. האל הגדול
הגבור והנורא אל עליון. גומל חסדים טובים
וקונה הכל. וזוכר חסדי אבות ומביא גואל לבני
בניהם למען שמו באהבה:

—: שבת שובה On

זכרנו לחיים מלך חפץ בחיים. וכתבנו בספר החיים.
למענה אלהים חיים:

מלך עוזר ומושיע ומגן. ברוך אתה יי. מגן
אברהם: אתה גבור לעולם אדני מתיה מתים
אתה רב להושיע.

From on the First Day מוסף until שמיני עצרת on מוסף

—: פסח say

משיב הרוח ומוריד הגשם:

מכלל חיים בחסד מתיה מתים ברחמים

On the Day of Atonement :—

For on this day shall atonement be made for you to cleanse you; from all your sins ye shall be clean before the Lord.

Kaddish, p. 37.

On Festivals say the appropriate Amidoth.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindness, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

On the Sabbath of Penitence say :—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou revivest the dead, thou art mighty to save.

From the Additional Service on the Eighth Day of Solemn Assembly until the Additional Service on the First Day of Passover say :—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, revivest the dead with great mercy, supportest the falling, healest

רבים. סומך נופלים ורופא חולים ומתיר
אסורים ומקיים אמונתו לישני עפר. מי כמוך
בעל גבורות ומי דומה לך. מלך ממית ומחיה
ומצמיח ישועה:

On שבת שובה say:—

מי כמוך אב הרתמים וזכר יצוריו לחיים ברתמים.
ונאמן אתה להחיות מתים. ברוך אתה יי.
מחיה המתים:

אתה קדוש ושמו קדוש וקדושים בכל-יום
יהללוך סלה. ברוך אתה יי. האל הקדוש:

On שבת שובה conclude the Blessing thus:—

המלך הקדוש:

אתה קדש את-יום השביעי לשמך. תכלית
מעשה שמים וארץ. וברכתו מכל-הימים
וקדשתו מכל-הזמנים. וכן כתוב בתורתך:

ויכלו השמים והארץ וכל צבאם: ויכל
אלהים ביום השביעי מלאכתו אשר עשה וישבת
ביום השביעי מכל-מלאכתו אשר עשה: ויברך
אלהים את-יום השביעי ויקדש אתו כי בו שבת
מכל-מלאכתו אשר-ברא אלהים לעשות:

the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who causest death and revivest, and causest salvation to spring forth ?

On the Sabbath of Penitence say :—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life ?

Yea, faithful art thou to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the Blessing thus :—

the holy King.

Thou didst hallow the seventh day unto thy name, as the end of the creation of heaven and earth; thou didst bless it above all days, and didst hallow it above all seasons; and thus it is written in thy Law :

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמִנוּחֵינוּ
קִדְּשָׁנוּ בְּמִצְוֹתָיֶךָ וְתַן חֵלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעֲנוּ
מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ
בְּאַמֶּת. וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן
שַׁבַּת קִדְּשֶׁךָ. וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שָׁמָיִךָ.
בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ הַשַּׁבָּת:

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם.
וְהִשָּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ. וְאַשִּׁי יִשְׂרָאֵל
וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן
תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

say:— of ספסח and of חול המועד and ראש חודש On —

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא וְיַיָּע וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיַפְקֵד וְיִזְכֹּר וְיִכְרֹנֵנוּ וְיַפְקֵדֵנוּ. וְיִזְכֹּר אֲבוֹתֵינוּ. וְיִזְכֹּר
מַשִּׁים בֶּן דָּוִד עֲבָדְךָ. וְיִזְכֹּר יְרוּשָׁלַיִם עִיר קִדְּשֶׁךָ. וְיִזְכֹּר כָּל
עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה וּלְטוֹבָה וּלְחַן וּלְחֶסֶד
וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם

— ספסח On

חג הספסח

— חול המועד On

חג המצות

— ראש חודש say On

ראש החודש

הַזֶּה. וְיִזְכֹּר יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֵדֵנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ
בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן וּרְחָם עָלֵינוּ
וְהוֹשִׁיעֵנוּ. כִּי אֱלֹהֶיךָ עֲיִנֵּינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favour, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to thy most holy house; receive in love and favour both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles say :—

Our God and God of our fathers ! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

On New Moon say :—

the New Moon.

On Passover :—

the Feast of Unleavened Bread.

On Tabernacles :—

the Feast of Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

וּתְחַזִּינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ
אַתָּה יְיָ. הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן
יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפֹּר
תְּהִלָּתְךָ עַל-חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ. וְעַל נִסֶּיךָ שֶׁבְּכָל-יוֹם עֲמָנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת עֲרַב וּבֹקֶר
וְצַהֲרָיִם. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם
כִּי לֹא-תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִנֵּינוּ לָךְ:

On pp. 53-54, על הנסים say תנכה

וְעַל-כָּלם יִתְבָּרַךְ וַיִּתְּרוּמָם שְׁמֶךָ מִלְּבָנוּ תָּמִיד
לְעוֹלָם וָעֶד:

— say שַׁבַּת שׁוּבָה On

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה. וַיִּהְלָלוּ אֶת-שְׁמֶךָ
בְּאַמְתִּי. הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה
יְיָ. הַטּוֹב שְׁמֶךָ וְלָךְ נִאֲמָה לְהוֹדוֹת:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׁים לְעוֹלָם.
כִּי אַתָּה הוּא מִלְּךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

On Chanukah say, "We thank thee," etc., p. 53, to "thy great name," p. 54.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

On the Sabbath of Penitence say :—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good

בַּעֲיִנֶיךָ לְכַרְךָ אֶת-עַמֶּךָ יִשְׂרָאֵל בְּכָל-עֵת
וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ:

On say שַׁבַּת שְׂוֵבָה —

בָּרוּךְ אַתָּה יי.

בְּסֶפֶר חַיִּים בְּרָכָה וְשָׁלוֹם
הַמְּבָרָךְ אֶת-עַמּוֹ וּפְרֻסָּה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
אֲנַחְנוּ וְכָל-עַמֶּךָ בֵּית יִשְׂרָאֵל לְחַיִּים
טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יי.
עוֹשֶׂה הַשָּׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַע וּשְׁפָתֵי מַדְבַּר מְרֻמָּה.
וְלִמְקַלְלֵי נַפְשֵׁי תִדּוּם וְנַפְשֵׁי בָּעָפָר לְכָל תַּהֲוָה:
פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נַפְשִׁי. וְכָל
הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הָפֵר עֲצָתָם וּמִלְּקָל
מַחֲשָׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יִמְיִנְךָ
עֲשֵׂה לְמַעַן קִדְשָׁתְךָ עֲשֵׂה לְמַעַן תוֹרָתְךָ. לְמַעַן
יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרִצּוֹן
אֱמֶרֶי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יי צוּרִי וְנֹאֲלִי: עֲשֵׂה
שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רִצּוֹן לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שִׁיבָנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ. וְזֶן חֲלָקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ
בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנוֹת: וְעֲרָבָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלַם כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנוֹת:

in thy sight to bless thy people Israel at all times and at every hour with thy peace.

On the Sabbath of penitence say :—

Blessed art thou,
O Lord, who
blessest thy people
Israel with peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

O my God ! guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

The Reader and Congregation repeat from נִכְלּוּ to לַעֲשׂוֹת p. 156.

From בָּרוּךְ to מְקַדֵּשׁ הַשַּׁבָּת p. 161, is omitted when Prayers are not said with the Congregation. It is also omitted when the first Day of Passover falls on Sabbath.

Reader. בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן קִנְיָה שָׁמַיִם
וְאָרֶץ:

Reader and Congregation. מִנֵּן אָבוֹת בְּדָבְרוּ מַחֲיָה

מֵתִים בְּמֵאמְרוֹ הָאֵל (הָאֵל for הַמֶּלֶךְ read שַׁבַּת שְׂוֵבָה) (On
הַקְדּוֹשׁ שְׁאִין בְּמַהוּ הַמְּנִיחַ לַעֲמוֹ בְּיוֹם שַׁבַּת
קִדְשׁוֹ. כִּי בָם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד
בִּירְאָה וּפְחָד וְנוֹדָה לְשִׁמּוֹ בְּכָל־יוֹם תָּמִיד מֵעַן
הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן הַשָּׁלוֹם מְקַדֵּשׁ
הַשַּׁבָּת וּמְבָרֵךְ שְׂבִיעִי. וּמְנִיחַ בְּקִדְשָׁהּ לַעֲם
מִדְּשָׁנִי עֲנֵנִי. זָכֹר לְמַעֲשֶׂה בְּרֵאשִׁית:

Reader. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמִנוּחָתָנוּ.

קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְחַן חֶלְקֵנוּ בְּחֻרְתְּךָ. שְׂבַעֲנוּ
מִטּוֹבֶךָ וּשְׂמַחְנוּ בִּישׁוּעָתְךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ

The Reader and Congregation repeat from "And the heaven" to "and made", p. 156.

The following to "the Sabbath", p. 161, is omitted when Prayers are not said with the Congregation. It is also omitted when the first day of Passover falls on Sabbath.

Reader.—Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and revered God, the most High God, Possessor of heaven and earth.

Reader and Cong.—He with his word was a shield to our forefathers, and by his bidding will revive the dead; the holy God (*on the Sabbath of Penitence say, "holy King"*), like unto whom there is none; who giveth rest to his people on his holy Sabbath day, because he took pleasure in them to grant them rest. Him we will serve with fear and awe, and daily and constantly we will give thanks unto his name in the fitting forms of blessings. He is the God to whom thanksgivings are due, the Lord of peace, who halloweth the Sabbath and blesseth the seventh day, and in holiness giveth rest unto a people sated with delights, in remembrance of the creation.

Reader.—Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, gladden us with thy salvation; purify our hearts to serve thee in truth and in thy

בְּאַמְתִּי וְהִנְחִילָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת
קִדְשָׁךְ וְיִגְוָחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ בְּרוּךְ
אַתָּה יְיָ מִקִּדְשֵׁי הַשַּׁבָּת:

78. p. קדיש תתקבל

*The following is not said on Festivals, on חול המועד or on
the evening after a Festival :—*

משנה שבת פ"ב

(א) בְּמָה מְדַלִּיקִין וּבְמָה אֵין מְדַלִּיקִין. אֵין מְדַלִּיקִין לֹא
בְּלֶכֶשׁ וְלֹא בְּחֶסֶן וְלֹא בְּכֶלֶף. וְלֹא בְּפִתִּילַת הָאֵידֹן וְלֹא
בְּפִתִּילַת הַמִּדְבָּר. וְלֹא בִירוּקָה שֶׁעַל פְּנֵי הַמַּיִם. וְלֹא בַּגֹּפֶת
וְלֹא בְּשַׁעֲוָה. וְלֹא בְּשֶׁמֶן קִיק וְלֹא בְּשֶׁמֶן שְׂרָפָה. וְלֹא בְּאַלְיָה
וְלֹא בְּחֶלֶב. נָחוּם הַמְדִי אוֹמֵר מְדַלִּיקִין בְּחֶלֶב מְבָשֵׁל.
וְנִחְכְּמִים אוֹמְרִים אֶחָד מְבָשֵׁל וְאֶחָד שְׂאִינוּ מְבָשֵׁל אֵין
מְדַלִּיקִין בּוֹ: (ב) אֵין מְדַלִּיקִין בְּשֶׁמֶן שְׂרָפָה בְּיוֹם טוֹב.
רַבִּי יִשְׁמַעֲלֵאל אוֹמֵר אֵין מְדַלִּיקִין בְּעֶטְרֵן מִפְּנֵי כְבוֹד הַשַּׁבָּת.
וְנִחְכְּמִים מְתִירִין בְּכָל הַשְּׁמָנִים בְּשֶׁמֶן שְׁמִשְׁמִין בְּשֶׁמֶן אֲגוּזִים
בְּשֶׁמֶן צְנוּנוֹת בְּשֶׁמֶן דָּגִים בְּשֶׁמֶן פִּקְעוֹת בְּעֶטְרֵן וּבִנְפֹטִי. רַבִּי
טַרְפוֹן אוֹמֵר אֵין מְדַלִּיקִין אֶלָּא בְּשֶׁמֶן זַיִת בְּלֶבֶד: (ג) כָּל
הַיּוֹצֵא מִן הָעֵץ אֵין מְדַלִּיקִין בּוֹ אֶלָּא פִּשְׁתָּן. וְכָל הַיּוֹצֵא מִן
הָעֵץ אֵינוֹ מְטַמֵּא טַמְאָת אֱהָלִים אֶלָּא פִּשְׁתָּן. פִּתִּילַת הַגִּבְדִּי
שֶׁקָּפְלָה וְלֹא הִבְהֶבָה. רַבִּי אֱלִיעֶזֶר אוֹמֵר טַמְאָה הִיא וְאֵין
מְדַלִּיקִין בָּהּ. רַבִּי עֲקִיבָא אוֹמֵר טְהוֹרָה הִיא וּמְדַלִּיקִין בָּהּ:

love and favour, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Kaddish, p. 78.

The following is not said on Festivals, on the Intermediate Sabbath of a Festival, or on the evening after a Festival.

Mishnah, Sabbath, ch. ii.

1. With what materials may the Sabbath lamp be lighted, and with what may it not be lighted? It may not be lighted with cedar-bast, nor with uncombed flax, nor with floss-silk, nor with willow-fibre, nor with nettle fibre, nor with water-weeds, (all these forming imperfect wicks). It may also not be lighted with pitch, nor with liquid wax, nor with oil made from the seeds of the cotton plant, nor with oil which, having been set apart as a heave-offering and having become defiled, is condemned to be destroyed by burning, nor with the fat from the tails of sheep, nor with tallow. Nahum the Mede says one may use tallow when it has been boiled, but the other sages say, that whether so prepared or not, it may not be used.

2. On a festival one may not use such consecrated oil as has been condemned, after defilement, to be burnt. R. Ishmael says, one may not, from respect to the Sabbath, use tar. The sages permit the use of all kinds of oil; the oil of sesamum, of nuts, of radish seeds, of fish, of colocynth seeds, as well as tar and naphtha. R. Tarphon says, one may use no other than olive oil for lighting the Sabbath lamp.

3. No part of a tree may be used as a wick for lighting, with the exception of flax (spoken of in Joshua ii. 6 as "the flax of a tree"); nor is any part of a tree, if used in the construction of a tent, capable of acquiring pollution according to the law concerning the pollution of tents, except flax. If a slip of cloth has been folded but not singed, R. Eliezer says it may become unclean, and may not be used as a wick for lighting; R. Akiba says it remains clean, and may be used.

(ד) לא יקוב אדם שפפרת של ביצה וימלאנה שמן ויתננה על פי הנר בשביל שתהא מנטפת ואפילו היא של חרס. ורבי יהודה מתיר. אבל אם חברה היוצר מתחלה מתר מפני שהוא כלי אחד. לא ימלא אדם קערה שמן ויתננה בצד הנר ויתן ראש הפתילה בתוכה בשביל שתהא שואבת. ורבי יהודה מתיר: (ה) המכבה את הנר מפני שהוא מתירא מפני גוים מפני לסטים מפני רוח רעה או בשביל החולה שישן פטור. כחם על הנר כחם על השמן כחם על הפתילה חייב. רבי יוסי פוטר בכלן חוץ מן הפתילה מפני שהוא עושה פחם: (ו) על שלש עברות נשים מתות בשעת לדתן. על שאינן זהירות בנדה בחלה ובהדלקת הנר: (ז) שלשה דברים צריך אדם לומר בתוך ביתו ערב שבת עם תשכה. עשרתם ערבתם הדליקו את הנר. ספק תשכה ספק אינה תשכה אין מעשרין את הנדי ואין מטבילין את הכלים ואין מדליקין את הנרות. אבל מעשרין את הדמי ומערבין וטומנין את החמין:

תלמוד מסכת ברכות סד. א

אמר רבי אלעזר אמר רבי חנינא. תלמידי חכמים מרבים שלום בעולם. שנאמר וכל בניך למודי יי ורב שלום בניך. אל תתקרא בניך אלא בונה: שלום רב לאהבי תורתך ואין למו מכשול: יהי-שלום בחילך שלנה בארמנותיך: למען אחי ורעי אדברה-נא שלום בך: למען בית-יי אלהינו אבקשה טוב לך: יי עז לעמו יתן יי ויברך את-עמו בשלום:

4. One may not perforate an egg-shell, fill it with oil, and place it above the opening of the lamp, so that drops of oil may fall therein; he may not even employ an earthenware vessel in this manner; but R. Jehudah permits it. If, however, the potter had originally joined the two parts, then it is allowed, because it is actually only one vessel. A person may not fill a bowl with oil, place it by the side of the lamp, and put the end of the wick into it, so that it may draw the oil to the flame; but R. Jehudah permits it.

5. He who extinguishes the light, because he is in fear of heathens, of robbers, or of an evil spirit, or to enable a sick person to sleep, is absolved; if his object is to save the lamp, the oil, or the wick, he is guilty of a breach of the Sabbath law. R. José absolves from such guilt in every case except in that of the one whose object is to save the wick, because by thus extinguishing it, he converts it into a coal.

6. For three transgressions women die in childbirth: because they have been negligent in regard to their periods of separation, in respect to the consecration of the first cake of the dough, and in the lighting of the Sabbath lamp.

7. Three things a man must say to his household on Sabbath eve towards dusk: Have ye separated the tithe? Have ye made the Erub? Kindle the Sabbath lamp. If it be doubtful whether it is dark, that which is certainly untithed must not then be tithed, vessels must not be immersed to purify them from their defilement, nor must the Sabbath lamps be lighted; but that which is doubtfully untithed may be tithed, the Erub may be made, and food may be covered to retain its heat.

Talmud Babli, Berachoth, 64a.

R. Eleazar said in the name of R. Chanina, The disciples of the sages increase peace throughout the world, as it is said, And all thy children shall be taught of the Lord; and great shall be the peace of thy children. (Read not here *banayich*, thy children, but *bonayich*, thy builders.)—Great peace have they who love thy Law; and there is no stumbling for them. Peace be within thy rampart, prosperity within thy palaces. For my brethren and companions' sakes I would speak peace concerning thee. For the sake of the house of the Lord our God I would seek thy good. The Lord will give strength unto his people; the Lord will bless his people with peace.

The Reader, taking a cup of wine in his hand, says :—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
פְּרִי הַגֶּפֶן :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ. וְשַׁבַּת קִדְּשׁוּ בְּאַהֲבָה
וּבְרָצוֹן הִנְחִילָנוּ וּזְכוֹנוֹ לְמַעֲשֵׂה בְּרָאשִׁית. כִּי
הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ זִכָּר לִיצִיאַת
מִצְרָיִם. כִּי־בָנוּ בְּחֶרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל־
הָעַמִּים וְשַׁבַּת קִדְּשָׁה בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ.
בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת :

עָלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל לָתֵת גְּדֻלָּה לְיוֹצֵר
בְּרָאשִׁית. שְׁלֹא עָשָׂנוּ בְּנוֹי הָאָרְצוֹת וְלֹא שָׁמְנוּ
בְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם חָלַקְנוּ כְּהֵם וּגְרָלְנוּ
בְּכָל הַמוֹנָם. וְאִנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִיִּים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים תְּקַדּוּשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֲרֶץ. וּמוֹשֵׁב יִקְרוּ
בְּשָׁמַיִם מִמַּעַל. וְשֹׁכֵנִת עִזּוֹ בְּגִבְהֵי מְרוֹמִים :
הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֲמַת מַלְכָּנוּ. אֶפֶס זוֹלָתוֹ.
כְּכָתוּב בְּתוֹרָתוֹ. וַיִּדְעָתָּ הַיּוֹם וְהַשַּׁבָּת אֶל־

The Reader, taking a cup of wine in his hand, says :—

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments and hast taken pleasure in us, and in love and favour hast given us thy holy Sabbath as an inheritance, a memorial of the creation—that day being also the first of the holy convocations, in remembrance of the departure from Egypt. For thou hast chosen us and sanctified us above all nations, and in love and favour hast given us thy holy Sabbath as an inheritance. Blessed art thou, O Lord, who hallowest the Sabbath.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else; in truth he is our King; there is none besides him: as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the

לְבָבְךָ כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל-
הָאָרֶץ מִתַּחַת אֵין עוֹד:

עַל-כֵּן נִקְנָה לָךְ יְיָ אֱלֹהֵינוּ לְרֹאוֹת מִהֲרָה
בְּתַפְאֶרֶת גְּדוּלָּה לְהַעֲבִיר גְּדוּלִּים מִן הָאָרֶץ
וְהָאֱלִילִים כְּרוֹת וּכְרֹתוֹן לְתַקֵּן עוֹלָם בְּמַלְכוּת
שְׁדֵי וְכַל-בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ לְהַפְנוֹת
אֵלֶיךָ כָּל-רָשָׁעֵי אָרֶץ: יִבְרִיאוּ וְיִדְעוּ כָּל-יְיָשׁוּבֵי
תֵּבֶל כִּי לָךְ תִּכְרַע כָּל-בָּרָךְ תִּשָּׁבַע כָּל-לְשׁוֹן:
לִפְנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפּוּלוּ וְלִכְבוֹד שִׁמְךָ
יִקְרֹ יִתְנוּ וְיִקְבְּלוּ כָּל־אֶת-עַל מַלְכוּתְךָ.
וְתִמְלֹךְ עָלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת
שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד: בְּכַתוּב
בְּתוֹרָתְךָ יְיָ וְיִמְלֹךְ לְעוֹלָם וָעֶד: וְנֹאמַר וְהָיָה
יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ
אֶחָד וְשִׁמוֹ אֶחָד:

אֵל תִּירָא מִפְּחַד פִּתְאוֹם וּמִשׁוֹאֵת רָשָׁעִים כִּי תִבּוֹא: אֲצו
עֲצָה וְתַפָּר וְדָבְרוּ דָבָר וְלֹא יָקוּם כִּי עָמְנוּ אֵל: וְעַד וְקָנָה
אֲנִי הוּא וְעַד שִׁיבָה אֲנִי אֶסְבֵּל אֲנִי עָשִׂיתִי וְאֲנִי אֲשָׂא וְאֲנִי
אֶסְבֵּל וְאֶמְלֹט:

Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honour; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth; in that day shall the Lord be One, and his name One.

Be not afraid of sudden terror, neither of the destruction of the wicked, when it cometh.

Take counsel together, and it shall be brought to nought; speak the word, and it shall not stand; for God is with us.

Even to old age I am the same, and even to hoar hairs will I carry you; I have made, and I will bear; yea, I will carry, and will deliver.

קדיש יתום

Mourner. יתגדל ויתקדש שמה רבא בעלמא

די-ברא ברעותה. וימליך מלכותה בחייכון
וביומיוון ובחיי די-כל-בית ישראל בעגלא
ובזמן קריב. ואמרו אמן:

Cong. and Mourner. יהא שמה רבא מברך לעלם

ולעלמי עלמא.

Mourner. יתברך וישתבח ויתפאר ויתרם

ויתנשא ויתגדל ויתעלה ויתהלל שמה די-
קדשא. בריך הוא. לעלא * מן-כל-ברכתא
ושירתא תשבחתיא ונחמתיא די-אמירן בעלמא.
ואמרו אמן:

Cong. יהי שם יי מברך מעתה ועד עולם:

Mourner. יהא שלמא רבא מן-שמא ותיים

עלינו ועל-כל-ישראל. ואמרו אמן:

Cong. עזרי מעם יי עשה שמים וארץ:

Mourner. עשה שלום בברוכיו הוא יעשה

שלום עלינו ועל כל-ישראל. ואמרו אמן:

* During the תשובה ימי עשרת say לעלא לעלא.

The following Kaddish is said by a Mourner :—

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honoured, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

יגדל אלהים מי וישתבח. נמצא ואין עת
אל-מציאותו:

אחד ואין יחיד ביחודו. געלם וגם אין סוף
לאחדותו:

אין לו דמות תנוף ואינו גוף. לא גערוך אלו
קדשותו:

קדמון לכל-דבר אשר נברא. ראשון ואין
ראשית לראשיתו:

הנו אדון עולם. לכל-נוצר יורה גלגלתו
ומלכותו:

שפע נבואתו נתנו אל-אנשי סגלתו ותפארתו:
לא קם בישראל במשה עוד נביא. ומביט
את-תמונתו:

תורת אמת נתן לעמו אל. על יד נביאו נאמן
ביתו:

לא יחליף האל ולא ימיר דתו לעולמים
לזולתו:

צופה ויודע סתרינו. מביט לסוף דבר
בקדמתו:

גומל לאיש חסד במפעלו. נותן לרשע רע
ברשעתו:

1. Magnified and praised be the living God: he is, and there is no limit in time unto his being.
2. He is One, and there is no unity like unto his unity; inconceivable is he, and unending is his unity.
3. He hath neither bodily form nor substance: we can compare nought unto him in his holiness.
4. He was before anything that hath been created—even the first; but his existence had no beginning.
5. Behold, he is the Lord of the universe: to every creature he teacheth his greatness and his sovereignty.
6. The rich gift of his prophecy he gave unto the men of his choice, in whom he gloried.
7. There hath never yet arisen in Israel a prophet like unto Moses, one who hath beheld his likeness.
8. The Law of truth God gave unto his people by the hand of his prophet, who was faithful in his house.
9. God will not alter nor change his Law to everlasting for any other.
10. He watcheth and knoweth our secret thoughts: he beholdeth the end of a thing before it existeth.
11. He bestoweth lovingkindness upon a man according to his work; he giveth to the wicked evil according to his wickedness.

יִשְׁלַח לְקֶזֶז יָמִין מְשִׁיחָנוּ לְפָדוֹת מִחֲבֵי קֶזֶז
יְשׁוּעָתוֹ:

מִתִּים יִחְיֶה אֵל בָּרַב חֲסִדוֹ בָּרוּךְ עַדִּי עַד
שֵׁם תְּהִלָּתוֹ:

On the Eve of Sabbaths and of Holydays it is customary for Parents, either at the conclusion of the Service in Synagogue, or upon reaching their Home, to pronounce the following Benediction upon their Children :—

To Sons say :—

יְשֻׁמְךָ אֱלֹהִים בְּאַפְרִים וּבְמִנְשָׁה:

To Daughters say :—

יְשֻׁמְךָ אֱלֹהִים בְּשָׂרָה רַבָּקָה רַחֵל וְלֵאָה:

To Sons and Daughters :—

יְבָרְכֶךָ יי וַיְשַׁמְרֶךָ: יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ:
יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

The following is said in the Home by the Master of the House :—

* שְׁלוֹם עֲלֵיכֶם מִלְּאֲבֵי הַשָּׁרֵת מִלְּאֲבֵי עֲלִיּוֹן
מִלְּךָ מִלְּבֵי הַמַּלְכִּים הַקְדוֹשׁ בָּרוּךְ הוּא:

בּוֹאֲכֶם לְשְׁלוֹם מִלְּאֲבֵי הַשְּׁלוֹם מִלְּאֲבֵי עֲלִיּוֹן
מִלְּךָ מִלְּבֵי הַמַּלְכִּים הַקְדוֹשׁ בָּרוּךְ הוּא:

* This Song is based on the talmudic statement that two angels accompany every Jew home from the synagogue on Friday evening.

12. He will send our anointed at the end of days, to redeem them that wait for the end—his salvation.

13. In the abundance of his lovingkindness God will revive the dead. Blessed for evermore be his glorious name.

On the Eve of Sabbaths and of Holydays it is customary for Parents, either at the conclusion of the Service in Synagogue, or upon reaching their Home, to pronounce the following Benediction upon their Children :—

To Sons say :—

God make thee as Ephraim and Manasseh.

To Daughters say :—

God make thee as Sarah, Rebekah, Rachel and Leah.

To Sons and Daughters :—

The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

The following is said in the Home by the Master of the House :—

* Hail, ministering angels, angels of the Most High, of the supreme King of kings, the Holy One, blessed be he.

Enter in peace, ministering angels, angels of the Most High, of the supreme King of kings, the Holy One, blessed be he.

** This Song is based on the talmudic statement that two angels accompany every Jew home from the synagogue on Friday evening.*

בְּרִבּוֹנִי לְשָׁלוֹם מִלְּאֲבֵי הַשָּׁלוֹם מִלְּאֲבֵי עֲלִיוֹן
מִלְּךָ מִלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא:

צִאתְכֶם לְשָׁלוֹם מִלְּאֲבֵי הַשָּׁלוֹם מִלְּאֲבֵי עֲלִיוֹן
מִלְּךָ מִלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא:

כִּי מִלְּאֲבֵי יְצוּהָ-לָךְ. לְשִׁמְרָךְ בְּכָל-דְּרָכֶיךָ:

יְיָ יִשְׁמַר-צִאתְךָ וּבּוֹאְךָ. מֵעַתָּה וְעַד-עוֹלָם:

משלי ל"א י"א-ל"א

אִשֶּׁת חַיִּל מִי יִמָּצֵא וְרָחֵק מִפְּנִינִים מִכְרָה:
בָּטַח בָּהּ לֵב בַּעֲלָהּ וְשָׁלָל לֹא יִחָסֵר: גִּמְלָתָהּ
טוֹב וְלֹא-רָע כֹּל יָמֶיהָ: דִּרְשָׁה צִמּוּר
וּפְשָׁתִים וַתַּעַשׂ בַּחֲפֶז בִּפְתִּיהָ: הִיטָה כְּאֲנִיּוֹת
סוֹחֵר מִמֶּרְחָק תָּבִיא לַחֲמָה: וַתִּקֶּם בְּעוֹד לַיְלָה
וַתִּתֵּן טָרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ: זִמְמָה שָׂדֶה
וַתִּקְחֶהּ מִפָּרִי כִפְיָהּ נִטְעָה כָּרֶם: חָגְרָה בְּעוֹז
מְתַנֶּה וַתֵּאֱמָץ זְרוּעֶתֶיהָ: טָעְמָה כִּי-טוֹב סִחְרָה
לֹא-יִכָּבֵד בַּלַּיְלָה גֵּרָה: יָדֶיהָ שְׁלָחָה בִּפְּיֹשׁוֹר
וּכְפִיָּהּ תִּמְכּוּ פָלֶךְ: כִּפָּה פָּרְשָׁה לְעֵנִי וַיִּדְּיָה
שְׁלָחָה לְאֲבִיוֹן: לֹא-תִירָא לְבֵיתָהּ מִשָּׁלֵג כִּי
כָל-בֵּיתָהּ לָבֶשׁ שָׁנִים: מֶרְבָּדִים עָשְׂתָה-לָּהּ שֵׁשׁ
וְאַרְגָּמָן לְבוּשָׁה: נוֹדַע בַּשָּׁעָרִים בַּעֲלָהּ בְּשִׁבְתּוֹ
עַם-זִקְנֵי-אַרְצָן: סָדִין עָשְׂתָה וַתִּמְכֹּר וַתַּגִּיד וַתִּתֵּן

Bless me with peace, ministering angels, angels of the Most High, of the supreme King of kings, the Holy One, blessed be he.

Farewell, ministering angels, angels of the Most High, of the supreme King of kings, blessed be he.

For he shall give his angels charge over thee, to keep thee in all thy ways.

The Lord shall guard thy going out and thy coming in, from this time forth and for evermore.

Proverbs xxxi. 10-31.

A woman of worth who can find ? For her price is far above rubies. The heart of her husband trusteth in her ; and he shall have no lack of gain. She doeth him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant-ships ; she bringeth her food from afar. She riseth also while it is yet night, and setteth forth provision for her household, and their portion for her maidens. She considereth a field, and buyeth it : with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and maketh strong her arms. She perceiveth that her earnings are good ; her lamp goeth not out by night. She putteth her hands to the distaff, and her hands hold the spindle. She stretcheth out her hand to the poor ; yea, she putteth forth her hands to the needy. She is not afraid of the snow for her household ; for all her household are clothed with scarlet. She maketh for herself coverings of tapestry ; her clothing is fine linen and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh linen garments and selleth them ; and delivereth girdles

לִבְנֵעָנִי: עֹז וְהָדָר לְבוֹשָׁה וְתַשְׁחֵק לְיוֹם אַחֲרוֹן:
פִּיהָ פִּתְחָה בְּחֻכְמָה וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָה:
צוּפֶיהָ הַלִּיכוֹת בִּיתָהּ וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל:
קָמוּ בָנֶיהָ וַיֹּאשְׁרוּהָ בַעֲלָהּ וַיְהַלְלָה: רַבּוֹת בָּנוֹת
עָשׂוּ חֵיִל וְאֵת עָלִיתָ עַל־כִּלְנָה: שָׁקַר הַחֵן וְהִקְבֵּל
הַיָּפִי אִשָּׁה יִרְאֵת־יְהוָה הִיא תִתְהַלֵּל: הָנוּלָהּ
מִפְּרֵי יָדֶיהָ וַיְהַלְלוּהָ בְּשַׁעְרִים מַעֲשִׂיהָ:

סדר קדוש לליל שבת:

The following is said in the Home by the Master of the House, previous to partaking of the Sabbath Meal:—

וַיְהִי־עָרֵב וַיְהִי־בֹקֶר

יוֹם הַשָּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־
צָבָאִם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכָל־מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכָל־מְלַאכְתּוֹ אֲשֶׁר־
בָּרָא אֱלֹהִים לַעֲשׂוֹת:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
פְּרִי הַגֶּפֶן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר

unto the merchant. Strength and majesty are her clothing; and she laugheth at the time to come. She openeth her mouth with wisdom; and the law of lovingkindness is on her tongue. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her happy; her husband also, and he praiseth her, saying: Many daughters have done worthily, but thou excellest them all. Favour is false, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates.

KIDDUSH FOR SABBATH EVENING

The following is said in the Home by the Master of the House, previous to partaking of the Sabbath Meal :—

And it was evening and it was morning—

The sixth day. And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who

קִדְשָׁנוּ בְּמִצּוֹתָיו וְרָצָה בָּנוּ. וְשַׁבַּת קִדְשׁוֹ בְּאַהֲבָה
וּבְרָצוֹן הִנְחִילָנוּ וְזָרוֹן לְמַעֲשֵׂה בְּרָאשִׁית. כִּי
הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְשׁ זָכָר לִיצִיאַת
מִצְרַיִם. כִּי-בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְשָׁתָּ מִכָּל-
הָעַמִּים וְשַׁבַּת קִדְשֶׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ.
בָּרוּךְ אַתָּה יְיָ. מִקְדֵּשׁ הַשַּׁבַּת:

On washing the hands, previous to partaking of the Meal, say:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְשָׁנוּ בְּמִצּוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

The following Blessing is said over the Bread:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצִיא
לֶחֶם מִן הָאָרֶץ:

For קדוש on טובים and השנה see p. 313 and p. 334.

זמירות לליל שבת:

יְהִי רַבּוֹן עָלֵם וְעֶלְמִיָּא. אַנְתָּ הוּא מֶלֶכָא
מֶלֶךְ מַלְכָּא: עוֹבֵד גְּבוּרָתְךָ וְתַמְהִיָּא. שְׁפִיר
גְּדָמָךְ לְתַחֲנוּנָה: יְהִי רַבּוֹן
שְׁבַחֲךָ אֲסִידֵר צַפְרָא וְרַמְשָׂא. לָךְ אֱלֹהָא

hast sanctified us by thy commandments and hast taken pleasure in us, and in love and favour hast given us thy holy Sabbath as an inheritance, a memorial of the creation—that day being also the first of the holy convocations, in remembrance of the departure from Egypt. For thou hast chosen us and sanctified us above all nations, and in love and favour hast given us thy holy Sabbath as an inheritance. Blessed art thou, O Lord, who hallowest the Sabbath.

On washing the hands, previous to partaking of the Meal, say :—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us concerning the washing of the hands.

The following Blessing is said over the Bread :—

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

For Kiddush on Festivals and New Year, see p. 313 and p. 334.

SABBATH EVE ZEMIROTH

God of the world, eternity's sole Lord,

King over kings, be now thy Name adored.

Blessed are we to whom thou dost accord

This gladsome time thy wondrous ways to scan.

God of the world, etc.

Early and late to thee our praises ring,

קדישא די בָּרָא כָּל־נַפְשָׁא. עירין קדישין וּבְנֵי
אִנְשָׁא. חיות בָּרָא וְעוֹפֵי שָׁמַיָא: יי רבן

רַבְרַבִּין עוֹבְדֵיךָ וְתַקִּיפִין. מַכֵּךְ רַמְיָא זָקֵךְ
כְּפִיפִין. לוֹ יֵחָא גִבֹּר שְׁנִין אֲלֵפִין. לָא יַעֲלֵ
גְבוּרְתֵךְ בְּחֻשְׁבָּנָא: יי רבן

אַלְהָא דִּי לֵה יָקָר וּרְבוּתָא. פָּרָק יִתְעַנֵּךְ
מִפֶּם אַרְיוּתָא. וְאַפֵּק יִתְעַמֵּךְ מִגּוֹא גְלוּתָא. עֲמֵךְ
דִּי בַחֲרֵת מִכָּל־אַמֵּיָא: יי רבן

לְמַקְדֵּשְׁךָ תוֹב וּלְקִדְשׁ קִדְשִׁין. אֲתֵר דִּי בֵּה
יַחֲדוֹן רוּחִין וְנַפְשִׁין. וַיִּזְמְרוּן שִׁירִין וּרְחִשִׁין.
בִּירוּשָׁלַם קִרְתָּא דִּי־שְׁפָרַיָא:

יְהִי רַבּוֹן עָלֵם וְעֹלָמָיָא. אַנְתָּ הוּא מַלְכָּא מְלִיךְ
מַלְכָּיָא:

צוּר מַשְׁלֹו אָכְלָנוּ. בָּרַכּוּ אַמּוּנֵי. שְׁבַעֲנוּ
וְהוֹתַרְנוּ. בְּדָבָר יי:

הָזֵן אֶת־עוֹלָמוֹ. רֹעֵנוּ אָבִינוּ. אָכְלָנוּ אֶת־
לַחֲמוֹ. וַיִּינּוּ שְׁתִּינּוּ. עַל־כֵּן נִוְדָה לְשִׁמּוֹ. וַנְּהַלְלוּ
בְּפִינוּ. אָמַרְנוּ וְעָנִינוּ. אִין־קְדוּשׁ כִּי: צוּר מַשְׁלֹו

בְּשִׁיר וְקוֹל תוֹדָה. נְבָרַךְ אֱלֹהֵינוּ. עַל אֶרֶץ

Giver of life to every living thing,
Beasts of the field, and birds that heavenward wing,
Angelic hosts and all the sons of man.

God of the world, etc.

Though we on earth a thousand years should dwell,
Too brief the space, thy marvels forth to tell.
Pride thou didst lower, all the weak who fell
Thy hand raised up e'er since the world began.

God of the world, etc.

Thine is the power, thine the glory be,
When lions rage, O deign thy flock to free.
Thine exiled sons O take once more to thee,
Choose them again as in thine ancient plan.

God of the world, etc.

Turn to thy city, Zion's sacred shrine,
On yon fair mount again let beauty shine.
There, happy throngs their voices shall combine,
There, present joy all former ill shall ban.

God of the world, eternity's sole Lord.

King over kings, be now thy Name adored.

Rock from whose store we have eaten—

Bless him, my faithful companions.

Eaten have we and left over—

This was the word of the Lord.

Feeding his world like a shepherd—
Father whose bread we have eaten,
Father whose wine we have drunken.

Now to his name we are singing,
Praising him loud with our voices,
Saying and singing for ever :

Holy is none like the Lord.

Rock from whose store we have eaten, etc.

Singing with sound of thanksgiving,
Bless we our God for the good land

חֲמֻדָּה. שְׁהִנְחִיל לְאַבוֹתֵינוּ. מִזֶּן וְצִדָּה הַשְׂבִּיעַ
 לְנַפְשֵׁנוּ. חֲסִדוֹ גָּבַר עָלֵינוּ. וְאַמֶּת יי: צור משלו
 רַחֵם בְּחֶסֶדְךָ. עַל עַמְּךָ צוֹרֵנוּ. עַל צִיּוֹן
 מִשְׁכַּן כְּבוֹדְךָ. זְבוּל בֵּית תַּפְאֲרֵתֵנוּ. בֶּן-דָּוִד
 עֲבֹדְךָ. יָבֹא וְיִגְאֲלֵנוּ. רוּחַ אֱפִינוּ. מְשִׁיחַ יי: צור משלו
 יִבְנֶה הַמִּקְדָּשׁ. עִיר צִיּוֹן תִּמְלֹא. וְשֵׁם נָשִׁיר
 שִׁיר חֲדָשׁ. וּבִרְנָנָה נַעֲלֶה. הֶרְחַמֵּן הַנִּקְדָּשׁ.
 יִתְפַּרֵּךְ וְיִתְעַלֶּה. עַל כּוֹס ייִן מְלֵא. בְּבִרְכַּת יי:
 צור מִשְׁלוֹ אֶכְלֵנוּ. בָּרְכוּ אֱמוּנֵי. שְׁבַעֲנוּ
 וְהוֹתֵרֵנוּ. בְּדִבְרֵי יי:

יום זה לְיִשְׂרָאֵל אוֹרָה וְשִׂמְחָה. שַׁבַּת מְנוּחָה:
 צִוִּיתָ פְּקוּדִים בְּמַעֲמַד סִינִי. שַׁבַּת וּמוֹעֲדִים
 לְשִׁמּוֹר בְּכָל-שָׁנִי. לַעֲרוֹךְ לִפְנֵי מִשְׁאֵת
 וְאַרוּחָה. שַׁבַּת מְנוּחָה: יום זה

חֲמֻדַּת הַלְבָבוֹת לְאַמָּה שְׁבוּרָה. לְנַפְשׁוֹת נִכְאָבוֹת
 נִשְׁמָה יִתְרָה. לְנַפֵּשׁ מִצָּרָה יָסִיר אֲנָחָה. שַׁבַּת
 מְנוּחָה: יום זה

קִדְשָׁתָּ בִּרְכָתָּ אוֹתוֹ מִכָּל-יָמִים. בְּשִׁשֶּׁת בְּקִיֶּת
 מְלֹאכֶת עוֹלָמִים. בּוֹ מִצְאוּ עֲגוּמִים הַשְׁקֵט
 וּבִטְחָה. שַׁבַּת מְנוּחָה: יום זה

Given of old to our fathers;
Bless we him now who has given
Food for our hunger of spirit;
Strong over us is his mercy,

Mighty the truth of the Lord.

Rock from whose store we have eaten, etc.

Mercy, O Rock, for thy people !
Pity the place of thy glory,
Zion, the house of our beauty,
Soon shall he come to redeem us—
Offspring of David, thy servant,
He that is breath of our spirit—

Send thine anointed, O Lord !

Rock from whose store we have eaten, etc.

O that the Temple were builded,
Filled again Zion our city—
There a new song shall we sing to him
Merciful, holy and blessed,—
Bless we him now and for ever,
Over the full brimming wine cup,

Blest as we are of the Lord,

Rock from whose store we have eaten, etc.

This day is for Israel light and rejoicing,

A Sabbath of rest.

Thou badest us standing assembled at Sinai

That all the years through we should keep thy behest—
To set out a table full-laden, to honour

The Sabbath of rest.

This day is for Israel light and rejoicing,

A Sabbath of rest.

Treasure of heart for the broken people,

Gift of new soul for the souls distrest,
Soother of sighs for the prisoned spirit—

The Sabbath of rest.

This day is for Israel light and rejoicing,

A Sabbath of rest.

When the work of the worlds in their wonder was finished,

Thou madest this day to be holy and blest,
And those heavy-laden found safety and stillness,

A Sabbath of rest.

This day is for Israel light and rejoicing,

A Sabbath of rest.

תפלת שחרית לשבת ויום טוב :

לְאִסּוּר מִלְאֲכָה צוִיתָנוּ נוֹרָא. אֲזַכֶּה הוֹד מְלוֹכָה
אִם שִׁבְתָּ אֲשִׁמּוּרָה. אֶקְרִיב שִׁי לַמּוֹרָא. מְנוּחָה
מְרַקְחָה. שִׁבְתָּ מְנוּחָה: יום זה

חַדָּשׁ מְקַדְּשָׁנוּ. זָכְרָה נִחְרָבְתָּ. טוֹבָךְ מוֹשִׁיעָנוּ
תָּנָה לְנַעֲצָבְתָּ. בַּשִּׁבְתָּ יוֹשָׁבְתָּ בְּזִמְרִיר וּשְׁבָחָה.
שִׁבְחָה מְנוּחָה:

יום זה לְיִשְׂרָאֵל אוֹרָה וְשִׁמְחָה. שִׁבְתָּ מְנוּחָה:

תפלת שחרית לשבת ויום טוב:

Page 3, to אָחָד, p. 37. Then continue as follows :—

נִשְׁמַת כָּל-חַי תִּבְרַךְ אֶת-שִׁמְךָ יי אֱלֹהֵינוּ.
וְרוּחַ כָּל-בָּשָׂר תִּפְאֹר וּתְרוֹמָם זָכְרֶךְ מִלִּבֵּנוּ
תְּמִיד. מִן-הָעוֹלָם וְעַד-הָעוֹלָם אֲתָה אֵל.
וּמִבְּלָעָדֶיךָ אֵין לָנוּ מִלֶּךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֶה
וּמַצִּיל וּמַפְרִיֵּס וּמַרְחֵם בְּכָל-עֵת צָרָה וְצוּקָה.
אֵין לָנוּ מִלֶּךְ אֱלֹה אֲתָה: אֱלֹהֵי הָרָאשׁוֹנִים
וְהָאַחֲרוֹנִים. אֱלֹהֵי כָל-בְּרִיּוֹת אֲדוֹן כָּל-תּוֹלְדוֹת
הַמְהַלְל בְּרַב הַתְּשַׁבְּחוֹת הַמְּנַהֵג עוֹלָמוֹ בְּחֶסֶד
וּבְרִיּוֹתָיו בְּרַחֲמִים: נְי לֹא-יָנוּם וְלֹא-יִישָׁן.

173 MORNING SERVICE FOR SABBATHS AND FESTIVALS

If I keep thy command I inherit a kingdom,
If I treasure the Sabbath I bring thee the best—
The noblest of offerings, the sweetest of incense—
A Sabbath of rest.

*This day is for Israel light and rejoicing,
A Sabbath of rest.*

Restore us our shrine—O remember our ruin
And save now and comfort the sorely opprest
Now sitting at Sabbath, all singing and praising
The Sabbath of rest.

*This day is for Israel light and rejoicing,
A Sabbath of rest.*

MORNING SERVICE FOR SABBATHS AND FESTIVALS

Page 3 to "the Lord is One", p. 37. Then continue as follows:—

The soul of every living being shall bless thy name, O Lord our God, and the spirit of all flesh shall continually glorify and exalt thy memorial, O our King; from everlasting to everlasting thou art God; and beside thee we have no King who redeemeth and saveth, setteth free and delivereth, who supporteth and hath mercy in all times of trouble and distress; yea, we have no King but thee.

He is God of the first and of the last, the God of all creatures, the Lord of all generations, who is extolled with many praises, and guideth his world with lovingkindness and his creatures with tender mercies. The Lord slumbereth not, nor sleepeth;

הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ נִרְדָּמִים. וְהַמְשִׁיחַ
 אֱלֹמִים. וְהַמְתִּיר אֲסוּרִים וְהַסּוּמָה נֹפְלִים וְהַזּוֹקֵף
 בְּפּוֹפִים: לָךְ לְבַדָּה אֲנַחְנוּ מוֹדִים: אֱלֹהֵינוּ
 מָלֵא שִׁירָה בָּיָם וּלְשׁוֹנֵנוּ רִנָּה בְּהַמּוֹן וְגִלּוֹ
 וּשְׁפֹתֵינוּ שֹׁבַח בְּמִרְחַבֵּי רָקִיעַ. וְעֵינֵינוּ מְאִירוֹת
 בְּשִׁמְשׁ וּבִכְרֶת. וְיָדֵינוּ פְּרוּשׁוֹת בְּנִשְׁרֵי שָׁמַיִם.
 וְרַגְלֵינוּ קָלוֹת בְּאַיָּלוֹת. אֵין אֲנַחְנוּ מִסְפִּיקִים
 לְהוֹדוֹת לָךְ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וּלְבָרֶךְ
 אֶת־שִׁמְךָ עַל־אֶחָת מֵאֵלֶיךָ אֵלֶיךָ אֱלֹהֵינוּ אֱלֹפִים
 וְרַבִּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעֶשֶׂת עִם־
 אֲבוֹתֵינוּ וְעִמָּנוּ: מִמִּצְרַיִם וְאֶלְתָּנוּ יי אֱלֹהֵינוּ
 וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. בְּרָעַב זִנְתָנוּ וּבְשָׁבַע
 בִּלְפָנֶיךָ. מִחֶרֶב הִצַּלְתָּנוּ וּמִדָּבָר מִלְּטָתָנוּ
 וּמִחַלְלִים רָעִים וּנְאֻמָּנִים דִּלִּיתָנוּ: עַד־הֵנָּה עֲזָרוּנוּ
 רַחֲמֶיךָ. וְלֹא־עֲזָבוּנוּ חֲסָדֶיךָ. וְאֶל־תִּטְשֵׁנוּ יי
 אֱלֹהֵינוּ לְנֶצַח: עַל־כֵּן אֲבָרִים שְׁפִלְגָתָ בָּנוּ וְרוּחַ
 וּנְשָׁמָה שְׁנִפְחָתָ בְּאַפֵּינוּ וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ.
 הֵן הֵם יוֹדוּ וַיִּבְרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ
 וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיְמַלִּיכוּ אֶת־שִׁמְךָ מִלְּבָנוּ: כִּי
 כָל־פֶּה לָךְ יוֹדֶה. וְכָל־לָשׁוֹן לָךְ תִּשָּׁבַע. וְכָל־
 בֶּרֶךְ לָךְ תִּכְרַע. וְכָל־קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה.

he arouseth the sleepers and awakeneth the slumberers; he maketh the dumb to speak, looseth the bound, supporteth the falling, and raiseth up the bowed.

To thee alone we give thanks. Though our mouths were full of song as the sea, and our tongues of exultation as the multitude of its waves, and our lips of praise as the wide-extended skies; though our eyes shone with light like the sun and the moon, and our hands were spread forth like the eagles of heaven, and our feet were swift as hinds, we should still be unable to thank thee and to bless thy name, O Lord our God and God of our fathers, for one thousandth or one ten-thousandth part of the bounties which thou hast bestowed upon our fathers and upon us. Thou didst redeem us from Egypt, O Lord our God, and didst release us from the house of bondage; during famine thou didst feed us, and didst sustain us in plenty; from the sword thou didst rescue us, from pestilence thou didst save us, and from sore and lasting diseases thou didst deliver us. Hitherto thy tender mercies have helped us, and thy lovingkindnesses have not left us: forsake us not, O Lord our God, for ever. Therefore the limbs which thou hast spread forth upon us, and the spirit and breath which thou hast breathed into our nostrils, and the tongue which thou hast set in our mouths, lo, they shall thank, bless, praise, glorify, extol, reverence, hallow and assign kingship to thy name, O our King. For every mouth shall give thanks unto thee, and every tongue shall swear unto thee; every knee shall bow to thee, and whatsoever is lofty shall prostrate itself before thee; all hearts shall fear thee, and all the inward parts and

וְכָל-לִבָּבוֹת יִירָאוּךָ. וְכָל-קֶרֶב וּכְלִיּוֹת יִזְמְרוּ
 לְשִׁמְךָ. בְּדָבָר שְׂכֵתוֹב. כָּל עֲצָמוֹתַי תִּאֲמַרְנָה
 יי מִי כָמוֹךָ: מִצִּיל עָנִי מִחֶזֶק מִמָּוֶה וְעָנִי וְאֲבִיוֹן
 מִנִּזְלוֹ: מִי יִדְמֶה-לָּךְ וּמִי יִשְׁוֶה-לָּךְ וּמִי יַעֲרֶךְ-
 לָּךְ. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן קִנְיָה
 שָׁמַיִם וָאָרֶץ: נִהַלְלָךְ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִבְרַךְ
 אֶת-שֵׁם קִדְשְׁךָ. כְּאִמּוֹר. לְדוֹד. בְּרַבִּי נִפְשִׁי אֶת-
 יי וְכָל-קֶרֶבִי אֶת-שֵׁם קִדְשׁוֹ: הָאֵל בְּתַעֲצוּמוֹת
 עֲזָךְ. הַגָּדוֹל בְּכִבּוּד שִׁמְךָ. הַגִּבּוֹר לְנִצָּח וְהַנּוֹרָא
 בְּנוֹרְאוּתֶיךָ. הַמְלִיךָ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא-
 שׁוֹכֵן עַד. מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב רַגְנוּ
 צַדִּיקִים בְּיַי לְיִשְׂרָאֵל נִאֲוָה תִּהְיֶה:

בְּפִי יִשְׂרָאֵל תִּתְהַלָּל. וּבְדַבְּרִי צַדִּיקִים
 תִּתְבָּרֶךְ. וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם. וּבְקֶרֶב
 קְדוֹשִׁים תִּתְקַדֵּשׁ:

וּבְמִקְהֵלוֹת רַבָּבוֹת עַמְּךָ בֵּית יִשְׂרָאֵל בִּרְנָה
 יִתְפָּאֵר שִׁמְךָ מְלִכְנוּ בְּכָל-דּוֹר וְדוֹר. שְׁכֵן חוֹבֹת
 כָּל-הַיְצוּרִים לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
 לַחֲדוּת לְהִלָּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדָּר

reins shall sing unto thy name, according to the word that is written, All my bones shall say, Lord, who is like unto thee ? Thou deliverest the poor from him that is stronger than he, the poor and the needy from him that robbeth him. Who is like unto thee, who is equal to thee, who can be compared unto thee, O God, great, mighty, and awful, most high God, Possessor of heaven and earth ? We will praise, laud and glorify thee, and we will bless thy holy name, as it is said, (A Psalm of David,) Bless the Lord, O my soul; and all that is within me, bless his holy name. Thou art God in thy power and might, great in thy glorious name, mighty for ever and revered by thy awe-inspiring acts, the King who sitteth upon a high and lofty throne .

He who inhabiteth eternity, exalted and holy is his name; and it is written, Exult in the Lord, O ye righteous; praise is seemly for the upright.

By the mouth of the upright thou shalt be praised, by the words of the righteous thou shalt be blessed, by the tongue of the loving ones thou shalt be extolled, and in the midst of the holy thou shalt be hallowed.

In the assemblies also of the tens of thousands of thy people, the house of Israel, thy name, O our King, shall be glorified with joyous cries in every generation; for such is the duty of all creatures in thy presence, O Lord our God and God of our fathers, to thank, praise, laud, glorify, extol, honour,

לְבָרְךָ לַעֲלֶה וּלְקַלֵּם עַל כָּל־דְּבָרֵי שִׁירֹת
וְתִשְׁבְּחוֹת דָּוָד בֶּן־יִשִּׁי עַבְדְּךָ מְשִׁיחֶךָ:
יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלָכֵנוּ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל
וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לֶךָ נָאֵה יְיָ אֱלֹהֵינוּ
וְאֵלֵהי אֲבוֹתֵינוּ שִׁיר וְשִׁבְחָה הֵלֵל וְזִמְרָה עֹז
וּמְמוֹשָׁלָה נִצָּח גְּדָלָה וְגִבוּרָה וְתִהְיֶה וְתִפְאֶרֶת
קִדְשָׁה וּמַלְכוּת בְּרָכוֹת וְהוֹדָאוֹת מַעֲתָה וְעַד־
עוֹלָם. בָּרוּךְ אַתָּה יְיָ. אֵל מֶלֶךְ. גָּדוֹל בַּתְּשֻׁבָּחוֹת.
אֵל הַהוֹדָאוֹת. אֲדוֹן הַנִּפְלְאוֹת. הַבוֹחֵר בַּשִּׁירֵי
זִמְרָה. מֶלֶךְ אֵל חַי הָעוֹלָמִים:

ש. תְּחִי קִדְּשִׁי.

Congregation, in an undertone.

יִתְבָּרֵךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא שְׁמוֹ שֶׁל־מֶלֶךְ
מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ בָּרוּךְ
הוא. שֶׁהוא רִאשׁוֹן וְהוא אַחֲרֹן
וּמִבְּלַעֲדֵיו אֵין אֱלֹהִים. סְלוּ
לְרֹכֵב בְּעֶרְבוֹת בִּיָּה שְׁמוֹ וְעָלוּ
לְפָנָיו. וְשְׁמוֹ מְרוֹמָם עַל־כָּל־
בְּרָכָה וְתִהְיֶה:
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד: יְהִי שֵׁם יְיָ מְבָרָךְ
מַעֲתָה וְעַד עוֹלָם:

Reader.

בְּרַכּוּ אֶת־יְיָ הַמְּבָרָךְ:

Cong. and Reader.

בָּרוּךְ יְיָ הַמְּבָרָךְ
לְעוֹלָם וָעֶד:

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
יוֹצֵר אוֹר וּבוֹרֵא
חֹשֶׁךְ. עֹשֶׂה שְׁלוֹם
וּבוֹרֵא אֶת־הַכֹּל:

bless, exalt and adore thee, even beyond all the words of song and praise of David the son of Jesse, thy servant and anointed.

Praised be thy name for ever, O our King, the great and holy God and King, in heaven and on earth; for unto thee, O Lord our God and God of our fathers, song and praise are becoming, hymn and psalm, strength and dominion, victory, greatness and might, renown and glory, holiness and sovereignty, blessings and thanksgivings from henceforth even for ever. Blessed art thou, O Lord, God and King, great in praises, God of thanksgivings, Lord of wonders, who makest choice of song and psalm, O King and God, the life of all worlds.

Kaddish, p. 37.

Congregation, in an undertone.

Reader.—Bless ye the Lord who is to be blessed.

Cong. and Reader.—Blessed is the Lord who is to be blessed for ever and ever.

Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

Blessed art thou, O Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things.

On Sabbaths, and on Festivals falling on Sabbaths, say the following to סְלָה, p. 179.

On Festivals falling on weekdays say הַמָּאִיר, p. 39, to סְלָה, and then continue תְּתַבָּרַךְ, p. 179.

הַכֹּל יוֹדוּךָ וְהַכֹּל יִשְׁבְּחוּךָ. וְהַכֹּל יֹאמְרוּ אֵין
קְדוֹשׁ כִּיִּי: הַכֹּל יְרוֹמְמוּךָ סְלָה יוֹצֵר הַכֹּל.
הָאֵל הַפּוֹתֵחַ בְּכָל־יוֹם בְּלָתוֹת שְׁעָרֵי מִזְרַח.
וּבּוֹקֵעַ חֲלוֹנֵי רָקִיעַ. מוֹצִיא חֶמֶד מִמְּקוֹמָהּ וּלְבָנָהּ
מִמְּכוֹן שְׁבָתָהּ. וּמֵאִיר לְעוֹלָם כָּלוּ וְלִיּוֹשְׁבָיו
שְׁבָרָא בְּמִדַּת רַחֲמִים: הַמָּאִיר לָאָרֶץ וּלְדָרִים
עָלֶיהָ בְּרַחֲמִים. וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד
מַעֲשֵׂה בְּרָאשִׁית: הַמְּקַלֵּךְ הַמְּרוֹמֵם לְבָדּוֹ מֵאֲזוֹ.
הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִיָּמוֹת עוֹלָם: אֱלֹהֵי
עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲגוּנוֹ
צוּר מְשֻׁנְּבָנוּ. מִגֵּן יִשְׁעָנוּ מְשֻׁנָּב בַּעֲדָנוּ: אֵין
בַּעֲרֶכְךָ וְאֵין זוּלָתְךָ. אֶפֶס בְּלָתְךָ וּמִי דוֹמָה־
לָךְ: אֵין בַּעֲרֶכְךָ יְיָ אֱלֹהֵינוּ בְּעוֹלָם תְּהֵא. וְאֵין
זוּלָתְךָ מְלַכְנוּ לְחַיֵּי הָעוֹלָם הַבֹּא: אֶפֶס בְּלָתְךָ
גּוֹאֲלָנוּ לִיָּמוֹת הַמַּשִּׁיתִי. וְאֵין דוֹמָה־לָךְ מוֹשִׁיעָנוּ
לְתַחֲיַת הַמֵּתִים:

אֵל אֲדוֹן עַל־כָּל־הַמַּעֲשִׂים. בָּרוּךְ וּמְבָרָךְ

On Sabbaths, and on Festivals falling on Sabbaths, say the following to "they shall glorify thee for ever," p. 179.

On Festivals falling on weekdays say, "Who in mercy," p. 39, to "glorify thee for ever," and then continue, "Be thou blessed," p. 179.

All shall thank thee, and all shall praise thee, and all shall say, There is none holy like the Lord. All shall extol thee for ever, thou Creator of all things, O God who openest every day the doors of the gates of the East, and cleavest the windows of the skies, bringing forth the sun from his place, and the moon from her dwelling, giving light to the whole world and to its inhabitants whom thou createst by thy attribute of mercy. In mercy thou givest light to the earth and to them that dwell thereon, and in thy goodness renewest the creation every day continually; O King, who alone wast exalted from aforetime, praised, glorified and extolled from days of old. O everlasting God, in thine abundant mercies, have mercy upon us, Lord of our strength, Rock of our stronghold, Shield of our salvation, thou Stronghold of ours ! There is none to be compared unto thee, neither is there any beside thee; there is none but thee: who is like unto thee? There is none to be compared unto thee, O Lord our God, in this world, neither is there any beside thee, O our King, for the life of the world to come; there is none but thee, O our Redeemer, for the days of the Messiah; neither is there any like unto thee, O our Saviour, for the resurrection of the dead.

God, the Lord over all works, blessed is he, and ever to be blessed by the mouth of everything that hath breath. His

בְּפִי כָל־נִשְׁמָה: גִּדְלוּ וְטוּבוּ מְלֵא עוֹלָם. דַּעַת
וּתְבוּנָה סוֹבְבִים אוֹתוֹ: הַמְתַּנָּחֵה עַל־חַיִּוֹת
הַקֶּדֶשׁ. וְנִהְדָּר בְּכְבוֹד עַל־הַמְרַבֶּה: זְכוֹת
וּמִישׁוֹר לִפְנֵי כֶסֶף. חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ:
טוֹבִים מְאֻרֹּת שֶׁבָּרָא אֱלֹהֵינוּ. יִצְרָם בְּדַעַת
בְּבִינָה וּבְהַשְׁבֵּל: כֶּחַ וּגְבוּרָה נָתַן בָּהֶם. לַחַיִּוֹת
מוֹשְׁלִים בְּקֶרֶב תֵּבֵל: מְלֵאִים זִיּוּ וּמְפִיקִים נֶגְהִי.
נִאֲהֵ זִיוָם בְּכָל־הָעוֹלָם: שְׂמֵחִים בְּצֵאתָם וְשֹׁשִׁים
בְּבוֹאָם. עוֹשִׂים בְּאֵימָה רְצוֹן קוֹנֵם: פֶּאֶר וְכְבוֹד
נוֹתְנִים לְשִׁמוֹ. צִהֲלָה וְרִנָּה לְזָכָר מְלִכּוֹתוֹ: קָרָא
לְשִׁמְשׁ נִיזְרַח־אוֹר. רָאָה וְהִתְקִין צוּרַת הַלְבָּנָה:
שָׁבַח נּוֹתְנִים־לוֹ כָּל־צָבָא מְרוֹם. תַּפְאֲרַת וּגְדָלָה
שְׂרָפִים וְאוֹפָנִים וְחַיִּוֹת הַקֶּדֶשׁ

לֹאֵל אֲשֶׁר שָׁבַת מְכַל־הַמַּעֲשִׂים. בַּיּוֹם
הַשְּׁבִיעִי הִתְעַלָּה וַיָּשָׁב עַל־כֶּסֶף כְּבוֹדוֹ. תַּפְאֲרַת
עֲטָה לַיּוֹם הַמְּנוּחָה עָנַג קָרָא לַיּוֹם הַשְּׁבִיעִי: זֶה
שָׁבַח שְׁלִימוֹ הַשְּׁבִיעִי שָׁבוּ שָׁבַת אֵל מְכַל־
מְלֵאכְתּוֹ. וַיּוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר. מְזֻמּוֹר
שִׁיר לַיּוֹם הַשְּׁבִיעִי טוֹב לְהַדוֹת לַיִּי: לְפִיכָךְ
יִפְאֲרוּ וַיִּבְרְכוּ לֹאֵל כָּל־יְצוּרָיו. שָׁבַח יִקְרַ
וּגְדָלָה יִתְּנוּ לֹאֵל מְלֶכֶךְ יוֹצֵר כָּל. הַמְּנַחֵל

greatness and goodness fill the universe; knowledge and understanding surround him: he is exalted above the holy Chayoth and is adorned in glory above the celestial chariot *: purity and rectitude are before his throne, lovingkindness and tender mercy before his glory. The luminaries are good which our God hath created: he formed them with knowledge, understanding and discernment; he gave them might and power to rule in the midst of the world. They are full of lustre, and they radiate brightness: beautiful is their lustre throughout all the world. They rejoice in their going forth, and are glad in their returning; they perform with awe the will of their Master. Glory and honour they render unto his name, exultation and rejoicing at the remembrance of his sovereignty. He called unto the sun, and it shone forth in light: he looked, and ordained the figure of the moon. All the hosts on high render praise unto him, the Seraphim, the Ophanim and the holy Chayoth ascribing glory and greatness—

To the God who rested from all his works, and on the seventh day exalted himself and sat upon the throne of his glory; who robed himself in glory on the day of rest, and called the Sabbath day a delight. This is the praise of the Sabbath day, that God rested thereon from all his work, when the Sabbath day itself offered praise and said “A Psalm, a song of the Sabbath day, It is good to give thanks unto the Lord.”** Therefore let all his creatures glorify and bless God; let them render praise, honour and greatness to the God and King who is Creator of all things, and who, in his holiness, giveth an inheritance of rest to his people Israel on the holy Sabbath day.

* Cf. Chagigah, 13 b.

** Midrash Tillim.

תפלת שחרית לשבת ויום טוב

מנוחה לעמו ישראל בקדשתו ביום שבת קדש:
 שְׁמֶךָ יי אֱלֹהֵינוּ יתְקַדֵּשׁ וְזַכְרְךָ מִלְכֵנוּ יתְפָאֵר
 בְּשִׁמְיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת: תתְּכַבֵּד
 מוֹשִׁיעֵנו עַל-שִׁבְחַת מַעֲשֵׂה יְדִיךָ וְעַל-מְאֹרֵי-
 אֹר שְׁעִשִׁית יִפְאָרוּךְ סֶלָה:

תתְּכַבֵּד צוּרֵנוּ מִלְכֵנוּ וְנוֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים
 יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְכֵנוּ יוֹצֵר מִשְׁבָּתִים וְאֲשֶׁר
 מִשְׁבָּרְתּוֹ כָּלֶם עוֹמְדִים בְּרוּם עוֹלָם וּמִשְׁמִיעִים
 בִּירְאָה יִחַד בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֵךְ
 עוֹלָם: כָּלֶם אֲחוּבִים כָּלֶם בְּרוּרִים כָּלֶם גְּבוּרִים
 וְכָלֶם עֲשִׂים בְּאִמָּה וּבִירְאָה רְצוֹן קוֹנֵם וְכָלֶם
 פּוֹתְחִים אֶת-פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה בְּשִׁירָה
 וּבְזִמְרָה וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמְעֲרִיצִים
 וּמְקַדִּישִׁים וּמְמַלִּיכִים

אֶת-שֵׁם הָאֵל הַמְּלֵךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא
 קְדוֹשׁ הוּא: וְכָלֶם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת
 שְׁמִיִּם זֶה מִזָּה וְנוֹתְנִים רְשׁוּת זֶה לָזֶה לְהַקְדִּישׁ
 לְיוֹצְרָם בְּנִחָת רֹחַ בְּשָׁפָה בְּרוּרָה וּבְנִעֻמָּה
 קִדְשָׁה כָּלֶם בְּאַחַד עוֹנִים וְאוֹמְרִים בִּירְאָה:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת מְלֹא כֹל-
 הָאָרֶץ בְּבוֹדוֹ:

Thy name, O Lord our God, shall be hallowed, and thy remembrance, O our King, shall be glorified in heaven above and on the earth beneath. Be thou blessed, O our Saviour, for the excellency of thy handiwork, and for the bright luminaries which thou hast made: they shall glorify thee for ever.

Be thou blessed, O our Rock, our King and Redeemer, Creator of holy beings, praised be thy name for ever, O our King; Creator of ministering spirits, all of whom stand in the heights of the universe, and proclaim with awe in unison aloud the words of the living God and everlasting King. All of them are beloved, pure and mighty, and all of them in dread and awe do the will of their Master; and all of them open their mouths in holiness and purity, with song and psalm, while they bless and praise, glorify and reverence, sanctify and ascribe sovereignty to—

The name of the Divine King, the great, mighty and revered One, holy is he; and they all take upon themselves the yoke of the kingdom of heaven one from the other, and give sanction to one another to hallow their Creator: in tranquil joy of spirit, with pure speech and holy melody they all respond in unison, and exclaim with awe:

Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

וְהָאוֹפָנִים וְחִיּוֹת הַקִּדָּשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים
לְעֶמֶת שָׁרָפִים לְעֶמֶת מְשַׁבְּחִים וְאוֹמְרִים:

בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

לְאֵל בָּרוּךְ נְעִימוֹת יִתְּנוּ לְמִלְךָ אֵל חַי וְקַיִם
זְמִירוֹת יֹאמְרוּ וְתִשְׁבְּחוֹת יִשְׁמְעוּ כִּי הוּא לְבָדוֹ
פּוֹעֵל גְּבוּרוֹת עֹשֶׂה חֲדָשׁוֹת בְּעַל מִלְחָמוֹת זּוֹרֵעַ
צִדְקוֹת מִצְמִיחַ יְשׁוּעוֹת בּוֹרֵא רְפוּאוֹת נוֹרֵא
תַּהֲלוֹת אֲדוֹן הַנִּפְלְאוֹת הַמְּחַדֵּשׁ בְּטוֹבוֹ בְּכָל־
יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית כְּאֹמֹר לַעֲשֵׂה
אוֹרִים גְּדִלִים כִּי לְעוֹלָם חֲסִדוֹ: אוֹר חֲדָשׁ
עַל־צִיּוֹן תֹּאִיר וְנִזְכָּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ:
בָּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת:

אַהֲבָה רַבָּה אַהֲבָתְנוּ יְיָ אֱלֹהֵינוּ חֲמֵלָה
גְּדוֹלָה וַיִּתְּרָה חֲמֵלָתְ עָלֵינוּ: אָבִינוּ מְלַכְנוּ
בְּעֵבוֹר אֲבוֹתֵינוּ שֶׁבִטְחוּ בָּךְ וַתִּלְמַדְם חֻקֵּי חַיִּים
כֵּן תַּחֲנֹנוּ וַתִּלְמַדְנוּ: אָבִינוּ הָאֵל הַרְחֵק מִמְּרַחֵם
רַחֵם עָלֵינוּ וְתֵן בְּלַבְנוּ לְהַבִּין וּלְהַשְׁכִּיל לְשִׁמְעַ
לְלַמֵּד וּלְלַמֵּד לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת־כָּל־
דְּבָרֵי תִּלְמוּד תּוֹרָתְךָ בְּאַהֲבָה: וְהָאֵל עֵינֵינוּ
בְּתוֹרָתְךָ וּבְדִבְךָ לִבְנוּ בְּמִצְוֹתֶיךָ וַיַּחֲד לְבָבְנוּ
לְאַהֲבָה וּלְיִרְאָה שְׂמֹךְ וְלֹא־גִבוּשׁ לְעוֹלָם וָעֶד:

And the Ophanim and the holy Chayoth with a noise of great rushing, upraising themselves towards the Seraphim, those over against them offer praise and say:

Blessed be the glory of the Lord from his place.

To the blessed God they offer pleasant melodies; to the King, the living and ever-enduring God, they utter hymns and make their praises heard; for he alone performeth mighty deeds, and maketh new things; he is the Lord of battles; he soweth righteousness, causeth salvation to spring forth, createth remedies, and is revered in praises. He is the Lord of wonders, who in his goodness reneweth the creation every day continually; as it is said, (O give thanks) to him that maketh great lights, for his lovingkindness endureth for ever. O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the luminaries.

With abounding love hast thou loved us, O Lord our God, with great and exceeding pity hast thou pitied us. O our Father, our King, for our fathers' sake, who trusted in thee, and whom thou didst teach the statutes of life, be also gracious unto us and teach us. O our Father, merciful Father, ever compassionate, have mercy upon us: O put it into our hearts to understand and to discern, to mark, learn and teach, to heed, to do and to fulfil in love all the words of instruction in thy Law. Enlighten our eyes in thy Law, and let our hearts adhere to thy commandments, and make us single-hearted to love and fear thy name, so that we be never put to shame.

כִּי בָשֶׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּמִחְנוּנוּ. נְגִילָה
וְנִשְׁמָחָה בִּישׁוּעָתְךָ: וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאֲרָבַע
בְּנִפּוֹת הָאָרֶץ וְתוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ. כִּי
אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה. וּבָנוּ בְּחֶרֶף מְכַל־עַם
וְלָשׁוֹן וְקִרְבָּנוֹ לְשִׁמְךָ הַגָּדוֹל סָלָה בְּאַמְתִּי.
לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה: בָּרוּךְ אַתָּה יְיָ.
הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

(When Prayers are not said with the Congregation, add:—

אל מלך נאמן:)

דברים ו' ד"ט

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבָתְךָ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-

נַפְשְׁךָ וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר

אָנֹכִי מִצְוֶיךָ הַיּוֹם עַל-לִבְּךָ: וְשִׁנְנֶתָם לְבָנֶיךָ

וּדְבָרְךָ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדַרְךָ

וּבְשֹׁכְבְּךָ וּבְקוּמָךְ: וְקִשְׁרֶתָם לְאוֹת עַל-יָדְךָ וְהָיוּ

לְטָטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-מְצוֹת בֵּיתְךָ

וּבְשַׁעְרֶיךָ:

Because we have trusted in thy holy, great and revered name, we shall rejoice and be glad in thy salvation. O bring us in peace from the four corners of the earth, and make us go upright to our land; for thou art a God who worketh salvation. Thou hast chosen us from all peoples and tongues, and hast brought us near unto thy great name for ever in faithfulness, that we might in love give thanks unto thee and proclaim thy unity. Blessed art thou, O Lord, who hast chosen thy people Israel in love.

(When Prayers are not said with the Congregation, add:—
 God, faithful King !)

Deuteronomy vi. 4-9.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

דברים י"א י"ג-כ"א

והָיָה אִם־שָׁמַעַתְּ שְׁמִיעַי אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי
מְצַוֶּה אֹתְכֶם הַיּוֹם לֵאמֹר הִנֵּה אֶת־יְהוָה אֱלֹהֵיכֶם
וּלְעַבְדּוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי
מִטֶּר־אֶרְצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאֶסְפַּת דִּגְלִי
וּתִירֶשֶׁת וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בַּשָּׂדֶה לְבִהֲמֹתְךָ
וְאֶכְלֹת וּשְׂבַעְתָּ: הִשְׁמַרְוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם
וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם
וּלֹא־יִהְיֶה מִטֶּר וְהִנָּדְמָה לֹא תִתֵּן אֶת־יְבוּלָהּ
וְאֶבְרֹתָם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה
נָתַן לָכֶם: וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם
וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יַדְכֶם
וְהָיוּ לְטוֹשֶׁטֶת בֵּין עַיִנֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־
בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּכֶם בְּבִיתְךָ וּבְלִכְתְּךָ
בְּדֶרֶךְ וּבְשִׁבְכֶךָ וּבְקוֹמְךָ: וּכְתַבְתֶּם עַל־מְזוֹזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם

Deuteronomy xi. 13-21.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, upon the land which the Lord swear unto your

עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לָתֵת
לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

במדבר ט"ז ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-
כַּנְפֵי בְגָדֵיהֶם לְדִרְתָּם וְנָתַנּוּ עַל-צִיצִית הַכֹּהֵן
פָּתִיל תְּכֵלֶת: וַתֵּהָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
וַתִּזְכְּרֶתֶם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא
תָתִירוּ אַחֲרַי לְבַבְכֶּם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם
זִנִּים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-
מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לֵהָיוֹת לָכֶם לֵאלֹהִים אֶנִּי יְהוָה אֱלֹהֵיכֶם:

אָמֵת וַיַּצִּיב וַנִּכּוֹן וַקִּים וַיָּשָׁר וַנֵּאֱמָן וְאֶהוֹב
וַחֲבִיב וַנַּחֲמֹד וַנַּעֲמִים וַנּוֹרָא וַאֲדִיר וַמִּתְקַן וַמִּקְבֵּל
וְטוֹב וַיָּפֶה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד:
אָמֵת אֱלֹהֵי עוֹלָם מְלַכְנוּ צוּר יַעֲקֹב מִגֵּן יִשְׁעָנוּ:

fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37-41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God.

True and firm, established and enduring, right and faithful, beloved and precious, desirable and pleasant, revered and mighty, well-ordered and acceptable, good and beautiful is this thy word unto us for ever and ever. It is true, the God of the universe is our King, the Rock of Jacob, the Shield of our salvation: throughout all generations he endureth and his

לְדוֹר וָדוֹר הוּא קָיָם וְשָׁמוּ קָיָם. וְכִסְאוֹ נָכוֹן
וּמַלְכוּתוֹ וְאַמוּנָתוֹ לְעַד קֵינֶמֶת: וּדְבָרָיו חַיִּים
וְקִיָּמִים נְאֻמָּנִים וְנִחְמָדִים לְעַד וְלְעוֹלָמֵי עוֹלָמִים
עַל-אַבוֹתֵינוּ וְעַלֵּינוּ עַל-בְּנֵינוּ וְעַל-דוֹרוֹתֵינוּ
וְעַל-כָּל-דוֹרוֹת זָרַע יִשְׂרָאֵל עֲבָדֶיךָ:

עַל-הָרָאשׁוֹנִים וְעַל-הָאַחֲרוֹנִים דְּבַר טוֹב
וְקָיָם לְעוֹלָם וָעֶד. אֱמֶת וְאַמוּנָה חוֹק וְלֹא
יַעֲבוֹר: אֱמֶת שְׁאֵתָהּ הוּא יְיָ אֱלֹהֵינוּ וְאֵלֵהִי
אַבוֹתֵינוּ. מַלְכֵנוּ מֶלֶךְ אַבוֹתֵינוּ גּוֹאֲלֵנוּ גּוֹאֲלֵנוּ
אַבוֹתֵינוּ יוֹצְרֵנוּ צוֹר יְשׁוּעָתָנוּ פּוֹדֵנוּ וּמַצִּילֵנוּ
מֵעוֹלָם הוּא שְׁמֶךָ. אֵין אֱלֹהִים זוֹלָתְךָ:

עֲזַרְתָּ אַבוֹתֵינוּ אֵתָּה הוּא מֵעוֹלָם. מִגֵּן וּמוֹשִׁיעַ
לְבָנֵיהֶם אַחֲרֵיהֶם בְּכָל-דוֹר וָדוֹר: בְּרוּם עוֹלָם
מוֹשֶׁבֶךָ. וּמִשְׁפָּטֶיךָ וְצַדִּיקְתְּךָ עַד-אַפְסֵי אֶרֶץ:
אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ. וְתוֹרָתְךָ וּדְבָרְךָ
יָשִׁים עַל-לְבָבוֹ: אֱמֶת אֵתָּה הוּא אֲדוֹן לְעַמֶּךָ
וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם: אֱמֶת אֵתָּה הוּא רֹאשׁוֹן
וְאֵתָּה הוּא אַחֲרוֹן. וּמִכָּל־עֲדֶיךָ אֵין לָנוּ מֶלֶךְ
גּוֹאֲלֵנוּ וּמוֹשִׁיעַ: מִמַּצָּרִים גּוֹאֲלֵנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית
עֲבָדִים פְּדִיתָנוּ. כָּל-בְּכוֹרֵיהֶם הִרְגָּתָ וּבְכוֹרְךָ
נִצַּלְתָּ. וְיָם-סוּף בִּקְעָתָ וְזָרִים טִבַּעְתָּ וַיִּדְרִים

name endureth; his throne is established and his kingdom and his faithfulness endure for ever. His words also live and endure; they are faithful and desirable for ever and to all eternity, as for our fathers so also for us, our children, our generations, and for all the generations of the seed of Israel his servants.

For the first and for the last ages thy word is good and endureth for ever and ever; it is true and trustworthy, a statute which shall not pass away. True it is that thou art indeed the Lord our God and the God of our fathers, our King, our fathers' King, our Redeemer, the Redeemer of our fathers, our Maker, the Rock of our salvation; our Deliverer and Rescuer from everlasting, such is thy name; there is no God beside thee.

Thou hast been the help of our fathers from of old, a Shield and Saviour to their children after them in every generation: in the heights of the universe is thy habitation, and thy judgments and thy righteousness reach to the furthest ends of the earth. Happy is the man who hearkeneth unto thy commandments, and layeth up thy Law and thy word in his heart. True it is that thou art indeed the Lord of thy people, and a mighty King to plead their cause. True it is that thou art indeed the first and thou art the last, and beside thee we have no King, Redeemer and Saviour. From Egypt thou didst redeem us, O Lord our God, and from the house of bondmen thou didst deliver us; all their firstborn thou didst slay, but thy first-born thou didst redeem; thou didst divide the Red Sea, and drown the proud; but thou madest the beloved to pass through,

הַעֲבֹרָתָ וַיִּכְסּוּ מַיִם צָרִיכָם. אֶחָד מֵהֶם לֹא
 נֹתֵר: עַל־זֹאת שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל.
 וְנִתְּנוּ יָדִידִים זְמִירוֹת שִׁירֹת וְתִשְׁבָּחוֹת בְּרָכוֹת
 וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם. רָם וְנִשָּׂא גָדוֹל
 וְנוֹרָא מְשֻׁפִּיל גָּאִים וּמְנַבִּיחַ שְׁפָלִים מוֹצִיא
 אֲסִירִים וּפּוֹדֶה עֲנִיִּים וְעוֹזֵר דָּלִים וְעוֹנֶה לְעַמּוֹ
 בָּעֵת שְׁוֹעַם אֱלֹוֵי. תְּהַלּוֹת לֵאל עֲלִיוֹן בְּרוּךְ
 הוּא וּמְבָרֵךְ. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה
 בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כָלֶם.

מִי־כַמְכָּה בָּאֵלִם יְהוָה מִי כַמְכָּה נֶאֱדָר
 בְּקֶדֶשׁ נֹרָא תְּהַלֵּל עֲשֵׂה פֶלֶא:

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאֻלִּים לְשִׁמְךָ עַל־שִׁפְת
 חַיִּים יַחַד כָּלֶם הוֹדּוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה | יִמְלֹךְ לְעֹלָם וָעֶד:

צוּר יִשְׂרָאֵל. קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֶה
 כְּנַאֲמֶךָ יְהוּדָה וַיִּשְׂרָאֵל. גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ
 קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה יְיָ. גָּאֵל יִשְׂרָאֵל:

The following Prayer, קְדֻמוֹנִיּוֹת to עֲמִידָה, p. 193, is to be said standing. On Festivals say the appropriate Amidah.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

while the waters covered their adversaries, not one of whom was left. Wherefore the beloved praised and extolled God, and offered hymns, songs, praises, blessings and thanksgivings to the King and God, who liveth and endureth; who is high and exalted, great and revered; who bringeth low the haughty, and raiseth up the lowly, leadeth forth the prisoners, delivereth the meek, helpeth the poor, and answereth his people when they cry unto him; even praises to the Most High God, blessed is he, and ever to be blessed. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

Who is like unto thee, O Lord, among the mighty ones?
Who is like unto thee, glorious in holiness, revered in praises,
doing marvels?

With a new song the redeemed people offered praise unto thy name at the sea shore; they all gave thanks in unison, and proclaimed thy sovereignty, and said,

The Lord shall reign for ever and ever.

O Rock of Israel, arise to the help of Israel, and deliver, according to thy promise, Judah and Israel. Our Redeemer, the Lord of hosts is his name, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

The following Prayer (Amidah) to "as in ancient years," p. 193, is to be said standing. On Festivals say the appropriate Amidah.

O Lord, open thou my lips, and my mouth shall declare thy praise.

תפלת שחרית לשבת

ברוך אתה יי אלהינו ואלהי אבותינו. אלהי
אברהם אלהי יצחק ואלהי יעקב. האל הגדול
הגבור והנורא אל עליון. גומל חסדים טובים
וקונה הכל. וזוכר חסדי אבות ומביא גואל לבני
בניהם למען שמו באהבה:

On שבת שובה say:—

זכרנו לחיים מלך חפץ בחיים. וכתבנו בספר החיים.
למענה אלהים חיים:

מלך עוזר ומושיע ומגן. ברוך אתה יי. מגן
אברהם: אתה גבור לעולם אדני מחיה מתים
אתה רב להושיע.

From פסח on the First Day until שמיני עצרת on מוסף say:—

משיב הרוח ומוריד הגשם:

מכלכל חיים בחסד מחיה מתים ברחמים
רבים. סומך נוֹפְלִים וְרוֹפֵא חוֹלִים ומתיר
אסורים ומקיים אמונתו לישגי עפר. מי כמותך
בעל גבורות ומי דומה לך. מלך ממית ומחיה
ומצמיח ישועה:

On שבת שובה say:—

מי כמותך אב הרחמים וזכר יצוריו לחיים ברחמים.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

On the Sabbath of Penitence say :—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou revivest the dead, thou art mighty to save.

From the Additional Service on the Eighth Day of Solemn Assembly until the Additional Service on the First Day of Passover say :—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, revivest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who causest death and revivest, and causest salvation to spring forth ?

On the Sabbath of Penitence say :—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life ?

וַיֵּאמֶן אֶתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יי.
מַחְיֵה הַמֵּתִים: *

* When the Reader repeats the קְדוּשָׁה, the following מַחְיֵה הַמֵּתִים is said after קְדוּשָׁה אַתָּה, and the verse קְדוּשָׁה is omitted.

Reader. נִקְדָּשׁ אַתָּה שְׁמֶךָ בְּעוֹלָם בְּשֵׁם
שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמְי מְרוֹם בְּכָתוּב עַל יַד
נְבִיאֶךָ. וְקָרָא זֶה אֵל זֶה וְאָמַר.
Cong. קְדוּשׁ קְדוּשׁ קְדוּשׁ יי זָבָאוֹת. מְלֹא
כָל-הָאָרֶץ כְּבוֹדוֹ:

Reader. אֲזוּ בְּקוֹל רָעַשׁ גָּדוֹל אֲדִיר וְחֲזָק
מִשְׁמִיעִים קוֹל מִתְנַשְּׂאִים לְעַמַּת שָׂרָפִים לְעַמָּתָם
בָּרוּךְ יֵאמְרוּ.

Congregation. בָּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ:

Reader. מִמְּקוֹמָךְ מְלִבְנו תּוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ
בִּי מִחֲבִים אֲנַחְנוּ לָךְ: מְתִי תִמְלֹךְ בְּצִיּוֹן.
בְּקִרְוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן: תִּתְגַּדֵּל
וְתִתְקַדָּשׁ בְּתוֹךְ יְרוּשָׁלַּיִם עִירְךָ לְדוֹר וָדוֹר
וְלִנְצַח נִצָּחִים: וְעֵינֵינוּ תִּרְאֶינָה מְלִכּוֹתֶךָ בְּדָבָר
הָאֲמֹר בְּשִׁירֵי עֲזָךְ עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָךְ:
Cong. יִמְלֹךְ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר
וָדוֹר. תִּלְלוּנָה:

Yea, faithful art thou to revive the dead. Blessed art thou,
O Lord, who revivest the dead. *

** When the Reader repeats the Amidah, the following, to " holy God," p. 188, is said after " revivest the dead," and the verse, " Thou art holy," to " the holy God," omitted.*

Reader.—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet.

And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—Then with a noise of great rushing, mighty and strong, they make their voices heard, and, upraising themselves towards the Seraphim, they exclaim over against them, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—From thy place shine forth, O our King, and reign over us, for we wait for thee. When wilt thou reign in Zion? Speedily, even in our days, do thou dwell there, and for ever. Mayest thou be magnified and sanctified in the midst of Jerusalem thy city throughout all generations and to all eternity. O let our eyes behold thy kingdom, according to the word that was spoken in the songs of thy might by David, thy righteous anointed :

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader. לְדֹר וְדֹר נִגִּיד נִדְלָךְ. וּלְנֶצַח נִצְחִים
קִדְשְׁתָּךְ נִקְדִּישׁ. וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ
לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל-יוֹם
יְהִלְלֶיךָ סִלָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

הַמֶּלֶךְ הַקָּדוֹשׁ: — *conclude the Blessing thus* שֹׁבָה
יְשֻׁמַּח מֹשֶׁה בְּמַתַּנֵּת חֶלְקוֹ כִּי עָבַד נְאֻמָּן
קָרָאתָ לוֹ. כְּלִיל תַּפְאֲרַת בְּרָאשׁוֹ נָתַתָּ. בְּעֶמְדוֹ
לְפָנֶיךָ עַל הַר-סִינַי. וְשָׁנִי לַחַת אֲבָנִים הוֹרִיד
בְּיָדוֹ. וּכְתוּב בָּהֶם שְׁמִירַת שַׁבָּת. וְכֵן כְּתוּב
בְּתוֹרָתְךָ.

שמות ל"א ט"ז-י"ז

וְשִׁמְרוּ בְּנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת לַעֲשׂוֹת אֶת-
הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי
יִשְׂרָאֵל אֹת הוּא לְעָלָם בִּי-שִׁשָּׁת יָמִים עָשָׂה
יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנָּפֶשׁ:

וְלֹא נָתַתּוּ יְיָ אֱלֹהֵינוּ לְגוֹיֵי הָאָרְצוֹת. וְלֹא

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence, conclude the Blessing thus :—
the holy King.

Moses rejoiced in the gift of his portion, for thou didst call him a faithful servant: a diadem of glory didst thou place upon his head, when he stood before thee upon Mount Sinai; and in his hand he brought down the two tables of stone, upon which the observance of the Sabbath was prescribed, and thus it is written in thy Law:

Exodus xxxi. 16, 17

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

And thou didst not give it, O Lord our God, unto the nations of other lands, nor didst thou, O our King, make it the heritage

תפלת שחרית לשבת

הִנַּח לָתוֹ מִלִּבֵּנוּ לְעוֹבְדֵי פְסִילִים. וְגַם בְּמִנוּחָתוֹ
 לֹא יִשְׁכְּנוּ עֲרָלִים. כִּי לְיִשְׂרָאֵל עֲמֹךְ נָתַתּוֹ
 בְּאַהֲבָה. לְזֶרַע יַעֲקֹב אֲשֶׁר בָּם בְּחִרְתָּ. עִם
 מְקַדְשֵׁי שְׂבִיעֵי כָּלֶם יִשְׁבְּעוּ וַיִּתְּעֲנֵנוּ מִטּוֹבָךְ.
 וְהַשְׂבִּיעֵי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ חֲמִדַת יָמִים אוֹתוֹ
 קִרְאתָ זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמִנוּחָתָנוּ.
 קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעֲנוּ
 מִטּוֹבָךְ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ. וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ
 בְּאַמֶּת. וְהִנַּחֲלֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן
 שִׁבְתָּ קִדְּשָׁךְ. וַיְנַחֲחוּ בָּהּ יִשְׂרָאֵל מְקַדְשֵׁי שְׁמֶךָ.
 בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשָּׁבֶת:

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם.
 וְהָשִׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ. וְאִשֵּׁי יִשְׂרָאֵל
 וּתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן
 תָּמִיד עֲבוּדַת יִשְׂרָאֵל עֲמֹךְ:

say: חול המועד and ראש חודש — On

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וַיַּיַּע וַיִּרְאֶה וַיִּרְצֶה
 וַיִּשְׁמַע וַיִּפְקֵד וַיִּזְכֹּר וְכִלְּנוּ וּפְקִדְנֵנוּ. וְזָכְרוֹן אֲבוֹתֵינוּ. וְזָכְרוֹן
 מְשִׁימִים בֶּן דָּוִד עֲבֹדְךָ. וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קִדְּשָׁךְ. וְזָכְרוֹן כָּל

of worshippers of idols, nor do the uncircumcised dwell in its rest; but unto thy people Israel thou didst give it in love, unto the seed of Jacob whom thou didst choose. The people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favour, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to thy most holy house; receive in love and favour both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

*On New Moon and the Intermediate Days of Passover and Tabernacles
say :—*

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance

תפלת שחרית לשבת

עמך בית ישראל לפניך. לפליטה ולטובה ולחן ולחסד
ולרחמים ולחיים ולשלום ביום

— סכות On	— פסח On	— ראש חדש say—
חג הסכות	חג המצות	ראש החדש

הזה. וזכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו
בו לחיים. ובדבר ישועה ורחמים חוס ותננו ורחם עלינו
והושיענו. כי אליה עינינו. כי אל מלך חנון ורחום אתה:

ותחזינה עינינו בשובך לציון ברחמים. ברוך
אתה יי. המחזיר שבינתו לציון:

*The Congregation, in an
undertone —*

מודים אנחנו לך שאתה
הוא יי אלהינו ואלהי אבותינו
אלהי כל-בשר. יוצרנו יוצר
בראשית. ברכות והודאות
לשמך הגדול והקדוש. על
שהחייטנו וקיימתנו. פן
תחיינו ותקיימנו. ותאסוף
גלותינו לחצרת קדשך
לשמך חקיקה ולעשות רצונך
ולעבדך בלבב שלם על
שאנחנו מודים לך. ברוך
אל ההודאות:

מודים אנחנו לך
שאתה הוא יי אלהינו
ואלהי אבותינו לעולם
ועד. צור חיינו מנן
ישענו אתה הוא לדור
ודור. נודה לך ונספר
תהלתך על חיינו
המסורים בידך ועל
נשמותינו הפקודות לך

ועל נסיון שבכל יום עמנו ועל נפלאותיך
וטובותיך שבכל-עת ערב ובקר וצהרים. הטוב

and well-being, grace, lovingkindness and mercy, life and peace on this day of

On New Moon say :—

the New Moon.

On Passover :—

the Feast of Unleavened Bread.

On Tabernacles :—

the Feast of Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

Congregation, in an undertone—

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good,

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

בִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהִמָּרְחֵם בִּי לֹא-תָמוּ
חֲסָדֶיךָ. מַעֲוֹלָם קָוִינוּ לָךְ:

On say הַנִּסִּים *say* עַל *pp.* 53-54.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֶךָ מִלִּבְנוּ תָמִיד
לְעוֹלָם וָעֶד:

On say שִׁבְתָּ שׁוֹבָה:—

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:
וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיִּתְּלָלוּ אֶת-שְׁמֶךָ
בְּאַמְתִּי. הָאֵל יִשְׁעֶתְנוּ וְעִזָּרְתָנוּ סֵלָה. בָּרוּךְ אַתָּה
יְיָ. הַטּוֹב שְׁמֶךָ וְלָךְ נִאֲחָה לְהוֹדוֹת:

At the repetition of the עֲמִידָה by the Reader the following is introduced:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בָּרַכְנוּ בְּבִרְכָּה הַמְשִׁלֶּשֶׁת בְּתוֹרָה
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אֱהִרֵן וּבְנָיו
כְּתוּבִים. עִם קְדוֹשֶׁךָ בְּאֲמֹר: וּבִרְכָּה יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו
אֵלֶיךָ וַיַּחֲנֶךָ: יֵשָׂא יְיָ פָּנָיו אֵלֶיךָ וְיִשֶּׁם לָךְ שְׁלוֹם:

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בָּרַכְנוּ אֲבִינוּ בְּלָנוּ
בְּאַחַד בְּאוֹר פְּנִיָּה. בִּי בְּאוֹר פְּנִיָּה נִתַּתָּ לָנוּ יְיָ
אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבִרְכָּה

whose mercies fail not; thou, merciful Being, whose loving-kindnesses never cease, we have ever hoped in thee.

On Chanukah say, "We thank thee also," etc., pp. 53-54.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

On the Sabbath of Penitence say :—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader the following is introduced :—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness, and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it

וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרְךָ
 אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עַתָּה וּבְכָל-שָׁעָה
 בְּשָׁלוֹמָךְ:

— say שבת שובה On

בָּרוּךְ אַתָּה יי.

בְּסֶפֶר חַיִּים בְּרָכָה וְשָׁלוֹם
 וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
 אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים
 טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יי.
 עוֹשֶׂה הַשָּׁלוֹם: יִשְׂרָאֵל בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעָה וּשְׁפָתֵי מַדְבָּר מִרְמָה.
 וּלְמַקְלָלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי בָעֶפָר לְכָל תַּהֲוָה:
 פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכֹל
 הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל
 מַחֲשַׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יִמְיָנְךָ
 עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן
 יִחַלְצוּן יְדִידֶיךָ הַזֵּשִׁיעָה יִמְיָנְךָ וַעֲנֵנִי: יְהִיו לְרָצוֹן
 אִמְרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יי צוּרִי וְגֹאֲלִי: עֲשֵׂה
 שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל-כָּל-
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

On the Sabbath of Penitence say :—

Blessed art thou,
O Lord, who
blessest thy people
Israel with peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

O my God ! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ. וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם גִּבּוֹרְךָ
בְּיִרְאָה בְּיָמֵי עוֹלָם וּכְשָׁנִים קְדְמוֹנִיּוֹת: וְעֲרָבָה לִי מִנֶּחֱת
יְהוּדָה וִירוּשָׁלַם בְּיָמֵי עוֹלָם וּכְשָׁנִים קְדְמוֹנִיּוֹת:

On p. 295, הַלֵּל, חֲנֻכָּה and חול המועד, יָמִים טוֹבִים, ראש הַדָּשׁ
is said after the Amidah.
p. 78, קַדִּישׁ תַּתְּקַבֵּל,

סדר קריאת התורה לשבת ויום טוב:

אֵין בְּקֻמוֹךְ בָּאֱלֹהִים אֲדָנִי וְאֵין בְּמַעֲשֶׂיךָ:
מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמִמְשֶׁלְּתֶךָ בְּכָל
דּוֹר וָדוֹר: יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ. יְמִלֶךְ לְעֵלָם
וְעַד: יְיָ עֹז קַעֲמוּ יִתֵּן יְיָ. יִבְרַךְ אֶת-עַמּוֹ
בְּשָׁלוֹם:

אֵב הַרְחֵמִים הִיטִיבָה בְּרִצּוֹנְךָ אֶת-צִיּוֹן תִּבְנֶה
חֻמוֹת יְרוּשָׁלַם: כִּי בָךְ לְבַד בְּטַחְנוּ מֶלֶךְ אֵל
רַם וְנֹשֵׂא אֲדוֹן עוֹלָמִים:

The Ark is opened.

Reader and Congregation:—

יְיָ בְּנֹסֵעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה. קוּמָה. יְיָ
וַיִּפָּצוּ אֵיבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֶיךָ: כִּי מִצִּיּוֹן
תֵּצֵא תוֹרָה וְדִבְרֵי מִירוּשָׁלַם:

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

On New Moon, Festivals, the Intermediate Days of Festivals, and on Chanukah, Hallel, p. 295, is said after the Amidah.

Kaddish, p. 78.

ORDER OF READING THE LAW ON SABBATHS AND FESTIVALS

There is none like unto thee among the gods, O Lord; and there are no works like unto thine. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

Father of mercies, do good in thy favour unto Zion; build thou the walls of Jerusalem. For in thee alone do we trust, O King, high and exalted God, Lord of worlds.

The Ark is Opened.

Reader and Cong.—And it came to pass, when the ark set forward, that Moses said, Rise up, O Lord, and thine enemies shall be scattered, and they that hate thee shall flee before thee. For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.

The Reader takes the תורה ספר, and says:—

ברוך שנתן תורה לעמו ישראל בקדשתו:

In some Congregations the following is said:—

זוהר פ' ויקהל

ברוך שמה דמרא עלמא ברין כתרין ואתרין. יהא רעותך עם עמך ישראל לעלם. ופרקן ימינך אחוץ לעמך בבית מקדשך ולאמטויה לנא משוב נהורך ולקבל צלותא ברחמין: יהא רענא קדמך דתורין לן חיון בטיבותא. ולהוא אנא פקידא בגו צדיקא למרחם עלי ולמנטר יתי ונת פל-די לי ודי לעמך ישראל: אנת הוא ון לכלא ומפרנס לכלא. אנת הוא שלטיט על כלא. אנת הוא דשלטיט על מלכא ומלכותא די-לך היא: אנא עבדא דקודשא ברין הוא דסגידנא קמה ומקמה דיקר אורייתא בכל עדן ועדן. לא על אנש רחיצנא. ולא על בר אלהין סמיכנא. אלא באלהא דשמיא. דהוא אלהא קשוט. ואורייתא קשוט. ונביאיה קשוט. ומסגא למעבד טבון וקשוט. בה אנא רחץ. ולשמה קדישא יקירא אנא אמר תושבחן: יהא רענא קדמך דתפתח לבי באורייתא. ותשלים | משאלין דלבי. ולבא דכל-עמך ישראל. לטב ולחיון ולשלם:

On Festivals, except when they fall on Sabbath, the following is said:—

יהוה | יהוה אל רחום וחנון ארך אפים ורב חסד ואמת:
נצר חסד לאלפים נשא עון ופושע וחסאה ונקה:

(To be said three times)

רבון העולם. מלא משאלות לבי לטובה. והפק רצוני ומן שאלתי לי עבדך (פ' בן פ') (אמתך פ' בת פ') וזכני (ואת-

The Reader takes the Scroll of the Law, and says :—

Blessed be he who in his holiness gave the Law to his people Israel.

In some Congregations the following is said :—

Zohar, Parshath Vayakhel.

Blessed be the name of the Sovereign of the universe. Blessed be thy crown and thy abiding-place. Let thy favour rest with thy people Israel for ever: show them the redemption of thy right hand in thy holy temple. Bestow upon us the benign gift of thy light and in mercy accept our supplications. May it be thy will to prolong our life in well-being. Let me also be numbered among the righteous, so that thou mayest be merciful unto me, and have me in thy keeping, with all that belong to me and to thy people Israel. Thou art he that feedeth and sustaineth all; thou art he that ruleth over all; thou art he that ruleth over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Law I prostrate myself at all times: not in man do I put my trust nor upon any angel do I rely, but upon the God of heaven, who is the God of truth, and whose Law is truth and whose prophets are prophets of truth, and who aboundeth in deeds of goodness and truth. In him I put my trust, and unto his holy and glorious name I utter praises. May it be thy will to open my heart unto thy Law, and to fulfil the wishes of my heart and of the hearts of all thy people Israel for good, for life, and for peace.

On Festivals, except when they fall on Sabbath, the following is said :—

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin. (*To be said three times.*)

Lord of the universe, fulfil the wishes of my heart for good; grant my desire, give me my request, even unto me, thy servant, — the son of — (thy maid servant — the daughter of —), and make me worthy (together with my wife,) (my husband,) (my children,)

אֲשֶׁתִּי (וְאֵת-בְּעָלִי) (וּבְנֵי וּבָנוֹתִי) לַעֲשׂוֹת רְצוֹנָה בְּלִבָּב שְׁלָם.
וּמִלִּטְנֵי מִצָּר הָרָע. וְתָן חֶלְקֵנוּ בְּתוֹרָתָהּ. וְנִכְנֹנוּ כְּדֵי שְׁתִּשְׁרָה
שְׂכִינְתָּהּ עָלֵינוּ. וְהוֹפֵעַ עָלֵינוּ רוּחַ חֲכָמָה וּבִינָה רוּחַ עֲצָה
וְגִבּוּרָה רוּחַ דָּעַת וְיִרְאָת יי. וְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׁאֵזְכָּה לַעֲשׂוֹת מַעֲשִׂים טוֹבִים
בְּעִינֶיךָ. וְלָלֶכֶת בְּדַרְכֵי יִשְׂרָאֵל לְפָנֶיךָ. וְקִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
כְּדֵי שְׁנֹכַח לַחַיִּים טוֹבִים וְנֶאֱרָכִים לַחַיִּי הָעוֹלָם הַבֹּא.
וְתִשְׁמְרֵנוּ מִמַּעֲשִׂים רָעִים וּמַשְׁעוֹת רָעוֹת חַמְתָּרְגֻשׁוֹת לְבֹא
לְעוֹלָם. וְהַבּוֹטָח בֵּין חֹסֵד יְסוּבֵבְנוּ. אָמֵן:

יְהִי לְרְצוֹן אֱמֶרִי פִי וְהִגִּינוּ לְבִי לְפָנֶיךָ יי צוּרִי וְגֹאֲלִי:
נֶאֱמַר תִּפְלְתִי לָךְ יי עַת רְצוֹן אֱלֹהִים בְּרַב-חֶסֶדְךָ עָנִי
בְּאַמַּת יִשְׂרָאֵל:

(This verse is said three times.)

The Reader takes the תּוֹרָה סֵפֶר, and the following is said:—

Reader and Congregation:—

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Reader and Congregation:—

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ קְדוֹשׁ שְׁמוֹ:

Reader:—

גָּדְלוֹ לִי אֱתִי וְנִרְמַמָּה שְׁמוֹ יְיָהּ:

Reader and Congregation:—

לָךְ יי הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח

to do thy will with a perfect heart; and deliver me from the evil inclination. O grant our portion in thy Law; make us worthy to have thy divine presence abiding with us; bestow upon us the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord. So also may it be thy will, O Lord our God and God of our fathers, that I may be fitted to do such deeds as are good in thy sight, and to walk in the way of the upright before thee. Sanctify us by thy commandments that we may merit the long and blessed life of the world to come: guard us from evil deeds, and also from evil hours that visit and afflict this world. As for him who trusteth in the Lord, let lovingkindness surround him. Amen.

Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer.

And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.

This verse is said three times.

The Reader takes the Scroll of the Law, and the following is said:—

Reader and Cong.—Hear, O Israel: the Lord our God, the Lord is One.

Reader and Cong.—One is our God; great is our Lord; holy is his name.

Reader.—Magnify the Lord with me, and let us exalt his name together.

Reader and Cong.—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for

תפלת שחרית לשבת ויום טוב

וְהַהוּדָה בִּי כָל בְּשָׁמַיִם וּבְאָרֶץ לָךְ יְיָ הַמְּמַלְכָּה
וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ: רוּמָמוֹ יְיָ אֱלֹהֵינוּ
וְהַשְׁתַּחֲוִי לַהֵדֶם רִגְלָיו קָדוֹשׁ הוּא: רוּמָמוֹ יְיָ
אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לַהֵר קָדְשׁוֹ בִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ:

עַל הַכֹּל יִתְגַּדֵּל וַיִּתְקַדֵּשׁ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם
וַיִּתְנַשֵּׂא: שְׁמוֹ שֶׁל־מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ הוּא:
בְּעוֹלָמוֹת שֶׁבָרָא הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא: כְּרִצּוֹנוֹ וְכִרְצוֹן
יִרְאֵיו וְכִרְצוֹן כָּל־בֵּית יִשְׂרָאֵל: צוּר הָעוֹלָמִים אֲדוֹן כָּל־
הַבְּרִיּוֹת אֱלֹהֵי כָל־הַנִּפְשוֹת: הַיּוֹשֵׁב בְּמִרְתְּבֵי מְרוֹם הַשּׁוֹכֵן
בְּשָׁמַיִ שְׁמִי קָדֵם: קִדְּשָׁתוֹ עַל־הַחַיּוֹת וּקְדָשָׁתוֹ עַל־כִּסֵּא
הַקְּבוֹד: וּבִכֵּן יִתְקַדֵּשׁ שְׁמֶךָ בָּנוּ יְיָ אֱלֹהֵינוּ לְעֵינֵי כָל־חַי:
וְנֹאמַר לְפָנָיו שִׁיר חֲדָשׁ בְּכָתוּב: שִׁירוּ לַאלֹהִים זִמְרוּ שְׁמוֹ
סֵלוֹ לְרֹכֵב בְּעֶרְבוֹת בֵּיהַ שְׁמוֹ וְעֲלוּ לְפָנָיו: וְנִרְאֶהוּ עֵין בְּעֵין
בְּשׁוּבוֹ אֶל־נַגְהוֹ בְּכָתוּב: בִּי עֵין בְּעֵין יִרְאוּ בְּשׁוּבִי יְיָ צִיּוֹן:
וְנֹאמַר וְנִגְלֶה כְבוֹד יְיָ וְנִרְאוּ כָל־בָּשָׂר יַחְדָּו בִּי פִי יְיָ דִּבֵּר:
אֵב הַרְתַּמִּים הוּא יִרְחֵם עִם עַמּוּסִים וַיִּזְכּוֹר בְּרִית אֲתָנִים
וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן־הַשְּׁעוֹת הָרָעוֹת וַיִּגְעַר בַּיָּצָר הָרַע מִן
הַנְּשׂוּאִים וַיַּחֲזֵק אוֹתָנוּ לְפָלִיטַת עוֹלָמִים וַיַּמְלֵא מִשְׁאֲלוֹתֵינוּ
בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַתְּמִים.

*The סֵפֶר תוֹרָה is placed upon the desk, and the Reader says
the following :—*

וַיַּעֲזוֹר וַיִּגֵּן וַיִּשְׁעֵה לְכָל הַחוֹסִים בּוֹ וְנֹאמַר

all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Exalt ye the Lord our God, and worship at his footstool: holy is he. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy.

Magnified and hallowed, praised and glorified, exalted and extolled above all be the name of the Supreme King of Kings, the holy One, blessed be he, in the worlds which he hath created,—this world and the world to come,—in accordance with his desire, and with the desire of them that fear him, and of all the house of Israel: the Rock everlasting, the Lord of all creatures, the God of all souls; who dwelleth in the wide-extended heights, who inhabiteth the heaven of heavens of old; whose holiness is above the Chayoth and above the throne of glory. Now, therefore, thy name, O Lord our God, shall be hallowed amongst us in the sight of all living. Let us sing a new song before him, as it is written, Sing unto God, sing praises unto his name, extol ye him that rideth upon the heavens by his name Jah, and exult before him. And may we see him, eye to eye, when he returneth to his habitation, as it is written, For they shall see eye to eye, when the Lord returneth unto Zion. And it is said, And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.

May the Father of mercy have mercy upon a people that have been borne by him. May he remember the covenant with the patriarchs, deliver our souls from evil hours, check the evil inclination in them that have been carried by him, grant us of his grace an everlasting deliverance, and in the attribute of his goodness fulfil our desires by salvation and mercy.

The Scroll of the Law is placed upon the desk, and the Reader says the following :—

And may he help, shield and save all who trust in him, and let us say, Amen. Ascribe all of you greatness unto our God,

אָמֵן: הַכֹּל הָבּוּ גָדֹל לֵאלֹהֵינוּ וְתֵנוּ כְבוֹד
לַתּוֹרָה: כֹּהֵן קָרֵב. יַעֲמֹד.

Here the Reader names the Person who is called to the Reading of the תּוֹרָה.

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ:
תּוֹרַת יי תְּמִימָה מְשִׁיבַת נֶפֶשׁ עֲדוּת יי נֶאֱמָנָה
מַחְבִּימַת פֶּתִי: פְּקוּדֵי יי יִשְׂרָאֵל מְשֻׁמְחֵי-לֵב
מַצְנֹת יי בָּרָה מְאִירַת עֵינַיִם: יי עֲזֹ לְעַמּוֹ יִתֵּן
יי | יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם: הָאֵל תָּמִיד בְּרָכוֹ
אֲמַרְתָּ יי צְרוּפָה מִן הוּא לְכֹל הַחוֹסִים בּוֹ:

Congregation and Reader:—

וְאַתָּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם תִּימֵם בְּלָכֶם הַיּוֹם:

Those who are called to the Reading of the תּוֹרָה say the following

Blessing :—

בָּרְכוּ אֶת-יי הַמְּבָרֵךְ:

Congregation :—

בְּרוּךְ יי הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

The Response of the Congregation is repeated, and the Blessing continued :—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
בְּחֶרֶב־בָּנוּ מִכָּל-הָעַמִּים וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

and render honour to the Law.

Here the Reader names the Person who is called to the Reading of the Law.

Blessed be he, who in his holiness gave the Law unto his people Israel. The Law of the Lord is perfect, restoring the soul: the testimony of the Lord is faithful, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The Lord will give strength unto his people: the Lord will bless his people with peace. As for God, his way is perfect: the word of the Lord is tried: he is a shield unto all them that trust in him.

Cong. and Reader.—And ye that cleave unto the Lord your God are alive every one of you this day.

Those who are called to the Reading of the Law say the following Blessing :—

Bless ye the Lord who is to be blessed.

Cong.—Blessed be the Lord, who is to be blessed for ever and ever.

The Response of the Congregation is repeated, and the Blessing continued :—

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Law. Blessed art thou, O Lord, who givest the Law.

After the reading of a Section of the Law, the following Blessing is said :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם. אֲשֶׁר
נִתְּנָנוּ לָנוּ תוֹרַת אֱמֶת. וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בָּרוּךְ אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

Persons who have been in peril of their lives, during journeys by sea or land or air, in captivity or sickness, upon their deliverance or recovery say the following after the conclusion of the last Blessing:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם. הַגּוֹמֵל
לְחַיִּים טוֹבוֹת. שְׁמַלְכֵנוּ כָּל-טוֹב:

The Congregation respond :—

מִי שְׁמַלְךָ כָּל-טוֹב. הוּא יְגַמְלֶךָ כָּל-טוֹב סָלָה:

The following is said by the Father of a מִצְוָה, when the latter has concluded the Blessing after having been called to the Reading of the Law :—

בָּרוּךְ שִׁפְטָרֵנוּ מַעֲנֵנוּ שֶׁל זֶה:

For the Prayer by the מִצְוָה, see p. 407.

After the Reading of the Law, the Kaddish on p. 37 is said. When the סֵפֶר תּוֹרָה is held up, the Congregation say the following :—

זֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לִפְנֵי בְּנֵי
יִשְׂרָאֵל עַל-פִּי יְיָ בְּיַד-מֹשֶׁה: עֵץ-חַיִּים הוּא
לְמַחְזִיקִים בָּהּ וְתַמְכִּיהָ מֵאֲשֶׁר: דְּרָכֶיהָ דְּרָכֵי-
נֵעַם וְכָל-נִתְּיבוֹתֶיהָ שְׁלוֹם: אָרְךָ יָמִים בְּיָמֶינָהּ

After the reading of a Section of the Law, the following Blessing is said :—

Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, who givest the Law.

Persons who have been in peril of their lives, during journeys by sea or land or air, in captivity or sickness, upon their deliverance or recovery say the following, after the conclusion of the last Blessing:—

Blessed art thou, O Lord our God, King of the universe, who doest good unto the undeserving, and who hast also rendered all good unto me.

The Congregation respond :—

He who hath rendered thee all good, may he do only good unto thee for ever.

The following is said by the Father of a Bar-Mitzvah, when the latter has concluded the Blessing after having been called to the Reading of the Law.

Blessed be he who hath freed me from the responsibility for this child.

For the Prayer by the Bar-Mitzvah, see page 407.

After the Reading of the Law, the Kaddish on p. 37 is said. When the Scroll of the Law is held up, the Congregation say the following :—

And this is the Law which Moses set before the children of Israel, according to the commandment of the Lord by the hand of Moses. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace, Length of days is in its right hand; in its left hand are riches and honour.

תפלת שחרית לשבת ויום טוב

בְּשִׂמְלֶה עֲשֶׂה וְכָבוֹד: יי חַפֵּץ לְמַעַן צִדְקוֹ
יְגַדִּיל תּוֹרָה וַיֹּאדִיר:

Before Reading the הפטרה the following is said:—

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
בָּחַר בַּנְּבִיאִים טוֹבִים וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים
בְּאַמֶּת:

בָּרוּךְ אַתָּה יי. הַבּוֹחֵר בַּתּוֹרָה וּבַמֹּשֶׁה עַבְדּוֹ
וּבִישְׂרָאֵל עַמּוֹ וּבַנְּבִיאֵי הָאַמֶּת וְצִדֵּק:

After Reading the הפטרה the following is said:—

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. צוּר
כָּל-הָעוֹלָמִים צִדִּיק בְּכָל-הַדּוֹרוֹת הָאֵל הַנְּאֻמָּן
הַאֹמֵר וְעוֹשֶׂה הַמְדַּבֵּר וּמְקַיֵּם שְׂכָל-דְּבָרָיו
אַמֶּת וְצִדֵּק: נְאֻמָּן אַתָּה הוּא יי אֱלֹהֵינוּ וְנֹאמְנִים
דְּבָרֶיךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ אַחֲזֹר לֹא-יֵשׁוּב
רִיקָם. כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה. בָּרוּךְ
אַתָּה יי. הָאֵל הַנְּאֻמָּן בְּכָל-דְּבָרָיו:

רַחֵם עַל-צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלֹבֶת
נַפֶּשׁ תּוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ: בָּרוּךְ אַתָּה יי.
מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָה:

שְׂמַחְנוּ יי אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא עַבְדְּךָ

It pleased the Lord, for his righteousness' sake, to magnify¹ the Law and to make it honourable.

Before the Lesson from the Prophets the following is said :—

Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and hast found pleasure in their words which were spoken in truth.

Blessed art thou, O Lord, who hast chosen the Law, and Moses thy servant, and Israel thy people, and prophets of truth and righteousness.

After the Lesson from the Prophets the following is said :—

Blessed art thou, O Lord our God, King of the universe, Rock of all worlds, righteous through all generations, O faithful God, who sayest and doest, who speakest and fulfillest, all whose words are truth and righteousness. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void, for thou art a faithful and merciful God and King. Blessed art thou, O Lord God, who art faithful in all thy words.

Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit speedily, even in our days. Blessed art thou, O Lord, who makest Zion joyful through her children.

Gladden us, O Lord our God, with Elijah the prophet, thy servant, and with the kingdom of the house of David, thine

תפלת שחרית לשבת ויום טוב

וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחָךָ. בְּמַהֲרָה יָבֹא וְיַגְלֵל
 לְבָנָיו. עַל-כִּסְאוֹ לֹא-יָשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד
 אֲחֵרִים אֶת-כְּבוֹדוֹ. כִּי בָשָׁם קִדְשְׁךָ נִשְׁבַּעְתָּ לוֹ
 שְׁלֹא יִכָּבֵה נֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ.
 מֶגֶן דָּוִד:

On שַׁבָּת חוֹל הַמוֹעֵד פָּסַח say:—

עַל-הַתּוֹרָה וְעַל-הָעֲבוּדָה וְעַל-הַנְּבִיאִים
 וְעַל-יּוֹם הַשַּׁבָּת הַזֶּה שְׁנַתְּךָ-לָנוּ יְיָ אֱלֹהֵינוּ
 לְקִדְשָׁה וּלְמַנוּחָה לְכָבוֹד וּלְתַפְאֲרָת. עַל-הַכֹּל
 יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ.
 יִתְבָּרַךְ שְׁמֹךְ בְּפִי כָל-חַי תָּמִיד לְעוֹלָם וָעֶד.
 בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

On שַׁבָּת חוֹל הַמוֹעֵד סָכוֹת say, adding
 on Sabbath the words in brackets:—

עַל-הַתּוֹרָה וְעַל-הָעֲבוּדָה וְעַל-הַנְּבִיאִים וְעַל-יּוֹם (הַשַּׁבָּת
 הַזֶּה וְעַל-יּוֹם)

On סָכוֹת say—

חַג הַסָּכוֹת הַזֶּה

On שְׁבָעוֹת say—

חַג הַשְּׁבָעוֹת הַזֶּה

On פָּסַח say—

חַג הַמִּצּוֹת הַזֶּה

הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה say—שְׁמִינִי עֲצֵרֶת

שְׁנַתְּךָ לָנוּ יְיָ אֱלֹהֵינוּ (לְקִדְשָׁה וּלְמַנוּחָה) לְשִׁשּׁוֹן וּלְשִׁמְחָה
 לְכָבוֹד וּלְתַפְאֲרָת. עַל-הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ

anointed. Soon may he come and rejoice our hearts. Suffer not a stranger to sit upon his throne, nor let others any longer inherit his glory; for by thy holy name thou didst swear unto him, that his light should not be extinguished for ever. Blessed art thou, O Lord, the Shield of David.

On Sabbaths, including the Intermediate Sabbath of Passover, say :—

For the Law, for the divine service, for the prophets, and for this Sabbath day, which thou, O Lord our God, hast given us for holiness and for rest, for honour and for glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest the Sabbath.

On the Three Festivals, as also on the Intermediate Sabbath of Tabernacles, say, adding on Sabbath the words in brackets :—

For the Law, for the divine service, for the prophets, (and for this Sabbath Day,)

On Passover : and for this day of the Feast of Unleavened Bread,

On Pentecost : and for this day of the Feast of Weeks,

On Tabernacles : and for this day of the Feast of Tabernacles,

On the Eighth Day of Solemn Assembly : and for this Eighth-day feast of Solemn Assembly,

which thou, O Lord our God, hast given us (for holiness and for rest), for joy and gladness, for honour and glory,—for all these we thank

וּמִבְּרָכִים אוֹתָךְ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל-חַי תָּמִיד לְעוֹלָם
וָעֶד. בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְהַזְמָנִים:

On Sabbath say, adding on Sabbath the words in brackets:—

עַל-הַתּוֹרָה וְעַל-הַעֲבוּדָה וְעַל-הַנְּבִיאִים וְעַל-יוֹם (הַשַּׁבָּת
הַזֶּה וְעַל יוֹם) הַזְכָּרוֹן הַזֶּה שְׁנַתָּה לָנוּ יְיָ אֱלֹהֵינוּ (לְקַדְּשָׁה
וְלִמְנוּחָה) לְכָבוֹד וּלְתַפְאֲרָת. עַל-הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ
מוֹדִים לָךְ וּמִבְּרָכִים אוֹתָךְ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל-חַי תָּמִיד
לְעוֹלָם וָעֶד. וּדְבָרְךָ אֱמֶת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה יְיָ מֶלֶךְ
עַל-כָּל-הָאָרֶץ. מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן:

On say, adding on Sabbath the words in brackets:—

עַל-הַתּוֹרָה וְעַל-הַעֲבוּדָה וְעַל-הַנְּבִיאִים וְעַל-יוֹם (הַשַּׁבָּת
הַזֶּה וְעַל יוֹם) הַכִּפְּרִים הַזֶּה שְׁנַתָּה לָנוּ יְיָ אֱלֹהֵינוּ (לְקַדְּשָׁה
וְלִמְנוּחָה) לְסִלִּיחָה וְלִמְחִילָה וּלְכַפָּרָה. לְכָבוֹד וּלְתַפְאֲרָת.
עַל-הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמִבְּרָכִים אוֹתָךְ.
יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל-חַי תָּמִיד לְעוֹלָם וָעֶד. וּדְבָרְךָ
אֱמֶת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה יְיָ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ
לְעֻונֹתֵינוּ וְלְעֻונוֹת עַמּוֹ בֵּית יִשְׂרָאֵל. וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל
שָׁנָה וְשָׁנָה. מֶלֶךְ עַל-כָּל-הָאָרֶץ מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל
וְיוֹם הַכִּפְּרִים:

The following three paragraphs are not said on Festivals occurring on Week-days.

יְקִים פָּרְקָן מִן-שְׁמִיָּא חֲנָא וְחִסְדָּא וְרַחֲמֵי
וְחֵי אַרְיֵי וּמְזוּגֵי רְוִיחֵי וְסִיעָתָא דִּי-שְׁמִיָּא

and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest (the Sabbath), Israel and the Festivals.

On the New Year say, adding on Sabbath the words in brackets :—

For the Law, for the divine service, for the prophets (and for this Sabbath Day), and for this Day of Memorial, which thou, O Lord our God, hast given us (for holiness and for rest), for honour and glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever: thy word is true and endureth for ever. Blessed art thou, O Lord, King over the whole earth, who sanctifiest (the Sabbath), Israel and the Day of Memorial.

On the Day of Atonement say, adding on Sabbath the words in brackets :—

For the Law, for the divine service, for the prophets (for this Sabbath Day,) and for this Day of Atonement, which thou, O Lord our God, hast given us (for holiness and for rest,) for forgiveness, pardon and atonement, for honour and glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever: thy word is true and endureth for ever. Blessed art thou, O Lord, thou King, who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, and makest our trespasses to pass away year by year; King over the whole earth, who sanctifiest (the Sabbath,) Israel and the Day of Atonement.

The following three paragraphs are not said on Festivals occurring on Week-days.

May salvation from heaven, with grace, lovingkindness, mercy, long life, ample sustenance, heavenly aid, health of

וּבְרִיּוֹת גּוֹפָא וְנִהוּרָא מַעֲלִיא. זֶרְעָא חַיָּא וְקִמָּא
 זֶרְעָא דִּי לֹא-יִפְסֵק וְדִי לֹא-יִבְטֹל מִפְתָּנָמִי
 אוֹרִיתָא. לְמַרְנָן וְרַבָּנָן חֲבוּרְתָא קִדִּישָׁתָא דִּי
 בְּאַרְעָא דִּי-יִשְׂרָאֵל דִּי בְּבָבֶל וְדִי בְּכָל אַרְעַת
 גִּלְוֹתָנָא. לְרִישֵׁי כְּלִי וּלְרִישֵׁי גִלְוֹתָא וּלְרִישֵׁי
 מְתִיבְתָא וּלְדִינֵי דִי-בָבָא. לְכָל-תְּלַמִּידֵיהוֹן
 וּלְכָל-תְּלַמִּידֵי תְּלַמִּידֵיהוֹן וּלְכָל-מֶן דִּי עֶסְקִין
 בְּאוֹרִיתָא. מַלְכָּא דִּי-עֲלָמָא יְבָרַךְ יְתֵהוֹן יִפִּישׁ
 חַיֵּיהוֹן וַיִּשְׁנֵא יוֹמֵיהוֹן וַיִּתֵּן אַרְכָּה לְשָׁנֵיהוֹן.
 וַיַּתְּפֹּרְקוֹן וַיִּשְׁתַּיְזְבוֹן מֶן כָּל-עֲקָא וּמֶן כָּל-מַרְעִין
 בִּישׁוֹן. מָרָן דִּי בְּשִׁמְיָא יְהֵא בְּסַעֲדֵיהוֹן כָּל-זְמַן
 וְעַדְן. וְנֹאמַר אָמֵן:

The following two paragraphs are said only when Service is held with a Congregation.

יְקוּם פֶּרְקוֹן מֶן-שְׁמִיָּא חַנָּא וְחַסְדָּא וְרַחֲמֵי
 וְחַיֵּי אֲרִיבִי וּמִזְזוּנֵי רְוִיחֵי וְסִיעֲתָא דִּי-שְׁמִיָּא
 וּבְרִיּוֹת גּוֹפָא וְנִהוּרָא מַעֲלִיא. זֶרְעָא חַיָּא וְקִמָּא
 זֶרְעָא דִּי לֹא-יִפְסֵק וְדִי לֹא-יִבְטֹל מִפְתָּנָמִי
 אוֹרִיתָא. לְכָל-קְהָלָא קִדִּישָׁא הָדָן רַבְרַבִּיא
 עִם זְעִירִיא טַפְלָא וְנִשְׂיָא. מַלְכָּא דִּי-עֲלָמָא
 יְבָרַךְ יְתֵכּוֹן יִפִּישׁ חַיֵּיכּוֹן וַיִּשְׁנֵא יוֹמֵיכּוֹן וַיִּתֵּן
 אַרְכָּה לְשָׁנֵיכּוֹן. וַתְּתַפְּרְקוֹן וַתִּשְׁתַּיְזְבוֹן מֶן כָּל-

body, a higher enlightenment, and a living and abiding offspring, that will not break with, nor neglect any of the words of the Law, be granted unto the teachers and Rabbis of the holy community, who are in the land of Israel, and in the land of Babylon, and in all the lands of our dispersion; unto the heads of the academies, the chiefs of the captivity, the heads of the colleges, and the judges in the gates; unto all their disciples, unto all the disciples of their disciples, and unto all who occupy themselves with the study of the Law. May the King of the universe bless them, prolong their lives, increase their days, and add to their years, and may they be saved and delivered from every trouble and mishap. May the Lord of heaven be their help at all times and seasons; and let us say, Amen.

The following two paragraphs are said only when Service is held with a Congregation.

May salvation from heaven, with grace, lovingkindness, mercy, long life, ample sustenance, heavenly aid, health of body, a higher enlightenment, and a living and abiding offspring, that will not break with, nor neglect any of the words of the Law, be granted unto all this holy congregation, great and small, children and women. May the King of the universe bless you, prolong your lives, increase your days and add to your years, and may you be saved and delivered from every

עָקָא וּמִן כָּל-מַרְעִין בִּישׁוֹן. מָרֵן דִּי בִשְׁמִיאָ
 יֵהֵא בְּסַעֲדָכּוֹן כָּל-זְמַן וְעַדְן. וְנֹאמַר אָמֵן:
 מִי שֶׁבְּרַךְ אֲבוֹתֵינוּ אֲבָרָהָם יִצְחָק וְיַעֲקֹב
 הוּא יְבָרֵךְ אֶת-כָּל-הַקָּהָל הַקְדוֹשׁ הַזֶּה עִם
 כָּל-קָהָלוֹת הַקְּדוֹשִׁים הֵם וּנְשֵׁיהֶם וּבְנֵיהֶם
 וּבְנוֹתֵיהֶם וְכָל אֲשֶׁר לָהֶם. וּמִי שֶׁמַּיְחֲדִים בְּתִי
 כְּגִסְיוֹת לְתַפִּלָּה. וּמִי שֶׁבָּאִים בְּתוֹכָם לְהִתְפַּלֵּל.
 וּמִי שֶׁנוֹתְנִים גֵּר לְמֵאֹר וַיֵּין לְקַדוֹשׁ וּלְהַבְדִּילָהּ
 וּפֶת לְאוֹרְחִים וּצְדָקָה לְעֲנִיִּים. וְכָל-מִי שֶׁעוֹסְקִים
 בְּצַרְכֵי צְבוּר בְּאַמוּנָה. הַקְדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם
 שְׂכָרָם וַיְסִיר מֵהֶם כָּל-מַחֲלָה וַיְרַפָּא לְכָל-
 גּוֹפֶם וַיְסַלַח לְכָל-עוֹנֶם. וַיִּשְׁלַח בְּרָכָה וְהַצִּלָּחָה
 בְּכָל-מַעֲשֵׂה יְדֵיהֶם עִם כָּל-יִשְׂרָאֵל אֲחֵיהֶם.
 וְנֹאמַר אָמֵן:

תפלה לשלום המלכות

*The Minister takes the סֵפֶר תּוֹרָה and reads the following Prayer for
 the Queen and the Royal Family :—*

הַנּוֹתֵן תְּשׁוּעָה לְמַלְכִּים וּמְמַשְׁלָה לְנָסִיכִים.
 מַלְכוּתוֹ מְלִכּוֹת כָּל-עוֹלָמִים. הוּא יְבָרֵךְ:

Our Sovereign Lady, Queen Elizabeth,
 Elizabeth the Queen Mother,
 Philip Duke of Edinburgh,
 Charles Prince of Wales,
 and all the Royal Family.

trouble and mishap. May the Lord of heaven be your help at all times and seasons; and let us say, Amen.

May he who blessed our fathers, Abraham, Isaac and Jacob, bless all this holy congregation, together with all other holy congregations: them, their wives, their sons and daughters, and all that belong to them; those also who establish Synagogues for prayer, and those who enter therein to pray; those who give the lamps for lighting, and wine for Kiddush and Habbalah, bread to the wayfarers, and charity to the poor, and all such as occupy themselves in faithfulness with the wants of the congregation. May the Holy One, blessed be he, give them their recompense; may he remove from them all sickness, heal all their body, forgive all their iniquity, and send blessing and prosperity upon all the work of their hands, as well as upon all Israel, their brethren; and let us say, Amen.

PRAYER FOR THE ROYAL FAMILY

The Minister takes the Scroll of the Law, and reads the following Prayer for the Queen and the Royal Family :—

He who giveth salvation unto kings and dominion unto princes, whose kingdom is an everlasting kingdom,—may he bless

Our Sovereign Lady, Queen Elizabeth,
Elizabeth the Queen Mother,
Philip Duke of Edinburgh,
Charles Prince of Wales,
and all the Royal Family.

תפלת שחרית לשבת ויום טוב

מִלֶּךְ מַלְכֵי הַמַּלְכִּים בְּרַחֲמָיו יְחִיָּה וַיִּשְׁמְרָהּ
וּמִכָּל-צָרָה וַיְגֹן וַיִּצִּילָהּ. וַיִּתֵּן בָּלָבָהּ וּבְלֵב כָּל-
יּוֹעֲצֶיהָ רוּחַ חָכְמָה וּבִינָה לְהַחְזִיק שְׁלוֹם
הַמַּלְכוּת וּשְׁלֹת עַמָּהּ וְלַעֲשׂוֹת חֶסֶד וְאַמֶּת עִם-
כָּל-יִשְׂרָאֵל: בְּיָמֶיהָ וּבְיָמֵינוּ יִפְרֹשׁ אֲבִינוּ
שְׁבַשְׁמִיּוֹם סִכַּת שְׁלוֹם עַל-כָּל-יּוֹשְׁבֵי תֵבֵל. וְכֹא
לְצִיּוֹן גּוֹאֵל. וְנֹאמַר אָמֵן.

תפלה לשלום מדינת ישראל

מִי שֶׁבִּרְךְ אֲבוֹתֵינוּ אֲבָרָהָם יִצְחָק וַיַּעֲקֹב.
הוּא יְבָרֶךְ אֶת-מְדִינַת יִשְׂרָאֵל. וַיְגַלֵּה כְבוֹד
מַלְכוּתוֹ עַל-הָאָדָמָה אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ
לָתֵת לָנוּ:

אָנָּה יְיָ יְהִי חֶסֶדְךָ עִם-רֵאשִׁיָּה וַיּוֹעֲצֶיהָ
לְהַבִּין אוֹתָהּ וּלְסַעֲדָהּ בְּמִשְׁפָּט וּבִצְדָקָה מִעַתָּה
וְעַד-עוֹלָם: תֵּן בָּלָבָם אֶתְבָּתָּךְ וַיִּרְאָתְךָ
לְעִבְדְּךָ בְּאַמֶּת וּבְחִמִּים. וַיְקַיֵּם בְּיָמֵינוּ דְּבָרֵי
עֲבָדֶיךָ הַנְּבִיאִים. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדִבְרֵי
יְיָ מִירוּשָׁלָּיִם:

May the supreme King of kings in his mercy preserve the Queen in life, guard her and deliver her from all trouble and sorrow. May he put a spirit of wisdom and understanding into her heart and into the hearts of all her counsellors, that they may uphold the peace of the realm, advance the welfare of the nation, and deal kindly and truly with all Israel. In her days and in ours, may our Heavenly Father spread the tabernacle of peace over all the dwellers on earth; and may the redeemer come unto Zion; and let us say, Amen.

PRAYER FOR THE WELFARE OF
THE STATE OF ISRAEL

May He Who blessed our fathers, Abraham, Isaac and Jacob, bless the STATE OF ISRAEL and make the glory of His kingdom manifest in the land which He swore unto our fathers to give us.

We beseech Thee, O Lord, bestow thy lovingkindness upon its rulers and counsellors that they may establish and uphold it with judgment and with righteousness from henceforth even for ever. Put in their hearts the love and fear of thee to serve thee in truth and with sincerity. May the words of thy servants, the prophets, be fulfilled in our days: For out of Zion shall go forth the Law and the word of the Lord from Jerusalem.

אָבינו שְׁשָׁמַיִם. שִׁים שְׁלוֹם בְּאֶרֶץ וּשְׁמַחַת
עוֹלָם עַל-כָּל-יְיֹשְׁבֶיהָ. וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁאֵן
וְאֵין מַחְרִיד. וּפְרוֹשׁ סִכַּת שְׁלוֹמָךְ עַל-כָּל-
יְיֹשְׁבֵי תֵבֶל אֲרָצְךָ. וְכֵן יְהִי רָצוֹן. וְנֹאמַר אָמֵן:

On the Sabbath preceding ראש חודש the following is said:—

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שֶׁתַּחַדְּשׁ עָלֵינוּ אֶת-הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.
וְתִתֵּן-לָנוּ חַיִּים אֲרָכִים חַיִּים שְׁלֵשׁ-שָׁלוֹם חַיִּים
שְׁלֵשׁ-טוֹבָה חַיִּים שְׁלֵשׁ-בְּרָכָה חַיִּים שְׁלֵשׁ-פְּרִנָּסָה
חַיִּים שְׁלֵשׁ-חֲלוּץ עֲצֻמוֹת. חַיִּים שְׁשֵׁשׁ בָּהֶם יִרְאֶת
שָׁמַיִם וְיִרְאֶת חֹטֵא חַיִּים שְׁאֵין בָּהֶם בּוֹשָׁה
וּבְלָמָה. חַיִּים שְׁלֵשׁ-עֶשֶׂר וְכָבוֹד. חַיִּים שֶׁתִּהְיֶה בָּנוּ
אַהֲבַת תּוֹרָה וְיִרְאֶת שָׁמַיִם. חַיִּים שְׁיִמְלְאוּ
מִשְׁאָלוֹת לִבָּנוּ לְטוֹבָה. אָמֵן סָלָה:

Reader:—

מִי שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ וְנֹאֵל אוֹתָם
מַעֲבָדוֹת לְחֵרוֹת. הוּא יִנְאֹל אוֹתָנוּ בְּקִרְוֹב
וְיִקְבֵּץ גְּדֻחֵינוּ מֵאַרְבַּע בְּנוֹת הָאָרֶץ. חֲבֵרִים
כָּל-יִשְׂרָאֵל. וְנֹאמַר אָמֵן:

Heavenly Father, grant peace in thy Holy Land and everlasting happiness unto all its inhabitants, so that Jacob shall again be in quietude and at ease and none shall make him afraid. Do thou spread the tabernacle of thy peace upon all the dwellers on earth. May this be thy will: and let us say, Amen.

On the Sabbath preceding New Moon the following is said :—

May it be thy will, O Lord our God and God of our fathers, to renew unto us this coming month for good and for blessing. O grant us long life, a life of peace, of good, of blessing, of sustenance, of bodily vigour, a life marked by the fear of Heaven and the dread of sin, a life free from shame and reproach, a life of prosperity and honour, a life in which the love of the Law and the fear of Heaven shall be with us, a life in which the desires of our heart shall be fulfilled for good. Amen. (Selah.)

Reader.—He who wrought miracles for our fathers, and redeemed them from slavery unto freedom, may he speedily redeem us, and gather our exiles from the four corners of the earth, even all Israel united in fellowship; and let us say, Amen.

ראש חודש (naming the month) יהיה ביום
הבא עלינו ועל כל ישראל
לְטוֹבָה:

Congregation and Reader.

יְחִידְשָׁהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא עָלֵינוּ וְעַל כָּל-
עַמּוֹ בֵּית יִשְׂרָאֵל לְחַיִּים וּלְשָׁלוֹם. לְשִׁשּׁוֹן
וּלְשִׁמְחָה. לְיִשׁוּעָה וּלְנִחְמָה. וְנֹאמַר אָמֵן:

*In many Congregations the following is said only on the Sabbaths
preceding תְּשׁוּעָה בָּאָב and שְׁבַע עוֹת*

אֵב הַרְחֲמִים שׁוֹכֵן מְרוֹמִים בְּרַחֲמֵי הָעֲצוּמִים. הוּא יִפְקֹד
בְּרַחֲמִים הַתְּסִידִים וְהַיִּשְׁרִים וְהַתְּמִימִים. קַהֲלוֹת הַקָּדָשׁ
שִׁמְסְרוּ נַפְשָׁם עַל קִדְשַׁת הַשֵּׁם. הַנֶּאֱהָבִים וְהַנְּעִימִים בְּחִיָּהֶם
וּבְמוֹתָם לֹא נִפְלְדוּ. מְנַשְּׂרִים קִלּוֹ וּמַאֲרִיּוֹת גָּבְרוּ לַעֲשׂוֹת
רָצוֹן קוֹנֵם וְחַפֵּץ צוּרֵם: יִזְכְּרֵם אֱלֹהֵינוּ לְטוֹבָה עִם שְׁאֵר
צְדִיקֵי עוֹלָם. וְיִנְקוּם נִקְמַת דָּם עֲבָדָיו הַשְּׁפוּף: כִּכְתוּב
בְּתוֹרַת מֹשֶׁה אִישׁ הֶאֱלֹהִים. הִרְגִּינוּ גּוֹיִם עִמּוֹ כִּי דָם-עֲבָדָיו
יָקוּם. וְנִקֵּם יָשִׁיב לְצָרָיו וְכִפֹּר אֲדָמְתוֹ עִמּוֹ: וְעַל יְדֵי עֲבָדֶיךָ
הַנְּבִיאִים כְּתוּב לֵאמֹר. וְנִקִּיתִי דָמָם לֹא נִקִּיתִי. וְיִי שֹׁכֵן
בְּצִיּוֹן: וּבְכַתְּבֵי הַקָּדָשׁ נֹאמַר. לָמָּה יֹאמְרוּ הַגּוֹיִם אִי־
אֱלֹהֵיהֶם: יִדְעוּ בְּגוֹיִם לְעִינֵינוּ נִקְמַת דָּם עֲבָדֶיךָ הַשְּׁפוּף:
וְאֹמַר כִּי דוֹרֵשׁ דָּמִים אוֹתָם וְזָכַר לֹא שָׁכַח צַעֲקַת עֲבָדָיו:
וְאֹמַר יָדִין בְּגוֹיִם מְלֹא גִּירוֹת מִחֵץ רֹאשׁ עַל אֶרֶץ רַבָּה:
מִנְחַל בְּדֶרֶךְ יִשְׁתָּה עַל כֵּן יָרִים רֹאשׁ:

The New Moon of (*naming the month*) will be on (*naming the day or days*). May it come to us and to all Israel for good.

Cong. and Reader.—May the Holy One, blessed be he, renew it unto us and unto all his people, the house of Israel, for life and peace, for gladness and joy, for salvation and consolation; and let us say, Amen.

In many Congregations the following is said only on the Sabbaths preceding Pentecost and the Fast of the Ninth of Ab :—

May the Father of mercies, who dwelleth on high in his mighty compassion, in mercy remember those loving, upright, and blameless ones, the holy congregations, who laid down their lives for the sanctification of the divine name, who were lovely and pleasant in their lives, and in their death were not divided; swifter than eagles, stronger than lions to do the will of their Master and the desire of their Rock. May our God remember them for good with the other righteous of the world, and avenge the blood of his servants which hath been shed; as it is written in the Law of Moses, the man of God, Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will make atonement for his land and for his people. And by the hands of thy servants, the prophets, it is written saying, I will cleanse their blood that I have not yet cleansed: for the Lord dwelleth in Zion. And in the Holy Writings it is said, Wherefore should the nations say, Where is their God? Let there be made known among the nations in our sight the revenging of the blood of thy servants which hath been shed. And it is said, For he that rendereth retribution for blood remembereth them; he forgetteth not the cry of the humble. And it is further said, He judgeth among the nations; the land is full of corpses: he smiteth the head over a wide land. He drinketh of the brook in the way: therefore shall he lift up the head.

תפלת שחרית לשבת ויום טוב

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְיֶה לְךָ סֵלָה:
אֲשֶׁרִי הָעָם שֶׁכָּכָה לוֹ אֲשֶׁרִי הָעָם שֶׁיִּי אֱלֹהָיו:

תהלים קמ"ה

תהלה לדוד.

אֲרוּמָמָךְ אֱלֹהֵי הַמָּלָךְ וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל-יוֹם אֲבָרְכֶךָ וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְהוָה וּמְהֵלָל מְאֹד וְלִגְדָלְתוֹ אֵין חֶקֶר:
דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ וּגְבוּרָתֶיךָ יִגִּידוּ:
הֵדָר כְּבוֹד הַדָּוָה וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וַעֲזֹז נִזְרוֹאוֹתֶיךָ יֹאמְרוּ וְיִגְדָלְתֶךָ אֲסַפְּרָנָה:
זָכַר רַב-טוֹבָךְ יִבְיְעוּ וְצִדְקָתֶךָ יִרְנְנוּ:
חֲנוּן וְרַחוּם יְהוָה אֲרָךְ אַפִּים וְיִגְדַּל-חֹסֶד:
טוֹב-יְהוָה לְכָל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:
יִדְוֶה יְהוָה כָּל-מַעֲשָׂיךָ וְחִסְדֶּיךָ יִבְרַכְּוָה:
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ וּגְבוּרָתֶךָ יִדְבְּרוּ:
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרָתְךָ וְכְבוֹד הַדָּר מַלְכוּתוֹ:
מַלְכוּתֶךָ מַלְכוּת כָּל-עֲלָמִים וּמִמְשַׁלְתֶךָ בְּכָל-דֹּר:
וְדָר:

סוּמָךְ יְהוָה לְכָל-הַנִּפְלָאִים וְזוֹקֶךָ לְכָל-הַכּוֹפִים:
עֲיִנֵּי כָל אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נוֹתֵן-לָהֶם אֶת-
אֲכָלָם בְּעֵתוֹ:

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.) Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable. One generation shall laud thy works to another, and shall declare thy mighty acts. On the majestic glory of thy grandeur, and on thy marvellous deeds, will I meditate. And men shall speak of the might of thy awful acts; and I will recount thy greatness. They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness. The Lord is gracious and merciful; slow to anger and of great lovingkindness. The Lord is good to all; and his tender mercies are over all his works. All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the majestic glory of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that are bowed down. The eyes of all wait upon thee; and thou givest them their food in due season. Thou openest thine hand, and

תפלת שחרית לשבת ויום טוב

פִּוֹתֶם אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן:
צָדִיק יִהְיֶה בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׁיו:
קָרוֹב יִהְיֶה לְכָל־קִרְאָיו לְכָל־אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת:
רְצוֹן־יִרְאֵיו יַעֲשֶׂה וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:
שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהָבָיו וְאֵת כָּל־הַרְשָׁעִים
יִשְׁמִיד:

תְּהִלַּת יִהְיֶה יְדְבָר־פִּי וּיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ
לְעוֹלָם וָעֶד:

וְאֶנְחֲנוּ נִבְרָךְ יְהִי מִעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

On returning the סֵפֶר תּוֹרָה to the Ark the Reader says:—

יְהַלְלוּ אֶת־שֵׁם יִהְיֶה בִּי־נִשְׁגָב שְׁמוֹ לְבָדוֹ:

Congregation:—

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם: וַיֵּרָם קֶרֶן לְעַמּוֹ
תְּהִלָּה לְכָל־חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ.
הַלְלוּיָהּ:

On Sabbaths and on Festivals occurring on Sabbaths say:—

תְּהִלִּים כ"ט

מִזְמוֹר לְדָוִד. הָבוּ לַיְי בָּנֵי אֱלֹהִים הָבוּ לַיְי
כְּבוֹד וְעֹז: הָבוּ לַיְי כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוּוּ לַיְי
בְּהִדְרַת־קֹדֶשׁ: קוֹל יְיִ עַל הַמָּיִם אֵל־הַכְּבוֹד
הַרְעִים יְיִ עַל־מָיִם רַבִּים: קוֹל־יְיִ בְּפֶתַח קוֹל יְיִ
בְּהִדְר: קוֹל יְיִ שֹׁבֵר אֲרָזִים וַיִּשְׁבֹּר יְיִ אֶת־אֲרָזֵי

satisfiest every living thing with favour. The Lord is righteous in all his ways, and loving in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them. The Lord guardeth all them that love him; but all the wicked will he destroy. My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from now and for evermore. Praise ye the Lord.

On returning the Scroll of the Law to the Ark the Reader says :—

Let them praise the name of the Lord; for his name alone is exalted :

Congregation.—His grandeur is above the earth and heaven: and he hath lifted up a horn for his people, to the praise of all his loving ones, even of the children of Israel, the people near unto him. Praise ye the Lord.

On Sabbaths and on Festivals occurring on Sabbaths say :—

Psalm xxix. A Psalm of David.

Give unto the Lord, O ye children of the mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth, even the Lord upon the great waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh in pieces the cedars of Lebanon. He maketh

הַלְבֵּנוֹן: וַיִּרְקִידֵם בְּמוֹ-עֵגֶל לְבִנוֹן וְשִׁרְיוֹן בְּמוֹ
 בֶּן-רְאֵמִים: קוֹלֵי־יְיָ חֲצֹב לַהֲבוֹת אֵשׁ: קוֹל יְיָ
 יַחִיל מִדְּבַר יַחִיל יְיָ מִדְּבַר קָדֵשׁ: קוֹל יְיָ יַחֲלִיל
 אֲזִלוֹת וַיַּחֲשֹׁף יַעֲרוֹת וּבִהֲיָכְלוֹ כָּלוּ אֲמֹר כְּבוֹד:
 יְיָ לַמַּבּוּל יָשָׁב וַיֵּשֶׁב יְיָ מִלֶּךְ לְעוֹלָם: יְיָ עֲזֹ לְעַמּוֹ
 יִתֵּן יְיָ אֶיִּךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

On Festivals occurring on Week-days say:—

תהלים כ"ד

לְדוֹר מִזְמוֹר. לִי הָאָרֶץ וּמְלוֹאָהּ תִּבְלֵ
 וַיֵּשְׁבֵי בָהּ: כִּי-הוּא עַל-יָמִים יִסְדָּהּ וְעַל-
 נְהָרוֹת יְכַוְנֶנָּה: מִיַּעֲלָה בָהֶר יְיָ וּמִיַּיָּקוֹם
 בְּמִקּוֹם קָדְשׁוֹ: נָקִי כַפָּיִם וְבֵר לֵבָב אֲשֶׁר לֹא
 נָשָׂא לִשְׂוֹא נַפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָה: יֵשָׂא
 בִּרְכָּה מֵאֵת יְיָ וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ: זֶה דוֹר
 וְדֹרָשׁוֹ מִבְּקָשֵׁי פִנְיָהּ יַעֲקֹב סָלָה: שָׂאוּ שְׁעָרִים
 רָאשֵׁיכֶם וְהַנְּשָׂאוּ פֶתְחֵי עוֹלָם וַיָּבֹא מִלֶּךְ
 הַכְּבוֹד: מִי זֶה מִלֶּךְ הַכְּבוֹד יְיָ עֲזֹז וְגִבּוֹר יְיָ
 גִבּוֹר מִלְחָמָה: שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם וּשְׂאוּ
 פֶתְחֵי עוֹלָם וַיָּבֹא מִלֶּךְ הַכְּבוֹד: מִי הוּא זֶה
 מִלֶּךְ הַכְּבוֹד יְיָ צְבָאוֹת הוּא מִלֶּךְ הַכְּבוֹד סָלָה:

them also to skip like a calf; Lebanon and Sirion like a young wild-ox. The voice of the Lord cleaveth flames of fire; the voice of the Lord maketh the wilderness to tremble; the Lord maketh tremble the wilderness of Kadesh. The voice of the Lord maketh the hinds to travail, and strippeth the forests bare: and in his temple everything saith, Glory. The Lord sat as king at the flood; yea, the Lord sitteth as king for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

On Festivals occurring on Week-days say :—

Psalm xxiv. A Psalm of David.

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For it is he that hath founded it upon the seas, and established it upon the floods. Who may ascend the mountain of the Lord? And who may stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity,* and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek after him, that seek thy face, (O God of) Jacob! (Selah.) Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.)

* This translation is based on the Kethib, which is יָשַׁן.

While the ספר is being placed in the Ark, the following to פקדום is said :—

ובנחה יאמר שובה יי רבבות אלפי ישראל:
 קומה | יי למנוחתך אתה וארון עזך: כהניך
 ילבשו צדק וחסידים ירננו: בעבור דוד עבדך
 אל-תשב פני משיחך: כי לקח טוב נתתי
 לכם תורתי אל-תעזבו: עץ חיים היא
 למחזיקים בה ותמכיה מאשר: דרכיה דרכי-
 נעם וכל-נתיבותיה שלום: השיבנו יי אליך
 ונשובה חדש ימינו פקדום:

תצי קדיש, p. 37.

תפלת מוסף לשבת:

שלוש רגלים see Service for מוסף שבת וחול המועד.

The following עמידה to קדמוניות, p. 219, is said standing.

אדני שפתי תפתח ופי יגיד תהלתך:
 ברוך אתה יי אלהינו ואלהי אבותינו. אלהי
 אברהם אלהי יצחק ואלהי יעקב. האל הגדול
 הגבור והנורא אל עליון. גומל חסדים טובים

*While the Scroll of the Law is being placed in the Ark, the following to
"as of old" is said :—*

And when it rested, he said, Return, O Lord, unto the ten thousands of the thousands of Israel. Arise, O Lord, unto thy resting place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy loving ones shout for joy. For the sake of David thy servant, turn not away the face of thine anointed. For I give you good doctrine; forsake ye not my Law. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Turn thou us unto thee, O Lord, and we shall return: renew our days as of old.

Kaddish, p. 37.

ADDITIONAL SERVICE FOR SABBATHS

*For the Additional Service on the Intermediate Sabbath of a Festival
see Service for the Festivals.*

*The following prayer (Amidah) to "as in ancient years," p. 219, is
said standing.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty, and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest

וְקוֹנֶה הַכֹּל. וְזוֹכֵר חֲסִדֵי אָבוֹת וּמְבִיא גּוֹאֵל לְבְנֵי
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On שַׁבַּת שְׁוֶבָה say:—

זָכְרָנוּ לַחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים. וְכָתְבָנוּ בְּסֶפֶר הַחַיִּים.
לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עֶזְרָה וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ. מֶגֶן
אֲבֹרָהִם: אַתָּה גְּבוּר לְעוֹלָם אֲדֹנֵי מַחֲיָה מַתִּים
אַתָּה רַב לְהוֹשִׁיעַ.

From פֶּסַח on the First Day until שְׁמִינִי עֶצְרָת on מוֹסֵף say:—

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מִכְלָל חַיִּים בְּחֶסֶד מַחֲיָה מַתִּים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר
אֲסוּרִים וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָיִם. מִי כְמוֹךָ
בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מֶלֶךְ מַמְיֵת וּמַחֲיָה
וּמַצְמִיחַ יְשׁוּעָה:

On שַׁבַּת שְׁוֶבָה say:—

מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵיו לַחַיִּים בְּרַחֲמִים.
וְנֶאֱמַן אַתָּה לְהַחְיֹת מַתִּים. בָּרוּךְ אַתָּה יְיָ.
מַחֲיָה הַמַּתִּים:

the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

On the Sabbath of Penitence say :—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou revivest the dead, thou art mighty to save.

From the Additional Service on the Eighth Day of Solemn Assembly until the Additional Service on the First Day of Passover say :—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, revivest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who causest death and revivest and causest salvation to spring forth ?

On the Sabbath of Penitence say :—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life ?

Yea, faithful art thou to revive the dead. Blessed art thou, O Lord, who revivest the dead.

When the Reader repeats the עמידה, the following קדושה is said.

Reader. נְעֲרִיצָךְ וְנִקְדִּישְׁךָ כְּסוּד שִׁיחַ שְׂרָפִי

קָדֵשׁ הַמִּקְדִּישִׁים שְׁמוֹךְ בְּקָדְשׁ. בְּכָתוּב עַל יָד
נְבִיאָךְ. וְקָרָא זֶה אֵל זֶה וְאָמַר.

Cong. קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת. מְלֹא

כָּל-הָאָרֶץ כְּבוֹדוֹ:

Reader. כְּבוֹדוֹ מְלֹא עוֹלָם מִשְׁרָתוֹ שׂוֹאֲלִים

זֶה לְזֶה אֵיזָה מְקוֹם כְּבוֹדוֹ. לְעִמָּתָם בְּרוּךְ יֹאמְרוּ.

Cong. בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

Reader. מִמְקוֹמוֹ הוּא יָפֵן בְּרַחֲמִים וְיַחֲוֹן עִם

הַמִּנְחָדִים שְׁמוֹ עָרַב וּבָקָר בְּכָל יוֹם תָּמִיד

פַּעֲמִים בְּאַהֲבָה שְ�מַע אוֹמְרִים.

Cong. שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Reader. אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא

מִלְכֵנוּ הוּא מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו

שְׁנִית לְעֵינֵי כָל-חַי לְהִיּוֹת לָכֶם לֵאלֹהִים:

Cong. אֲנִי יְיָ אֱלֹהֵיכֶם:

Reader. וּבְדַבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר.

Cong. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדוֹר

וְדוֹר. הִלְלוּהָ.

*When the Reader repeats the Amidah, the following is added to
"holy God," p. 213.*

Reader.—We will reverence and sanctify thee according to the mystic utterance of the holy Seraphim, who hallow thy name in the sanctuary, as it is written by the hand of thy prophet, And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—His glory filleth the universe: his ministering angels ask one another, Where is the place of his glory? Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—From his place may he turn in mercy and be gracious unto a people who, evening and morning, twice every day, proclaim with constancy the unity of his name, saying in love, Hear—

Cong.—Hear, O Israel: the Lord our God, the Lord is One.

Reader.—One is our God; he is our Father; he is our King; he is our Saviour; and he of his mercy will let us hear a second time, in the presence of all living (his promise),
"To be to you for a God."

Cong.—"I am the Lord your God."

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader. לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֶצַח נִצְחִים
קִדְשְׁתָּךְ נִקְדִּישׁ. וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ
לְעוֹלָם וָעֶד. כִּי אֵל מְלֶכֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

On שְׁבֹתָ conclude the last Blessing thus:—

הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל-יוֹם
יְהַלְלוּךָ סֵלָה. בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

On שְׁבֹתָ conclude the Blessing thus:—

הַמֶּלֶךְ הַקָּדוֹשׁ:

תְּכַנֵּנָה שְׁבֹת רְצִיתָ קִרְבְּנוֹתֶיהָ. צִוִּיתָ פְּרוּשֶׁיהָ
עִם סְדוּרֵי נִסְכֶּיהָ. מְעַנְיָה לְעוֹלָם כְּבוֹד יִנְחִלּוּ.
שׁוֹעֲמֶיהָ חַיִּים זָכוּ. וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְּדֻלָּה
בְּחָרוּ. אֲזַ מְסִינִי נִצְטוּ עָלֶיהָ. וַתִּצְוֵנוּ יְיָ אֱלֹהֵינוּ
לְהַקְרִיב בָּהּ קִרְבֵּן מוֹסֵף שְׁבֹת כְּרָאוּי: יְהִי

On שְׁבֹתָ וְרֵאשׁ חֹדֶשׁ.

אַתָּה יִצְרָתָ עוֹלָמְךָ מִקֵּדָם. כָּלִיתָ מְלֹאכְתְּךָ בַּיּוֹם הַשְּׁבִיעִי.
אַהֲבָתָ אוֹתָנוּ וְרָצִיתָ בָּנוּ וְרִמַּמְתָּנוּ מִכָּל-הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ
בְּמִצְוֹתֶיךָ וּקִרְבְּתָנוּ מִלְּכָנוּ לְעַבְדֻתְךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
עָלֵינוּ קִרְאָתָ. וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה שְׁבֹתוֹת לְמַנוּחָה
וְרֵאשֵׁי חֳדָשִׁים לְכַפָּרָה: וְלִפִּי שְׁחָטָאנוּ לְפָנֶיךָ אֲנַחְנוּ וְאַבּוֹתֵינוּ

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the last Blessing thus :—
the holy King.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence, conclude the Blessing thus :—
the holy King.

Thou didst institute the Sabbath, and didst accept its offerings; thou didst command its special obligations with the order of its drink offerings. They that find delight in it shall inherit glory for everlasting; they that taste it are worthy of life; while such as love its teachings have chosen true greatness. Already from Sinai they were commanded concerning it; and thou hast also commanded us, O Lord our God, to bring thereon the additional offering of the Sabbath as duly prescribed. May it be thy will, O Lord our God and God of

On Sabbath and New Moon.

Thou didst form thy world from of old; thou hadst finished thy work on the seventh day; thou hast loved us and taken pleasure in us, hast exalted us above all tongues, hast sanctified us by thy commandments, hast brought us near, O our King, unto thy service, and called us by thy great and holy name. Thou, O Lord our God, also gavest us in love Sabbaths for rest and New Moons for atonement. But because we sinned against thee, both we and our fathers,

רצון מלפניו יי אלהינו ואלהי אבותינו שתעלנו
בשמחה לארצנו ותטענו בגבולנו. ושם נעשה
לפניו את-קרבנות חובותינו. תמידים בסדרם
ומוספים כהלכתם. ואת-מוסף יום השבת הזה
נעשה ונקריב לפניו באהבה במצות רצונו
כמו שכתבת עלינו בתורתך על-ידי משה
עבדך מפי כבודך באמור:

וביום השבת שני-כבשים בני-שנה תמימים ושני

שבת וראש חודש On.

חרבה עירנו ושםם בית מקדשנו וגלה יקראנו ונטל כבוד
מבית חינו. ואין אנו יכולים לעשות חובותינו בבית
בחירתך בבית הגדול והקדוש שנקרא שמה עליו מפני ה'ד
שנשתלחה במקדשך: יהי רצון מלפניו יי אלהינו ואלהי
אבותינו שתעלנו בשמחה לארצנו ותטענו בגבולנו. ושם
נעשה לפניו את-קרבנות חובותינו תמידים בסדרם ומוספים
כהלכתם. ואת-מוספי יום השבת הזה ויום ראש החודש
הזה נעשה ונקריב לפניו באהבה במצות רצונו. כמו
שכתבת עלינו בתורתך על-ידי משה עבדך מפי כבודך
באמור: וביום השבת שני-כבשים בני-שנה תמימים ושני
עשרים סלת מנחה בלולה בשמן ונסכו: עלת שבת בשבתו
על-עלת התמיד ונסקה:

ובראשי חודשיכם תקריבו עליה ליי פרים בני-בקר שנים

our fathers, to lead us up in joy unto our land, and to plant us within our borders, where we will prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offering of this Sabbath day we will prepare and offer up unto thee in love, according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:

And on the Sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink

On Sabbath and New Moon.

our city hath been laid waste, our sanctuary is desolate, our splendour hath gone into exile, and the glory hath been removed from the house of our life, so that we are not able to perform our obligations in thy chosen house, in that great and holy house which was called by thy name, because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord our God and God of our fathers, to lead us up in joy unto our land, and to plant us within our borders, where we will prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offerings of this Sabbath day and of this New Moon we will prepare and offer up unto thee in love, according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said: And on the Sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.

And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks and one ram, seven

עֲשָׂרִים סֵלֶת מִנְחָה בְּלוּלָה בַשָּׁמֶן וְנִסְכּוֹ: עֲלֹת
שַׁבָּת בְּשַׁבְתּוֹ עַל-עֲלֹת הַתָּמִיד וְנִסְכָּה:
יִשְׁמְחוּ בְּמִלְכוּתָהּ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי.
עַם מְקַדְּשֵׁי שְׂבִיעֵי כָּלֶם יִשְׁבְּעוּ וַיִּתְּעֲנֻ מְטוֹבָה.
וְהַשְּׂבִיעֵי רָצִיתָ בּוֹ וְקִדְּשָׁתוּ. חֲמִידַת יָמִים אוֹתוֹ
קָרְאָתָּ זָכָר לְמַעֲשֵׂה בְּרָאשִׁית:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמִנוּחָתָנוּ.
קִדְּשָׁנוּ בְּמִצְוֹתֶיהָ וְתַן חֶלְקֵנוּ בְּתוֹרָתָהּ. שְׂבַעֲנוּ
מְטוֹבָה וְשִׁמְחָנוּ בִּישׁוּעָתָהּ. וְטַהַר לִבֵּנוּ לְעִבְדָּךְ
בְּאַמֶּת. וְהַנְחִילָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן
שַׁבָּת קִדְּשָׁךְ. וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֹךְ.
בְּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ הַשַּׁבָּת:

שַׁבָּת וְרֹאשׁ חֹדֶשׁ On

וְאֵיל אֶחָד כָּבָשִׁים בְּנֵי-שָׁנָה שְׂבַעַת תְּמִימִם: וּמִנְחָתָם וְנִסְפֵיהֶם
כְּמִדְּבָר. שְׁלֹשָׁה עֲשָׂרִים לֶפֶר וּשְׁנֵי עֲשָׂרִים לְאֵיל וְעֶשְׂרֹן
לְכֶבֶשׂ וְיֵין כֹּנֶסְכּוֹ וְשָׁעִיר לְכַפֵּר וּשְׁנֵי תְּמִידִים כֹּהֲלִכְתָּם:
יִשְׁמְחוּ בְּמִלְכוּתָהּ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי. עַם מְקַדְּשֵׁי
שְׂבִיעֵי כָּלֶם יִשְׁבְּעוּ וַיִּתְּעֲנֻ מְטוֹבָה. וְהַשְּׂבִיעֵי רָצִיתָ בּוֹ
וְקִדְּשָׁתוּ. חֲמִידַת יָמִים אוֹתוֹ קָרְאָתָּ זָכָר לְמַעֲשֵׂה בְּרָאשִׁית:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמִנוּחָתָנוּ וְחִדָּשׁ עָלֵינוּ
בְּיוֹם הַשַּׁבָּת הַזֶּה אֶת-הַחֹדֶשׁ הַזֶּה לְטֹבָה וּלְבָרָכָה. לְשִׁשּׁוֹן
וּלְשִׁמְחָה. לִישׁוּעָה וּלְנַחֲמָה. לְפִרְנָסָה וּלְכִלְכָּלָה. לְחַיִּים
וּלְשְׁלוֹם. לְמַחֲלֵילַת חָטָא וּלְסְלִיחַת עוֹן (during a Leap Year) וּלְכַפֵּרַת

offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.

They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favour, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

On Sabbath and New Moon.

he-lambs of the first year without blemish. And their meal offering and their drink offerings as hath been ordained, three tenth parts of an ephah for each bullock, and two tenth parts for the ram, and one tenth part for each lamb, with wine according to the drink offering thereof, and a he-goat wherewith to make atonement, and the two continual offerings according to their enactment.

They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.

Our God and God of our fathers, accept our rest, and on this Sabbath day renew this New Moon unto us for good and for blessing, for joy and for gladness, for salvation and comfort, for sustenance and maintenance, for life and peace, for pardon of sin and forgiveness of iniquity (*during a Leap Year*:—and for atonement of transgression); for thou hast chosen thy people Israel from among all

רצה יי אלהינו בעמך ישראל ובתפלתם.
והשב את-העבודה לדביר ביתך ואשי ישראל
ותפלתם באהבה תקבל ברכון. ותהי לרצון
תמיד עבודת ישראל עמך.

ותחזנה עינינו בשוכה לציון ברחמים. ברוך
אתה יי. המחזיר שכינתו לציון:

*The Congregation, in an
undertone—*

מודים אנחנו לך שאתה
הוא יי אלהינו ואלהי אבותינו
אלהי כל-בשר. יוצרנו יוצר
בראשית. ברכות והודאות
לשמך הגדול והקדוש. על
שהחייטנו וקיימתנו. פן
תסנינו ותקיימנו. ותאסוף
גלותינו לחצרות קדשך
לשמך חקיקה ולעשות רצונך
ולעבדך בלבב שלם על
שאנחנו מודים לך. ברוך
אל ההודאות:

מודים אנחנו לך
שאתה הוא יי אלהינו
ואלהי אבותינו לעולם
ועד. צור חיינו מן
ישענו אתה הוא לדור
ודור. נודה לך ונספר
תהלתך על חיינו
המסורים בידך ועל
נשמותינו הפקודות לך

On שבת וראש חודש.

פשע: כי בעמך ישראל בחרת מכל-האמות. ושבת קדשך
להם הודעת וחגי ראשי חודשים להם קבעת: ברוך אתה
יי. מקדש השבת וישראל וראשי חודשים:

Continue with רצה above.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to thy most holy house; receive in love and favour both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought

Congregation, in an undertone—

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

On Sabbath and New Moon.

nations, and hast made thy holy Sabbath known unto them, and hast appointed unto them statutes for the beginnings of the months. Blessed art thou, O Lord, who sanctifiest the Sabbath, Israel and the beginnings of the months. *Continue with "Accept, Lord," above.*

וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם עָמְנוּ וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת עָרַב וּבִקְרַ וּצְהָרִים. הַטּוֹב
כִּי לֹא-כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא-תָמוּ
חֲסָדֶיךָ. מַעֲוֹלָם קִיֵּינוּ לָךְ:

On say the following, pp. 53-54.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מַלְכֵנוּ
תָּמִיד לְעוֹלָם וָעֶד:

On say שבת שובה :—

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתֶךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיְהִלְלוּ אֶת-שְׁמֶךָ
בְּאַמֶּת הָאֵל יִשְׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה. בָּרוּךְ אַתָּה
יְיָ. הַטּוֹב שְׁמֶךָ וְלָךְ נָאֶה לְהוֹדוֹת:

At the repetition of the עמידה by the Reader, the following is introduced :—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בָּרַכְנוּ בְּבִרְכָּה הַמְשַׁלֶּשֶׁת בְּתוֹרָה
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ. הָאֲמֹרָה מִפִּי אֱהֲרֹן וּבְנָיו
כְּתוּבִים עִם קְדוּשָׁה. כְּאֹמֶר. יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו
אֵלֶיךָ וַיִּחַנֶּךָ: יֵשָׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׁם לָךְ שְׁלוֹם:

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה חֵן וְחֶסֶד וּרְחֻמִּים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בָּרַכְנוּ אֲבוֹתֵנוּ בְּלָנוּ
בְּאֶחָד בְּאוֹר פָּנֶיךָ. כִּי בְּאוֹר פָּנֶיךָ נִתְּתָה לָנוּ יְיָ

at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

On Chanukah say, "We thank thee also," etc., pp. 53-54.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

On the Sabbath of Penitence say—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is all-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader, the following is introduced :—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteous-

אֱלֹהֵינוּ תֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה וּבְרָכָה
וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת-עַמּוֹת יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה
בְּשָׁלוֹמָךְ:

say שַׁבַּת שׁוּבָה On

בְּרוּךְ אַתָּה יי

בְּסֶפֶר חַיִּים בְּרָכָה וְשָׁלוֹם
הַמְּבָרֵךְ אֶת-עַמּוֹ
וּפְרֻסָּה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
אֲנַחְנוּ וְכָל-עַמּוֹת בֵּית יִשְׂרָאֵל לְחַיִּים
טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יי
עוֹשֵׂה הַשָּׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעָה וּשְׁפָתֵי מַדְבָּר מִרְמָה.
וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה:
פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל
הַחוֹשְׁבִּים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל
מַחֲשַׁבּוֹתָם. עֲשֵׂה לִמְעַן שְׁמֹךְ עֲשֵׂה לִמְעַן יִמְיָנְךָ
עֲשֵׂה לִמְעַן קִדְשָׁתְךָ עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן
יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יִמְיָנְךָ וְעַנֵּנִי: יִהְיוּ לְרָצוֹן
אִמְרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יי צוּרִי וְגֹאֲלִי: עֲשֵׂה
שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל-כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְּנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ. וְמִן חִלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נִעְבְּדְךָ

ness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

Blessed art
thou, O Lord,
who blessest thy
people Israel with
peace.

On the Sabbath of Penitence say :—

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

O my God ! guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days

בִּירְאָה בְּיָמֵי עוֹלָם וּכְשֵׁנִים קְדָמוֹנִיּוֹת: וְעֶרְבָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלַם בְּיָמֵי עוֹלָם וּכְשֵׁנִים קְדָמוֹנִיּוֹת:

p. 78, קדיש תתקבל

אֵין בְּאַלְהֵינוּ. אֵין בְּאַדוֹנֵינוּ. אֵין בְּמַלְכֵנוּ.
אֵין בְּמוֹשִׁיעֵנוּ: מִי בְּאַלְהֵינוּ. מִי בְּאַדוֹנֵינוּ. מִי
בְּמַלְכֵנוּ. מִי בְּמוֹשִׁיעֵנוּ: נוֹדָה לְאַלְהֵינוּ. נוֹדָה
לְאַדוֹנֵינוּ. נוֹדָה לְמַלְכֵנוּ. נוֹדָה לְמוֹשִׁיעֵנוּ: בְּרוּךְ
אַלְהֵינוּ. בְּרוּךְ אֲדוֹנֵינוּ. בְּרוּךְ מַלְכֵנוּ. בְּרוּךְ
מוֹשִׁיעֵנוּ: אַתָּה הוּא אֱלֹהֵינוּ. אַתָּה הוּא אֲדוֹנֵינוּ.
אַתָּה הוּא מַלְכֵנוּ. אַתָּה הוּא מוֹשִׁיעֵנוּ. אַתָּה
הוּא שֶׁהַקְטִירוֹ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קִטְרֹת
הַסַּמִּים:

תלמוד מסכת כריתות ו'

פְּטוּם הַקְטֹרֶת הֶעָרִי וְהַצֶּפֶן וְהַחֲלִבָּה וְהַלְבֹנָה. מִשְׁקַל
שְׁבָעִים שְׁבָעִים מָנָה: מֵר וּקְצִיעָה שְׁבֻלַת גֶּרֶד וּכְרָכִם. מִשְׁקַל
שֶׁשָּׁה עֶשְׂרִי שֶׁשָּׁה עֶשְׂרִי מָנָה. הַקֶּשֶׁט שְׁנַיִם עֶשְׂרִי. וְקִלּוּפָה
שְׁלֹשָׁה. וְקִנְמָן תְּשַׁעֲהָ. בִּרְיַת כֶּרֶשִׁינָה תְּשַׁעֲהָ קֶבֶץ. יֵין
קִפְרִיסִין סָאִין תֵּלְתָא וְקֶבֶץ תֵּלְתָא. וְאִם אֵין לוֹ יֵין קִפְרִיסִין
מִבֵּיא תָמַר חֲנֹרֶן עֲתִיק: מִלַּח סְדוּמִית רִבְעֵי הֶקֶב. מִעֲלָה
עֶשֶׂן כָּל שְׁהוּא: רַבִּי זְתָן אוֹמֵר אֵף כֶּפֶת הַיָּרְדֵן כָּל שְׁהוּא
וְאִם גִּתָּן בָּהּ דְּבִשׁ פִּסְלָה. אִם חֲסַר אַחַת מִכָּל סְמִינָה חֵיב
מִיָּתָה: רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר. הֶעָרִי אֵינוֹ אֵלָּא שְׂרָף

of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

Kaddish, p. 78.

There is none like our God, none like our Lord, none like our King, none like our Saviour. Who is like our God, who like our Lord, who like our King, who like our Saviour? We will give thanks unto our God, we will give thanks unto our Lord, we will give thanks unto our King, we will give thanks unto our Saviour. Blessed be our God, blessed be our Lord, blessed be our King, blessed be our Saviour. Thou art our God, thou art our Lord, thou art our King, thou art our Saviour. Thou art he unto whom our fathers burnt the incense of spices.

Talmud Babli: Kerithoth 6a.

The compound forming the incense * consisted of balm, onycha, galbanum and frankincense, in quantities weighing seventy manehs each; of myrrh, cassia, spikenard and saffron, each sixteen manehs by weight; of costus twelve, of aromatic bark three, and of cinnamon nine manehs; of lye obtained from a species of leek, nine kabs; of Cyprus wine three seahs and three kabs: though, if Cyprus wine was not procurable, old white wine might be used; of salt of Sodom the fourth part of a kab, and of the herb Maaleh Ashan a minute quantity R. Nathan says, a minute quantity was also required of the odorous herb Cippath, that grew on the banks of the Jordan; if, however, one added honey to the mixture, he rendered the incense unfit for sacred use, while he who, in preparing it, omitted one of its necessary ingredients, was liable to the penalty of death. Rabban Simeon, son of Gamaliel, says, the balm is a resin that exudes

* Exod. xxx. 34-38.

הנוסף מעצי הקטף: ברית ברשינה ששפין בה את הצפרן.
כדי שתהא נאה: יין קפריסין ששורין בו את הצפרן. כדי
שתהא צנה:

משנה תמיד ו' ד

השיר שהלויים היו אומרים בבית המקדש:

ביום הראשון היו אומרים: ליי הארץ ומלוואה תבל
ויושבי בה: (כ"ד)

בשני היו אומרים. גדול יי ומהלל מאד בעיר אלהינו
הרקדשו: (מ"ח)

בשלישי היו אומרים. אלהים נצב בעדת אל בקרב
אלהים ישפט: (פ"ב)

ברביעי היו אומרים. אל נקמות יי אל נקמות הופיע:
(צ"ד)

בחמישי היו אומרים. הרנינו לאלהים עוננו הקיענו
לאלהי יעקב: (פ"א)

בששי היו אומרים. יי מלך גאות לבש. לבש יי עו
התאזר אף-תבון תבל בל-תמוט: (צ"ג)

בשבת היו אומרים. מזמור שיר ליום השבת: (צ"ב)
מזמור שיר לעתיד לבא. ליום שכלו שבת ומנוחה
לחיי העלמים:

תלמוד מסכת ברכות סד. א

אמר רבי אלעזר אמר רבי חנינא. תלמידי תכמים
מרבנים שלום בעולם. שנאמר וכל בגינה למודי יי ורב

from the wood of the balsam tree. The lye obtained from a species of leek was rubbed over the onycha to improve it, while the Cyprus wine was used to steep it in, so that its odour might be more pungent.

Mishnah: Tamid, vii. 4

These were the Psalms which the Levites used to recite in the Temple:—

On the first day of the week they used to recite (Psalm xxiv), The earth is the Lord's and the fulness thereof; the world and they that dwell therein.

On the second day (Psalm xlvi.), Great is the Lord and exceedingly to be praised, in the city of our God, in his holy mountain.

On the third day (Psalm lxxxii.), God standeth in the congregation of the mighty; he judgeth among the judges.

On the fourth day (Psalm xciv.), God of retribution, Lord, God of retribution, shine forth.

On the fifth day (Psalm lxxxi.), Exult aloud unto God our strength; shout for joy unto the God of Jacob.

On the sixth day (Psalm xciii), The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved.

On the Sabbath (Psalm xcii.), A psalm, a song for the Sabbath Day. It is the psalm and song also for the hereafter, for the day which will be wholly a Sabbath, and will bring rest in life everlasting.

Talmud Babli. Berachoth, 64a

R. Eleazar said in the name of R. Chanina, The disciples of the sages increase peace throughout the world, as it is said, And all thy children shall be taught of the Lord; and great shall be the peace

שְׁלוֹם בְּנִיךְ. אֵל תִּקְרָא בְּנִיךְ אֱלָא בּוֹנִיךְ: שְׁלוֹם רַב
 לַאֲהָבֵי תוֹרָתְךָ וְאִין לָמוּ מִכְשׁוֹל: יְהִי-שְׁלוֹם בְּחִילְךָ שְׁלוֹה
 בְּאַרְמְנוֹתֶיךָ: לְמַעַן אֲחִי וְרַעֲי אֲדַבְּרָה-נָא שְׁלוֹם בְּךָ:
 לְמַעַן בֵּית-יְיָ אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לָךְ: יְיָ עֲזֹר לְעַמּוֹ יִתֵּן
 יְיָ | יִבְרַךְ אֶת-עַמּוֹ בְּשְׁלוֹם:

עָלִינוּ לְשִׁבְחָהּ לְאֶדְוֹן הַכֹּל לְתַת גְּדֻלָּהּ לְיוֹצֵר
 בְּרָאשִׁית. שְׁלֹא עָשָׂנוּ בְּנוֹי הָאָרְצוֹת וְלֹא שָׁמְנוּ
 בְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם חָלַקְנוּ בָהֶם
 וְגָרְלָנוּ כָּכָל הַמוֹנֶם. וְאִנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִים
 וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ
 הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב
 יִקְרוּ בְּשָׁמַיִם מִמַּעַל וּשְׂכִינֵת עִזּוּ בְּגִבְהֵי מְרוֹמִים:
 הוּא אֱלֹהֵינוּ. אִין עוֹד. אֱמֶת מִלְּכֵנוּ. אִפְסֵ
 זוּלָתוֹ. כְּפָתוֹב בְּתוֹרָתוֹ. וַיִּדְעָתָ הַיּוֹם וְהַשַּׁבָּת
 אֶל-לִבְּךָ כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל
 וְעַל-הָאָרֶץ מִתַּחַת אִין עוֹד:

עַל-כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֹאוֹת מַהֲרָה
 בְּתַפְאֲרַת עֲזָךְ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
 וְהָאֱלִילִים בְּרוֹת יִבְרָתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
 שְׁדֵי וְכַל-בְּנֵי בָשָׂר יִקְרָאוּ בְּשִׁמְךָ. לְהַפְנוֹת
 אֱלִיךָ כָּל-רִשְׁעֵי אֶרֶץ: יִבִּירוּ וַיִּדְעוּ כָּל-יְיֹשְׁבֵי
 תֵּבֵל כִּי לָךְ תִּכְרַע כָּל-בָּרֶךְ תִּשָּׁבַע כָּל-לָשׁוֹן:

of thy children. Read not here *banayich*, thy children (or disciples), but *bonayich*, thy builders.—Great peace have they who love thy Law; and there is no stumbling for them. Peace be within thy rampart, prosperity within thy palaces. For my brethren and companions' sake, I would desire to speak peace concerning thee. For the sake of the house of the Lord our God I would seek thy good. The Lord will give strength unto his people; the Lord will bless his people with peace.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else : in truth he is our King: there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath; there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear.

לִפְנֵיהֶם יִי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפּוּלוּ. וְלִכְבוֹד שְׁמֶךָ
יִקָּר יִתְגַּדֵּל וַיִּקְבְּלוּ כָלֶם אֶת-עַל מַלְכוּתְךָ.
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. בִּי הַמְּלֻכּוֹת
שְׁלֶךְ הִיא וּלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד: כַּפְתּוֹב
בְּתוֹרָתְךָ. יִי | יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֹאמַר. וְהָיָה
יִי לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יִי
אַחָד וְשִׁמוֹ אַחָד:

אל תִּירָא מִפֶּחַד פִּתְאוֹם וּמִשׁוּאַת רָשָׁעִים כִּי תָבוֹא: עֲצוֹ
עֲצָה וְתִפְרֹ דְּבָרוֹ דְּבָר וְלֹא יָקוּם כִּי עָמְנוּ אֵל: וְעַד וְקִנָּה
אֲנִי הוּא וְעַד שִׁיבָה אֲנִי אֶסְבֵּל אֲנִי עֲשִׂיתִי וְאֲנִי אֶשָּׂא וְאֲנִי
אֶסְבֵּל וְאֶמְלֹט:

קדיש יתום

וְעַתָּה יִגְדַּל-נָא כֹחַ אֱדֹנִי כַּאֲשֶׁר דְּבָרְךָ לֵאמֹר:
זָכַר רַחֲמֶיךָ יִי וְחֲסִדֶּיךָ כִּי מַעֲלָם הִמָּה:

Mourner. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֶךָ רַבָּא בְּעָלְמָא
דִּי-בְרָא כִרְעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דִי-כָל-בֵּית יִשְׂרָאֵל בְּעֻגְלָא
וּבְזֶמֶן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Mourner. יְהֵא שְׁמֶה רַבָּא מְבָרַךְ לְעָלָם
וּלְעָלְמֵי עָלְמַיָּא.

Mourner. יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם
וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה וַיִּתְהַלָּל שְׁמֶה דִּי-

Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honour; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be King over all the earth: in that day shall the Lord be One, and his name One.

Be not afraid of sudden terror, neither of the destruction of the wicked, when it cometh.

Take counsel together, and it shall be brought to nought; Speak the word, and it shall not stand; for God is with us.

Even to old age I am the same, and even to hoar hairs will I carry you; I have made, and I will bear, yea, I will carry, and will deliver.

The following Kaddish is said by a Mourner.

And now, I pray thee, let the power of the Lord be great, according as thou hast spoken. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honoured, magnified and lauded be the name of the

מוסף לשבת ויום טוב

קדשא. בריך הוא. לעלא* מן-כל-ברכתא
 ושירתא השבחתא ונחמתא די-אמירן בעלמא.
 ואמרו אמן:

Cong. יהי שם יי מברך מצפה ועד עולם:

Mourner. יהא שלמא רבא מן-שמאי וחיים
 עלינו ועל-כל-ישראל. ואמרו אמן:

Cong. עזרי מעם יי עשה שמים וארץ:

Mourner. עשה שלום בפרומי הוא יעשה
 שלום עלינו ועל-כל-ישראל. ואמרו אמן:

אדון עולם. אשר מלך	בטרם כל-יציר נברא:
לעת נעשה בחפצו כל	אזי מלך שמו נקרא:
ואחרי ככלות הכל	לבדו ימלוך נזרא:
והוא הקה. והוא הנה.	והוא יהיה בתפארה:
והוא אחד. ואין שני	להמשיל לו להחבירה:
בלי ראשית בלי תכלית.	ולו העז והמשרה:
והוא אלי. וחי גואלי.	וצור חבלי בעת צרה:
והוא נסי ומנוס לי.	מנת בוכי ביום אקרא:
בדוד אפקיד רוחי.	בעת אישן ואעירה:
ועם רוחי גוייתי.	יי לי ולא אירא:

* *During the* לעלא לעלא say עשרת ימי תשובה

Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

Lord of the universe, who reigned
Ere earth and heaven's fashioning,
When to create the world he deigned,
Then was his name proclaimed King.

And at the end of days shall he
The dreaded one, still reign alone,
Who was, who is, and still will be
Unchanged upon his glorious throne.

And he is one, his powers transcend,
Supreme, unfathomed, depth and height:
Without beginning, without end,
His are dominion, power, and might.

My God and my Redeemer he,
My Rock in sorrow's darkest day,
A help and refuge unto me,
My cup's full portion, when I pray.

My soul into his hand divine
Do I commend: I will not fear,
My body with it I resign,
I dread no evil: God is near.

שיר היחוד ליום השבת:

In some Congregations the following is said before בְּרוּךְ שְׁאָמַר *p. 17.*

It is chanted in alternate verses by the Reader and Congregation

אֲזַ בַּיּוֹם הַשְּׁבִיעִי נִחְתִּי. יוֹם הַשַּׁבָּת עַל בֶּן בִּרְכָּתָ:
וְעַל כָּל פֹּעַל תְּהִלָּה עֲרוּכָה. תְּסִידֶיךָ בְּכָל עֵת יִבְרַכּוּכָה:
בְּרוּךְ יְיָ יוֹצֵר כָּל־כֶּלֶם. אֱלֹהִים חַיִּים וּמְלֵךְ עוֹלָם:
כִּי מַעֲוֹלָם עַל עֲבֹדֶיךָ רַב רַחֲמֶיךָ וְחַסְדֶּיךָ:
וּבִמְצָרִים תַּחֲלֹת לְהוֹדִיעַ כִּי מְאֹד נִעְלִית

עַל כָּל אֱלֹהִים. בַּעֲשׂוֹתְךָ בָּהֶם שְׁפָטִים גְּדֹלִים וּבִאֱלֹהִיָּהֶם:
בְּבִקְעָה יָם סוּף עֲמָךְ רָאוּ הַיָּד הַגְּדוֹלָה. וַיִּירָאוּ:
נִהְיָתָ עֲמָךְ לַעֲשׂוֹת לָךְ שֵׁם תִּפְאָרֶת. לְהִרְאוֹת גְּדֻלָּתְךָ:
וּדְבָרְךָ עָמָם מִן הַשָּׁמַיִם. וְגַם הָעָבִים נִטְפוּ מַיִם:
יִדְעָתָ לְכַתֵּם בַּמִּדְבָּר. בְּאַרְצָן צִיָּה אִישׁ לֹא עָבַר:
תִּתְּנָה לְעַמְּךָ דָּגַן שָׁמַיִם. וּבְעֶפְרָם שְׂאֵר וּמִצּוֹר מַיִם:
תִּגְרַשׁ גּוֹיִם רַבִּים עַמִּים. יִירָשׁוּ אֲרָצָם וְעַמַּל לְאֻמִּים:
בַּעֲבוּר יִשְׁמְרוּ חֻקִּים וְתוֹרוֹת. אֲמָרוֹת יְיָ אֲמָרוֹת
טְהוֹרוֹת:

נִתְעַדְּנוּ בַּמִּרְעָה שָׁמַן. וּמַחֲלִמִּשׁ צוּר פִּלְגֵי שָׁמֶן:
בְּנוּחָם בָּנוּ עִיר קִדְשֶׁךָ. וַיִּפְאֲרוּ בֵּית מִקְדָּשֶׁךָ:
נִתְאָמַר פֹּה אֵשֶׁב לְאֶרֶץ יָמִים. צִידָה בְּרֶךְ אֲבִרְךָ:

UNITY HYMN FOR THE SABBATH DAY

In some Congregations the following is said before "Blessed be he who spake," p. 17.

It is chanted in alternate verses by the Reader and Congregation.

Of old thou didst rest on the seventh day: thou didst therefore bless the Sabbath.

For every work of thine praise is prepared for thee; thy loving ones bless thee at all times.

Blessed be the Lord, the Maker of them all, the living God and everlasting King.

For from of old there hath rested upon thy servants the abundance of thy mercies and thy lovingkindnesses.

But in Egypt thou didst begin to make known that thou art exalted far

Above all gods, when thou didst execute great judgments upon the Egyptians and upon their gods.

When thou didst divide the Red Sea, thy people saw thy great hand, and they feared.

Thou didst guide thy people, so that thou mightest make unto thyself a name of glory to manifest thy greatness.

Thou spakest also with them from the heavens, when the clouds dropped water.

Thou knewest their wanderings in the wilderness, in a land of drought, where none passed through.

Thou gavest to thy people the corn of heaven, flesh abundant as the dust, and water from the rock.

Thou didst drive out many nations, and they took possession of thy land and of the labour of the peoples;

That they might observe thy statutes and laws, the word of the Lord, which are pure words.

And they delighted themselves with fat pastures, and with rivers of oil from the flinty rock.

When they rested, they built thy holy city, and adorned the house of thy sanctuary.

Then thou saidst, Here will I dwell for length of days; I will surely bless her provision.

כִּי שֵׁם יִזְבַּחוּ זִבְחֵי צֶדֶק. אֵף כִּהְנִיחַ יִלְבָּשׁוּ צֶדֶק:
 וּבֵית הַלְוִי נְעִימוֹת יִזְמְרוּ. לֵךְ יִתְרוֹעְעוּ אֵף וְיִשְׁירוּ:
 בֵּית יִשְׂרָאֵל וְיִרְאִי יְיָ. יִבְרָדוּ וְיִוְדוּ שְׁמֶךָ יְיָ:
 הַטִּיבוֹת מְאֹד לְרֹאשׁוֹנִים. כֵּן תִּיטִיב גַּם לְאַחֲרֹנִים:
 יְיָ תַּשִּׁישׁ נָא עָלֵינוּ. בְּאֲשֶׁר שִׁשְׁתָּ עַל אַבּוֹתֵינוּ.
 אוֹתָנוּ לְהַרְבוֹת וּלְהִיטִיב. וְנוֹדָה לֵךְ לְעוֹלָם כִּי תִיטִיב:
 יְיָ תִבְנֶה עִירְךָ מִהֶרָה. כִּי עָלֶיךָ שְׁמֶךָ נִקְרָא:
 וְקִרְן דָּוִד תַּצְמִיחַ בָּהּ. וְתִשְׁכּוֹן לְעוֹלָם יְיָ בְּקִרְבָּהּ:
 זִבְחֵי צֶדֶק שְׁמָה נִזְבַּחְהּ. וְכִימִי קֶדֶם תִּעָרֵב מִנְּחָה:
 וְיִבְרַךְ עִמָּךְ בְּאוֹר פְּנִיֶךָ. כִּי תַפְצִיחַ לַעֲשׂוֹת רְצוֹנֶךָ:
 וּבִרְצוֹנֶךָ תַּעֲשֶׂה חֲפָצֵנוּ. הַבֶּט־נָא עִמָּךְ בְּלָנוּ:
 בְּחִרְתָּנוּ הָיִית לֵךְ לְעַם סִגְלָה. עַל עִמָּךְ בִּרְכָתְךָ סִלָּה:
 וְתָמִיד נִסְפָּר תִּהְלָתְךָ. וְנִהְלַל לְשֵׁם תִּפְאֶרְתְּךָ:
 וּמִבְּרָכְתְּךָ עִמָּךְ יִבְרַךְ. כִּי אֵת כָּל אֲשֶׁר תִּבְרַךְ מִבְּרַךְ:
 וְאֲנִי בְּעוֹדִי אֶהְלָלָה בּוֹרְאִי. וְאֶבְרַכְהוּ כָּל יְמֵי צְבָאִי:
 יְהִי שֵׁם יְיָ מִבְּרַךְ לְעוֹלָם. מִן הָעוֹלָם וְעַד הָעוֹלָם:

בְּכַתּוּב. בְּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם.
 וַיֹּאמְרוּ כָּל הָעָם אָמֵן וְהִלֵּל לֵי: עֲנֵה דְּנִיָּאל וְאָמַר. לְהוֹא
 שְׁמָה דִּי אֱלֹהָא מְבָרַךְ מִן עֲלָמָא וְעַד עֲלָמָא דִּי חֲכָמְתָּא
 וּגְבוּרְתָּא דִּי לָהּ הִיא: וְנֹאמְרוּ. וַיֹּאמְרוּ הַלְלוּם יֵשׁוּעַ וְקִדְמִיאֵל
 בְּנֵי חֲשַׁבְנִיָּה שְׂרָבְיָה הוּדְיָה שְׁבַנְיָה פְּתוּחְיָה. קוֹמוּ בְּרַכּוּ אֵת
 יְיָ אֱלֹהֵיכֶם מִן הָעוֹלָם עַד הָעוֹלָם וַיְבָרְכוּ שֵׁם בְּבִדְיָה וּמְרוֹמָם

There they shall sacrifice sacrifices of righteousness: thy priests also shall be clothed with righteousness.

The house of Levi also shall chant pleasant songs; they shall shout for joy and sing unto thee.

The house of Israel and they that fear the Lord shall give glory and thanks unto thy name, O Lord.

Thou hast dealt out exceeding kindness to the earliest ages; deal thus kindly also with the latest.

O Lord, rejoice over us, even as thou didst rejoice over our fathers,

To multiply us and deal kindly with us; and we will for ever give thanks unto thee for thy goodness.

O Lord, rebuild thy city speedily, for it is called by thy name.

And make the horn of David to flourish therein, and dwell in the midst thereof for ever, O Lord.

There we will offer sacrifices of righteousness, and there may our oblation be pleasant as in former days.

O bless thy people with the light of thy countenance; for they desire to do thy will.

And in thy good will fulfil our desire; look, we beseech thee, we are thy people all of us.

Thou hast chosen us to be unto thee a treasured people; let thy blessing be upon thy people for ever.

And we will continually declare thy praise, and praise thy glorious name.

Of thy blessing let thy people be blessed, for every one whom thou blessest is blessed.

As for me, while I have my being, I will praise my Creator, and I will bless him all the days of my appointed time.

Let the name of the Lord be blessed for ever, from everlasting even to everlasting.

As it is written: Blessed be the Lord, the God of Israel, from everlasting even to everlasting. And all the people said, Amen, and praised the Lord. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his. And it is said: Then the Levites, Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah said, Stand up and bless the Lord your God from everlasting to everlasting: and let them bless thy glorious name, that is exalted above all

קדושא רבא לשבת:

על כל ברכה ותהלה: ונאמר. ברוך יי אלהי ישראל מן העולם ועד העולם. ואמר כל העם אמן הללויה: ונאמר. ויברך דויד את יי לעיני כל הקהל ויאמר דויד. ברוך אתה יי אלהי ישראל אבינו מעולם ועד עולם:

81. p. שיר הכבוד.

היום יום שבת קדש שבו היו הלויים אומרים במקדש

147. p. מןמור שיר ליום השבת.

80. p. קדיש יתום.

קדושא רבא לשבת:

שמות ל' ט' י"ז

ושמרו בני ישראל את השבת לעשות את השבת לדרתם ברית עולם. ביני ובין בני ישראל אות הוא לעלם כי ששית ימים עשה יהנה את השמים ואת הארץ וביום השביעי שבת וינפוש:

שמות כ' ח' י"א

זכור את יום השבת לקדשו: ששית ימים תעבד ועשית כל מלאכתך: ויום השביעי שבת ליהנה אלהיך לא תעשה כל מלאכה אתה ובנך ובתך עבדך ואמתך ובהמתך וגרך

blessing and praise. And it is said: Blessed be the Lord, the God of Israel, from everlasting even to everlasting: and let all the people say, Amen: praise ye the Lord. And it is said, And David blessed the Lord in the presence of all the congregation: and David said, Blessed art thou, O Lord, the God of Israel our father, from everlasting to everlasting.

Hymn of Glory, p. 81.

This is the holy Sabbath day on which the Levites in the Temple used to say:—

Psalm xcii, p. 147.

Mourner's Kaddish, p. 80.

KIDDUSH FOR SABBATH MORNING

Exodus xxxi. 16–17.

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

Exodus xx. 8–11.

Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is a sabbath unto the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is

אֲשֶׁר בִּשְׁעָרָיִךְ: כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה אֶת-
הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר בָּם
וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן בֵּרַךְ יְהוָה אֶת-יוֹם
הַשַּׁבָּת וַיְקַדְּשֵׁהוּ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
פְּרִי הַגֶּפֶן:

On washing the hands, previous to partaking of the Meal, say:—

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

The following Blessing is said over the Bread:—

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצִיא
לֶחֶם מִן הָאָרֶץ:

זמירות ליום השבת

יום זה מְכַבֵּד מְכַל יָמִים,

כִּי בּוֹ שָׁבַת צוּר עוֹלָמִים.

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָתְךָ

יוֹם הַשְּׁבִיעִי לֹא-תַעֲשֶׂה,

שָׁבַת לֹא תַעֲשֶׂה בּוֹ מְלָאכָה,

כִּי כָל עֲשֵׂה שֵׁשֶׁת יָמִים

within thy gates: for in six days the Lord made heaven and earth, the sea and all that is therein, and rested on the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

On washing the hands, previous to partaking of the Meal, say :—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us concerning the washing of the hands.

The following Blessing is said over the Bread :—

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

SABBATH DAY ZEMIROTH

This day above all days is honoured
When the Rock Eternal found his rest.
Six workadays perform thy labours,
The seventh to thy God devote ;
On Sabbath thou shalt cease from toil,
For he made all within six days.

זמירות ליום השבת

ראשון הוא למקראי קדש,
יום שבתון יום שבת קדש,
על-כן כל-איש ביינו יקדש,
על-שתי-לחם יבצעו תמימים.

יום זה ...

אכול משמנים שְׁתֵּה ממתקים,
כי אל יתן לְכָל-בו רבקים
בְּגֵד לְלְבוֹשׁ, לֶחֶם חֲקִים
בָּשָׂר וְדָגִים וְכָל-מַשְׁעִמִּים.

יום זה ...

לא תחסר כל בו ואֲכַלְתָּ
וְשָׂבַעְתָּ, וּבִרְכָּתָהּ
אֶת-יְיָ אֱלֹהֶיךָ אֲשֶׁר אֶהְבֵּתָ,
כי בִּרְכָּךָ מְכַל הָעָמִים.

יום זה ...

הַשָּׁמַיִם מְסֻפָּרִים כְּבוֹדוֹ,
וְגַם-הָאָרֶץ מְלֵאָה חֲסִדוֹ.
ראו כי כל-אֵלֶּה עֲשֵׂתָה יְדוֹ,
כי הוא הַצּוֹר פָּעָלוֹ תָמִיד.

יום זה ...

It is the first of convocations,
The Sabbath day, a holy day,
Consecrate it all with wine,
Ye upright, of twin loaves partake.

Eat the choice and drink the sweet,
God gives to them who cling to him,
Raiment for clothing, ration of bread,
Meat and fish, all tasty foods.

Thou shalt want for nought thereon,
Eat thou and be satisfied,
Thou shalt bless and love the Lord,
He hath blessed thee of all folk.

The heavens above declare his glory,
The earth is brimful of his grace,
Behold all these his hands have made,
He is the Rock, his work is firm.

זמירות ליום השבת

מְנוּחָה וְשִׁמְחָה אֹר לַיהוּדִים,
 יוֹם שְׁבֹתוֹן יוֹם מַחְמָדִים,
 שׁוֹמְרֵי וְזוֹכְרֵי הַפֶּה מְעִידִים,
 כִּי לְשֹׁשָׁה כָּל בְּרוּאִים וְעוֹמְדִים.

שָׁמַי שָׁמַיִם אֶרֶץ וַיָּמִים,
 כָּל-צָבָא מָרוֹם גְּבוּהִים וְרָמִים,
 תַּנִּין וְאָדָם וְחַיַּת רְאֵמִים,
 כִּי בָּיָה יְיָ צוּר עוֹלָמִים.

הוא אֲשֶׁר דִּבֶּר לָעַם סִגְלָתוֹ,
 שְׁמוֹר לְקִדְשׁוֹ מִבּוֹאוֹ וְעַד-צֵאתוֹ,
 שֶׁבֶת קִדְשׁ יוֹם חֲמֻדָּתוֹ.
 כִּי בּוֹ שֶׁבֶת אֵל מְכַל-מְלָאכָתוֹ.

בְּמִצְוֹת שֶׁבֶת אֵל יִחְלִיצֶךָ,
 קוֹם קְרָא אֱלֹהֶיךָ יְחִישׁ לְאַמְצֶךָ,
 וְשִׁמַּת כָּל-חַי וְגַם נַעֲרִיצֶךָ,
 אֲכֹל בְּשִׁמְחָה כִּי כָבֵד רָצֶךָ.

Rest and rejoicing, light for Jewry,
Day of repose, of pleasant ways,
Who keep and recall it testify
That all was created in six days.

Heaven of heavens, earth and oceans,
High, exalted host of the sky,
Monster and mankind, beasts untamed
Made by the Lord God, Rock on high.

He spoke to the people of his choice:

“Hallow ye from morn till night
The day he ceased from labouring,
Acclaim the Sabbath his delight.”

The Sabbath brings God's gift of vigour,
To give thee courage seek his face,
Breath of all living we revere thee
Go eat in joy, on you his grace.

זמירות ליום השבת

בְּמִשְׁנֵה לֶחֶם וְקִדּוּשׁ רַבָּה
 בְּרַב מְטַעֲמִים וְרוּחַ נְדִיבָה,
 יִזְכּוּ לְרַב טוֹב הַמַּתְעַנְּגִים בָּהּ,
 בְּבִיאַת גּוֹאֵל לְחַיֵּי הָעוֹלָם הַבָּא.

א.

בְּרוּךְ אַל עֲלִיּוֹן אֲשֶׁר נָתַן מְנוּחָה
 לְנַפְשֵׁנוּ בְּדִיּוֹם מִשְׁאֵת וְאַנְחָה,
 וְהוּא יְדְרוֹשׁ לְצִיּוֹן עִיר הַנִּדְחָה.
 עַד אָנָּה תִגְיוֹן נֶפֶשׁ נְאַנְחָה?

הַשּׁוֹמֵר שַׁבָּת, הַבֵּן עִם הַבֵּת,
 לֹא יִרְצוּ בְּמִנְחָה עַל מִחְבָּת.

ב.

רוֹכֵב בְּעֶרְבוֹת, מְלַךְ עוֹלָמִים,
 אֵת עַמּוֹ לְשִׁבּוֹת אֵזֶן בְּנַעֲיָמִים,
 בְּמֵאֲכָלֵי עֶרְבוֹת, בְּמִיּוֹ מְטַעֲמִים,
 בְּמִלְבוּשֵׁי כְבוֹד, זָבַח מְשֻׁפָּחָה.

With twin loaves and wine for Kiddush,
With tasty fare, hearts that are free,
Who joy in it shall merit gain,
The redeemer's coming, and life to be.

I

Blessed be God on high
Who hath given us rest,
And ransomed our soul
From chaos and woe;
He will seek the weal
Of Zion, stricken city,
Its grief everlasting,
Its spirit so low.

Who observe the Sabbath
At the family board
Are accepted as an offering
Made unto the Lord.

II

The Sovereign eternal
Who rideth the heavens
Designed for his people
Pleasure-laden rest,
A family feast
Of foods sweet and tasty,
Of dainties assorted,
Of raiment the best.

ג.

וְאֲשֶׁרִי כָּל חוֹכָה לְתַשְׁלוּמֵי כָּפָל,
מֵאֵת כָּל סוֹכָה שׁוֹכֵן בְּעֶרְפָּל,
נִחְלָה לוֹ יִזְכָּה בְּהֵר וּבִשְׁפָּל,
נִחְלָה וּמְנוּחָה בְּשִׁמְשׁ לוֹ זְרָחָה.

השומר ...

ד.

כָּל שׁוֹמֵר שִׁבְתָּ בְּדַת מַחְלָלוֹ,
הֵן הַכָּשֶׁר חֲבַת קִדְשׁ גּוֹרְלוֹ,
וְאִם יֵצֵא חוֹבַת הַיּוֹם—אֲשֶׁרִי לוֹ,
אֶל אֵל אֲדוֹן מְחוֹלָלוֹ מְנַחָה הִיא שְׁלוּחָה.

השומר ...

ה.

חֲמֻדַּת הַיָּמִים קָרְאוּ אֵלַי צוֹר,
וְאֲשֶׁרִי לְתַמִּימִים, אִם יִהְיֶה נָצוֹר,
בְּתֹר הַלּוּמִים עַל רֹאשׁוֹ יָצוֹר,
צוֹר הָעוֹלָמִים רוּחוֹ בָּם נָחָה.

השומר ...

ו.

זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקִדְשׁוֹ,
קִרְנוּ כִּי גִבָּהָה גָּזַר עַל רֹאשׁוֹ,
עַל בֶּן יִתָּן הָאָדָם לְנַפְשׁוֹ,
עֲנֵג וְגַם שְׂמֻחָה בָּהֶם לְמִשְׁחָה.

השומר ...

III

Happy all who wait,
For a twofold reward
From him who seeth all,
Who dwelleth on high;
He will merit a portion
In the hill and the valley,
A gift and repose
As the sunrise draws nigh.

IV

Who pays heed to the Sabbath
And profanes not its laws
Is fitted to love
All of holy intent;
And happy is he
In his duties that day,
To the Lord its Creator
'Tis an offering sent.

V

Delight among days
It is called by my Rock,
Happy the perfect
Who shore it in place;
A crown of adornment
He will set on their head,
Rock of eternity,
On them rests his grace.

VI

Remember to hallow
The day of the Sabbath,
Who adds to its strength
Has a wreath on his brow.
Thus a man solaces
His soul with gladness
And pleasure, so that
To his kingship they bow.

ז.

קִדְשׁ הִיא לָכֶם שַׁבַּת הַמִּלְכָּה,
 אֶל תּוֹךְ בְּתִיכֶם לְהִנִּיחַ בְּרָכָה,
 בְּכָל מוֹשְׁבוֹתֵיכֶם לֹא תַעֲשׂוּ מְלָאכָה,
 בְּנִיכֶם וּבְנוֹתֵיכֶם, עֶבֶד וְגַם שִׁפְחָה.

השומר ...

תפלת מנחה לשבת ויום טוב:

אֲשֶׁרִי יוֹשְׁבִי בֵיתְךָ עוֹד יְהַלְלוּךָ סֵלָה:
 אֲשֶׁרִי הָעַם שִׁכְבָּה לוֹ אֲשֶׁרִי הָעַם שְׁנֵי אֱלֹהִיו:
 קמ'ה תְּהַלֵּלָה לְדָוִד.
 אֲרוֹמְמֶךָ אֱלֹהֵי הַמִּלְכָּה וְאֶבְרַכְךָ שִׁמְךָ לְעוֹלָם וָעֶד:
 בְּכָל-יּוֹם אֶבְרַכְךָ וְאֶהַלֵּלָה שִׁמְךָ לְעוֹלָם וָעֶד:
 גָּדוֹל יְהוָה וּמְהֵלָל מְאֹד וְלִגְדֹלְתוֹ אֵין חֶקֶר:
 דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ וּגְבוּרָתֶיךָ יִגְדֹּדוּ:
 הַדָּר כְּבוֹד הַדּוֹר וְדְבָרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
 וְעִזּוֹ נוֹרְאוֹתֶיךָ יֵאמְרוּ וְגִדִּלְתָּךְ אֶסְפְּרָנָה:
 זָכַר רַב-טוֹבָךָ יִבְיָעוּ וְצִדְקָתְךָ יִרְנְנוּ:

VII

Holy unto you
Is Sabbath the queen,
In the midst of your home
Her blessing is laid;
Wherever you dwell
You shall do no labour,
Your sons and daughters,
Manservant and maid.

AFTERNOON SERVICE FOR SABBATHS
AND FESTIVALS

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.) Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King: and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable. One generation shall laud thy works to another, and shall declare thy mighty acts. On the majestic glory of thy grandeur, and on thy marvellous deeds, will I meditate. And men shall speak of the might of thy awful acts; and I will recount thy greatness. They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness.

חַנּוּן וְרַחוּם יְהוָה אֲרָךְ אַפַּיִם וּגְדֹל־חֶסֶד:
 טוֹב־יְהוָה לְכָל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
 יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ וְחִסְדֶּיךָ יִבְרַכּוּכָה:
 כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וּגְבוּרַתְךָ יִדְבָּרוּ:
 לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הַדָּר מַלְכוּתוֹ:
 מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתֶּךָ בְּכָל־דָּוָר
 נָדָר:

סוּמָךְ יְהוָה לְכָל־הַנְּפָלִים וְזִקְנָךְ לְכָל־הַכְּפוּפִים:
 עֲיִנֵּי כָל אֱלֹהִים יִשְׁכְּרוּ וְאַתָּה נֹתֵן־לָהֶם אֶת־
 אֲכָלָם בְּעֵתוֹ:

פּוֹתַח אֶת־דִּירְךָ וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:
 צַדִּיק יְהוָה בְּכָל־דִּרְכָּיו וְחֹסֶד בְּכָל־מַעֲשָׂיו:
 קְרוֹב יְהוָה לְכָל־קִרְאָיו לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת:
 רִצּוֹן־יִרְאָיו יַעֲשֶׂה וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:
 שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו וְאֵת כָּל־הַרְשָׁעִים
 יִשְׁמִיד:

תְּהִלַּת יְהוָה יִדְבַּר־פִּי וּיְבָרֶךְ כָּל־בֶּשָׂר שֵׁם קִדְשׁוֹ
 לְעוֹלָם וָעֶד:

וְאַנְחֵנוּ נִבְרַךְ יְהִי מֵעַתָּה וְעַד־עוֹלָם. הִלְלוּיָהּ:

וְכֹא לְצִיּוֹן גּוֹאֵל וּלְשָׁבִי פֹשֵׁעַ בִּינְעֻקֵּב נֶאֱמַר
 יי: וְאֲנִי זֹאת בְּרִיתִי אִתָּם אָמַר יי רוּחִי אֲשֶׁר

The Lord is gracious and merciful; slow to anger and of great lovingkindness. The Lord is good to all; and his tender mercies are over all his works. All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the majestic glory of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that are bowed down. The eyes of all wait upon thee; and thou givest them their food in due season. Thou openest thine hand, and satisfiest every living thing with favour. The Lord is righteous in all his ways, and loving in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them. The Lord guardeth all them that love him: but all the wicked will he destroy. My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from henceforth and for evermore. Praise ye the Lord.

And a redeemer shall come to Zion and to them that turn from transgression in Jacob, saith the Lord. And as for me, this is my covenant with them, saith the Lord: my spirit that is

עֲלֶיךָ וַיְדַבְּרִי אֲשֶׁר-שָׁמַתִּי בְּפִיךָ לֹא יִמּוּשׁוּ מִפִּיךָ
וּמִפִּי זִרְעֶךָ וּמִפִּי זֶרַע זִרְעֶךָ אָמַר יי מִעֲתָה
וְעַד-עוֹלָם:

וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקֵרָא זֶה
אֱלֹהֵי וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת
מִלֹּא כָל-הָאָרֶץ בְּבוֹדוֹ: וּמִקְבְּלֵינָן מִן-יְהוָה
וְאָמְרִין קְדִישׁ בְּשֵׁמִי מְרוֹמָא עֲלָאָה בֵּית שְׁכִינְתָּהּ.
קְדִישׁ עַל-אַרְעָא עוֹבֵד גְּבוּרְתָּהּ. קְדִישׁ לְעֵלָם
וּלְעֵלְמֵי עֲלְמֵיָא. יי צְבָאוֹת מְלִיא כָל-אַרְעָא
זִיו יְקָרָהּ: וְתַשְׁאֲנִי רוּחַ וְאַשְׁמַע אַחֲרֵי קוֹל רַעַשׁ
גְּדוֹל בְּרוּךְ בְּבוֹד-יי מִמְּקוֹמוֹ: וְנִטְלִתָּנִי רוּחָא
וְשִׁמְעַת בְּתַרִּי קֹל זִיע שְׁנִיא דִּי מִשְׁבָּחִין וְאָמְרִין.
בְּרִיךְ יְקָרָא דִּי יי מֵאַתֵּר בֵּית שְׁכִינְתָּהּ: יי
יְמַלֵּךְ לְעֵלָם וָעַד: יי מְלָכוּתָהּ קָאם לְעֵלָם
וּלְעֵלְמֵי עֲלְמֵיָא: יי אֱלֹהֵי אַבְרָהָם יִצְחָק
וְיִשְׂרָאֵל אֲבוֹתֵינוּ. שְׁמָרָה-זֹאת לְעוֹלָם לְיָצָר
מִחֲשָׁבוֹת לִבָּב עַמָּךְ וְהִכֵּן לְבָבָם אֵלֶיךָ: וְהוּא
רַחוּם יִכְפֹּר עוֹן וְלֹא יִשְׁחִית וְהִרְבָּה לְהַשִּׁיב
אִפּוֹ וְלֹא יַעִיר כָּל-חַמְתּוֹ: כִּי-אַתָּה אֲדֹנֵי טוֹב
וּסְלָח וּרְב־חֶסֶד לְכָל-קְרָאִיךָ: צִדְקָתְךָ צִדְקָה
לְעוֹלָם וְתוֹרָתְךָ אֱמֶת: תַּתֵּן אֱמֶת לִיעֲקֹב חֶסֶד
לְאַבְרָהָם אֲשֶׁר-נִשְׁבַּעְתָּ לְאַבְתָּינוּ מִיָּמֵי קֶדֶם:

upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

But thou art holy, O thou that dwellest amid the praises of Israel. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. *And they receive sanction the one from the other, and say, Holy in the highest heavens, the place of his divine abode; holy upon earth, the work of his might; holy for ever and to all eternity is the Lord of hosts; the whole earth is full of the radiance of his glory. Then a wind lifted me up, and I heard behind me the voice of a great rushing (saying), Blessed be the glory of the Lord from his place. * Then a wind lifted me up, and I heard behind me the voice of a great rushing, of those who uttered praises, and said, Blessed be the glory of the Lord from the region of his divine abode. The Lord shall reign for ever and ever. * The kingdom of the Lord endureth for ever and to all eternity. O Lord, the God of Abraham, of Isaac and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and direct their heart unto thee. And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. For thou, O Lord, art good and forgiving, and abounding in lovingkindness to all them that call upon thee. Thy righteousness is an everlasting righteousness, and thy Law is truth. Thou wilt show truth to Jacob and lovingkindness to Abraham, according as thou hast sworn unto our fathers from the days of old. Blessed be the Lord day

* The Aramaic paraphrase of the preceding verse.

בְּרוּךְ אֱדֹנֵי יוֹם יוֹם יַעֲמֹס-לָנוּ הָאֵל יִשׁוּעָתָנוּ
 סִלָּה: יי צְבָאוֹת עֲמָנוּ מִשְׁנֵב-לָנוּ אֱלֹהֵי יַעֲקֹב
 סִלָּה: יי צְבָאוֹת אֲשֶׁר־י אָדָם בְּטַח בָּךְ: יי
 הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם-קִרְאָנוּ:

בְּרוּךְ אֱלֹהֵינוּ שֶׁבְּרָאָנוּ לְכַבוֹדוֹ וְהַבְדִּילָנוּ מִן-
 הַתּוֹעִים וְנָתַן לָנוּ תוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע
 בְּתוֹכָנוּ. הוּא יִפְתַּח לָבָנוּ בְּתוֹרָתוֹ וְיִשֶּׁם בְּלִבָּנוּ
 אֱהָבָתוֹ וְיִרְאָתוֹ וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלִבָּב
 שָׁלֵם. לְמַעַן לֹא נִינֵעַ לָרִיק וְלֹא נִלְד לְבַהֲלָה:
 יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
 שְׁנַשְׁמֹר חֻקֶּיךָ בְּעוֹלָם הַזֶּה. וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה
 וְנִירָשׁ טוֹבָה וּבִרְכָּה לְשָׁנֵי יָמוֹת הַמָּשִׁית וּלְחַיֵּי
 הָעוֹלָם הַבָּא: לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם.
 יי אֱלֹהֵי לְעוֹלָם אוֹדְךָ: בְּרוּךְ הַגִּבּוֹר אֲשֶׁר
 יִבְטַח בִּי וְהָיָה יי מְבַטְחוֹ: בְּטַחוֹ בִּי עַד־עַד
 כִּי בִּיהָ יי צוּר עוֹלָמִים: וְיִבְטַחוּ בָךְ יוֹדְעֵי שְׁמֶךָ
 כִּי לֹא-עֲזָבְתָּ דֹרְשֶׁיךָ יי: יי חַפֵּץ לְמַעַן צִדְקוֹ
 יִגְדִּיל תוֹרָה וַיֹּאדִיר.

The Reader here says קְדִישׁ קָדִישׁ, p. 37.

The following verse is omitted on Festivals when falling on Week-days.

וְאֵנִי תַפְלִיתִי לָךְ יי עַת רְצוֹן אֱלֹהִים בָּרָב
 חֲסִדְךָ יַעֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ:

by day; if one burdeneth us, God is our salvation. (Selah.) The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man who trusteth in thee. Save, Lord: may the King answer us on the day when we call.

Blessed is our God, who hath created us for his glory, and hath separated us from them that go astray, and hath given us the Law of truth and planted everlasting life in our midst. May he open our heart unto his Law, and place his love and fear within our hearts, that we may do his will and serve him with a perfect heart, that we may not labour in vain, nor bring forth for confusion. May it be thy will, O Lord our God and God of our fathers, that we may keep thy statutes in this world, and be worthy to live to witness and inherit happiness and blessing in the days of the Messiah and in the life of the world to come. To the end that my glory may sing praise unto thee, and not be silent: O Lord my God, I will give thanks unto thee for ever. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. Trust ye in the Lord for ever; for in Jah the Lord is an everlasting rock. And they that know thy name will put their trust in thee; for thou hast not forsaken them that seek thee, Lord. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honourable.

The Reader here says Kaddish, p. 37.

The following verse is omitted on Festivals when falling on Week-days.

And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy loving-kindness, answer me in the truth of thy salvation.

On Sabbaths the first פְּרָשָׁה of the סִדְרָה of the following Sabbath is read.

For סִדְרַת קְרִיאַת התּוֹרָה, see pp. 69–74.

While the vestments are being replaced upon the תּוֹרָה סֵפֶר, p. 147, is said. The סֵפֶר תּוֹרָה is put back into the Ark and the Reader recites תְּחִלַּת קִדּוּשׁ, p. 37, followed by עֲמִידָה.

On Festivals say the appropriate עֲמִידוֹת.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים
וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסִדֵי אֲבוֹת וּמַבִּיא גּוֹאֵל לְבָנֵי
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On שַׁבַּת שְׁוֵבָה say:—

זָכְרֵנוּ לַחַיִּים מִלֶּךְ חַפֵּץ בַּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.
לְמַעַנֶּה אֱלֹהִים חַיִּים:

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ. מִגֵּן
אֲבֹרָהֶם: אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַתְּנֵה מַתִּים
אַתָּה רַב לְהוֹשִׁיעַ.

From פֶּסַח on the First Day מוֹסֵף until שְׁמִינִי עֶצְרַת מוֹסֵף say:—

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

On Sabbaths the first section of the Lesson from the Pentateuch of the following Sabbath is read.

For the Order of Reading the Law, see pp. 69-74.

While the vestments are being replaced upon the Scroll of the Law, Psalm xcii, p. 147, is said. The Scroll is put back into the Ark, and the Reader recites Kaddish, p. 37, followed by the Amidah.

On Festivals say the appropriate Amidoth.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

On the Sabbath of Penitence say :—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou revivest the dead, thou art mighty to save.

From the Additional Service on the Eighth Day of Solemn Assembly until the Additional Service on the First Day of Passover say :—

Thou causest the wind to blow and the rain to fall.

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים
 רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר
 אֲסוּרִים וּמַקְיֵם אֲמוֹנָתוֹ לִישְׁנֵי עָפָר. מִי כְמוֹךָ
 בָּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ. מְלֶכֶךְ מֵמִית וּמַחְיֶה
 וּמַצְמִיחַ יְשׁוּעָה:

On שַׁבַּת שׁוֹבָה say:—

מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵי לַחַיִּים בְּרַחֲמִים.
 וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים: בָּרוּךְ אַתָּה יְיָ
 מְחַיֶּה הַמֵּתִים:

When the Reader repeats the קְדוּשָׁה, the following עֲמִידָה, the following קְדוּשָׁה is said
 after מְחַיֶּה הַמֵּתִים, and the verse אַתָּה קְדוֹשׁ till הָאֵל הַקְדוֹשׁ
 omitted.

Reader. נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם בְּשֵׁם שְׁמֶךָ יִשְׁיִים
 אוֹתוֹ בְּשֵׁמִי מָרוֹם כְּכָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא
 זֶה אֵל זֶה וְאָמַר.

Cong. קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת. מְלֹא כָל
 הָאָרֶץ כְּבוֹדוֹ:

Reader. לְעַמָּתָם בָּרוּךְ יֵאמְרוּ.

Cong. בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

Reader. וּבְדִבְרֵי קִדְשֶׁךָ כְּתוּב לֵאמֹר.

Thou sustainest the living with lovingkindness, revivest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who causest death and revivest, and causest salvation to spring forth ?

On the Sabbath of Penitence say :—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life ?

Yea, faithful art thou to revive the dead. Blessed art thou, O Lord, who revivest the dead.

When the Reader repeats the Amidah, the following is said (to “ holy God,” on next page) after “ who revivest the dead”, and the verse “ Thou art holy ” till “ the holy God ” omitted.

Reader.—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—And in thy Holy Words it is written, saying,

תפלת מנחה לשבת

Cong. יְמִלֵךְ יי לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:

Reader. לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ. וּלְנִצָּח וְנִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ. וְשִׁבְחָךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אַל מִלֵּךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. בָּרוּךְ אַתָּה יי. הָאֵל הַקָּדוֹשׁ:

On שְׁבִיבָה conclude the Blessing thus :—

הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל-יוֹם
יְהַלְלוּךָ סִלָּה. בָּרוּךְ אַתָּה יי. הָאֵל הַקָּדוֹשׁ:

On שְׁבִיבָה conclude the Blessing thus :—

הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד. וּמִי בְעַמְּךָ יִשְׂרָאֵל
גּוֹי אֶחָד בְּאַרְץ: תַּפְאֶרֶת גְּדֻלָּה. וַעֲטָרַת יְשׁוּעָה.
יוֹם מְנוּחָה וְקִדְשָׁה לְעַמְּךָ נְתַתָּ: אֲבָרָהֶם יִגַּל.
יִצְחָק יִרְגֵן. יַעֲקֹב וּבְנָיו יִגְוִחוּ בּוֹ: מְנוּחַת אֱהָבָה
וְנִדְבָה. מְנוּחַת אֱמֶת וְאַמוּנָה. מְנוּחַת שְׁלוֹם
וְשִׁלּוּה וְהַשְׁקֵט וּבִטְחָ. מְנוּחָה שְׁלֵמָה שְׁאֵתָה
רוּצָה בָּהּ. יִפְרֹוּ בְנֶיךָ וַיֵּדְעוּ כִּי מֵאֵתְךָ הִיא
מְנוּחָתָם וְעַל מְנוּחָתָם יִקְדִּישׁוּ אֶת שִׁמְךָ:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמְנוּחָתָנוּ.

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the Blessing thus :—
the holy King.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the Blessing thus :—
the holy King.

Thou art One and thy name is One, and who is like thy people Israel, an unique nation on the earth? Glorious greatness and a crown of salvation, even the day of rest and holiness, thou hast given unto thy people:—Abraham was glad, Isaac rejoiced, Jacob and his sons rested thereon:—a rest granted in generous love, a true and faithful rest, a rest in peace and tranquillity, in quietude and safety, a perfect rest wherein thou delightest. Let thy children perceive and know that this their rest is from thee, and by their rest may they hallow thy name.

Our God and God of our fathers, accept our rest; sanctify us

תפלת מנחה לשבת

קדְשֵׁנוּ בַּמִּצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׁבַעֲנוּ
מִטּוֹבֶיךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ. וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ
בְּאַמְתּוֹ. וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן
שַׁבַּת קְדֻשָּׁה. וְיִגְוִחוּ בָּהּ יִשְׂרָאֵל מִקְדְּשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יְיָ. מִקְדֵּשׁ הַשַּׁבָּת:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם.
וְהָשִׁב אֶת־הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל
וּתְפַלְתָּם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן. וְתֵהִי לְרָצוֹן
תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

*On ראש חֹדֶשׁ and פֶּסַח of חוֹל הַמוֹעֵד and of סְכוּת, the following
to אַתָּה is added:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיַפְקֹד וְיִזְכֹּר וְיַזְכֵּנוּ וְיַפְקְדֵנוּ. וְיַזְכֵּנוּ אֲבוֹתֵינוּ. וְיַזְכֵּנוּ
מְשִׁיחַ בֶּן דָּוִד עֲבָדֶךָ. וְיַזְכֵּנוּ יְרוּשָׁלַיִם עִיר קְדֻשָּׁה. וְיַזְכֵּנוּ כָּל
עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִּיטָה וּלְטוֹבָה וּלְחַן וּלְחַסֵּד
וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם

On סְכוּת:—	On פֶּסַח:—	On ראש חֹדֶשׁ say:—
חַג הַסְּכוּת	חַג הַמִּצּוֹת	רֵאשׁ הַחֹדֶשׁ

הַזֶּה. וְיַזְכֵּנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּה בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ
בּוֹ לְחַיִּים. וּבְדַבֵּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֲמִים עָלֵינוּ
וְהוֹשִׁיעֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favour, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to thy most-holy house; receive in love and favour both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles the following to "merciful God and King" is added:—

Our God and God of our fathers ! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

On New Moon say—

the New Moon.

On Passover—

the Feast of Unleavened Bread.

On Tabernacles—

the Feast of Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us: have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

תפלת מנחה לשבת

וּתְחַזִּינָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ
אַתָּה יְיָ. הַמְחִזִּיר שְׂכִינָתוֹ לְצִיּוֹן:

The Congregation, in an undertone:—

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ
אֱלֹהֵי כָל-בָּשָׂר. יוֹצֵרנוּ יוֹצֵר
בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ. עַל
שֶׁחֲחִיטָנוּ וְקִמְּתָנוּ. כֵּן
תְּחַיֵּנוּ וְתִקְּמָנוּ וְתַאֲסֹף
נְלִיּוֹתֵינוּ לְחַצְרוֹת קִדְשֶׁךָ
לְשֹׁמֵר תִּקְיָה וְלַעֲשׂוֹת רִצְוֶךָ
וְלַעֲבֹדָה בְּלִבָּב שָׁלֵם עַל
שְׂאֵנָחֵנוּ מוֹדִים לָךְ. בְּרוּךְ
אַל הַחוֹדָאוֹת:

וְעַל נִסֶּיךָ שֶׁבְּכָל-יוֹם עֲמָנוּ וְעַל נִפְלְאוֹתֶיךָ
וְשׁוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת עָרַב וּבִקֵּר וְצַהֲרַיִם. הַטּוֹב
כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם כִּי לֹא-תָמוּ
חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

On the 53-54. p. say תְּנַבְּהָ

וְעַל-כָּל־מַלְכָּנוּ יִתְפָּרֵךְ וַיִּתְּרוּמָם שְׁמֶךָ מְלָכָנוּ
תְּמִיד לְעוֹלָם וָעֶד:

On שֹׁבָה say:—

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתֶךָ:

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

The Congregation, in an undertone—

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning, Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart: seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

On Chanukah say, "We thank thee," &c., p. 53, to "thy great name."

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

On the Sabbath of Penitence say:—

O inscribe all the children of thy covenant for a happy life.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה. וַיַּהֲלֵלוּ אֶת־שִׁמְךָ
בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָּנוּ סֶלָה. בְּרוּךְ
אַתָּה יְיָ. הַטּוֹב שִׁמְךָ וְלִךָ נָאָה לְהוֹדוֹת:

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם.
כִּי אַתָּה הוּא מִלֶּךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ:

say: שְׁבֶת שְׁבֶת On

בְּרוּךְ אַתָּה יְיָ.

בְּסֶפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה
טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל־
עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
וּלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ. עוֹשֶׂה
הַשָּׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתֵי מַדְבַּר מְרֻמָּה.
וְלִמְקַלְלֵי נַפְשֵׁי תוֹדוֹם וְנַפְשֵׁי כָּעָפָר לְכָל תּוֹהֲנָה:
פְּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נַפְשִׁי. וְכָל
הַחוֹשְׁבִּים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל
מַחֲשַׁבּוֹתָם. עֲשֵׂה לִמְעַן שִׁמְךָ עֲשֵׂה לִמְעַן יִמְיָנְךָ
עֲשֵׂה לִמְעַן קִדְשָׁתְךָ עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן
יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן
אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

On the Sabbath of Penitence say :—

Blessed art thou, O Lord, who blessest thy people Israel with peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

O my God ! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places,

שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל-כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ. וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה בְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנוֹת: וְעֲרֹבָה לִי מִנַּחַת יְהוּדָה
וִירוּשָׁלַם בְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנוֹת:

The following is omitted on such occasions as those on which the following is omitted on Week-days (see p. 60).

צִדְקָתְךָ צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת: וְצִדְקָתְךָ
אֱלֹהִים עַד-מָרוֹם אֲשֶׁר עָשִׂיתָ גְדֻלוֹת אֱלֹהִים
מִי בָמוֹךְ: צִדְקָתְךָ בְּהַר-רִי-אֵל מִשְׁפָּטֶיךָ תְּהוֹם
רַבָּה אָדָם וּבְהֶמָּה תוֹשִׁיעַ יי:

p. 78. קָדִישׁ תְּתַקַּבֵּל

The following Psalms are read from שַׁבַּת בְּרֵאשִׁית (the שַׁבַּת after פֶּסַח) until הַגְדוֹל שַׁבַּת (the שַׁבַּת before פֶּסַח), when a portion of the Passover Haggadah is recited instead.

תהלים ק"ד

בָּרְכִי נַפְשִׁי אֶת-יי. יי אֱלֹהֵי נִגְלָתָהּ מְאֹד:
הוֹד וְהָדָר לְבָשֶׁת: עֲטָה אֹר בְּשִׁלְמָה נוֹטָה
שָׁמַיִם בִּירִיעָה: הַמִּקְרָה בַּמָּיִם עֲלִיּוֹתָיו. הַשֶּׁם-
עֲבִים רַכּוּבוֹ הַמְהִלְךָ עַל-בְּנֵי-רוּחַ: עֲשֵׂה

may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

The following is omitted on such occasions as those on which Tachanun is omitted on Week-days (see p. 60) :—

Thy righteousness is an everlasting righteousness, and thy Law is truth. Thy righteousness also, O God, is very high; thou who hast done great things, O God, who is like unto thee? Thy righteousness is like the mountains of God; thy judgments are a great deep: man and beast thou savest, O Lord.

Kaddish p. 78.

The following Psalms are read from the Sabbath after the Rejoicing of the Law until the Sabbath before Passover, when a portion of the Passover Haggadah is recited instead.

Psalm civ.

Bless the Lord, O my soul: O Lord my God, thou art very great; thou hast robed thee in splendour and majesty. He covereth himself with light as with a garment; he stretcheth out the heavens like a curtain: he layeth the beams of his upper chambers in the waters; he maketh the clouds his chariot; he walketh upon the wings of the wind. He maketh winds his

מִלְאָכָיו רוּחוֹת מְשַׁרְתּוּ אֵשׁ לֵהֵט: יִסַּד אֶרֶץ
עַל-מְכוּנֶיהָ בַּל-תִּמּוּט עוֹלָם וָעֶד: תְּהוֹם
בְּלָבוֹשׁ בְּסִיתוֹ. עַל-הָרִים יַעֲמִדוּ מַיִם: מִן-
נַעֲרָתָךְ יִנוֹסוּן מִן-קוֹל רַעְמָךְ יִחַפְּזוּן: יַעֲלוּ
הָרִים יִרְדּוּ בְּקַעוֹת אֶל-מְקוֹם זֶה יִסְדֶּתָּ לָהֶם:
גְּבוּל-שָׁמַיְתָ בַּל-יַעֲבְרוּן. בַּל-יִשְׁבּוּן לְכַסּוֹת
הָאָרֶץ: הַמְשַׁלַּח מַעֲיָנִים בְּנִחָלִים בֵּין הָרִים
יִהְלִכוּן: יִשְׁקוּ כָּל-חַיֹּתוֹ שָׂרֵי יִשְׁבְּרוּ פָּרָאִים
צִמָּאִים: עַל-יְהִים עוֹף-הַשָּׁמַיִם יִשְׁבּוּן מִבֵּין עֲפָאִים
יִתְנוּ-קוֹל: מִשְׁקָה הָרִים מַעֲלִיזֹתָיו. מִפְּרִי
מַעֲשֵׂיךָ תִּשְׁבַּע הָאָרֶץ: מִצְמִיחַ חֲצִיר לִבְהֶמָּה
וְעֵשֶׂב לַעֲבֹדַת הָאָדָם. לְהוֹצִיא לָחֶם מִן-הָאָרֶץ:
וַיֵּין יִשְׁמַח לְבַב-אָנוּשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן.
וְלָחֶם לְבַב-אָנוּשׁ יִסְעֶד: יִשְׁבְּעוּ עַצִּי יְיָ אֱרֹזִי
לְבָנוֹן אֲשֶׁר נָטַע: אֲשֶׁר-שָׁם צִפְּרִים יִקְנֹנִי.
חֲסִידָה בְּרוּשִׁים בֵּיתָה: הָרִים הַגְּבוּהִים לִיַּעֲלִים.
סִלְעִים מַחֲסֶה לְשֹׁפְנִים: עָשָׂה יָרַח לְמוֹעֲדִים.
שָׁמֶשׁ יָדַע מְבוֹאוֹ: תִּשְׁתַּחֲשֹׁף וַיְהִי לַיִּלָּה בּוֹ
תִרְמַשׁ כָּל-חַיֹּתוֹ-יָעַר: הַכְּפִירִים שְׂאֲנִים לְטָרֶף
וּלְבִקֵּשׁ מֵאֵל אֲכָלָם: תִּזְרַח הַשָּׁמֶשׁ יֵאֲסֹפּוֹן וְאֵל-
מַעוֹנָתָם יִרְבְּצוּן: יֵצֵא אָדָם לַפֻּעֵלוֹ וְלַעֲבֹדָתוֹ
עַד-יֵעָרֵב: מִה־רַבּוֹ מַעֲשֵׂיךָ יְיָ כָּלֵם בְּחֻכְמָה

messengers; his ministers flaming fire: he founded the earth upon its bases, that it might not be moved for ever. Thou didst cover it with the deep as with a vesture; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. The mountains rose, the valleys sank into the place which thou hadst founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth forth springs into the valleys; they run among the mountains. They give drink to every beast of the plain; the wild asses quench their thirst. By them the birds of the heaven have their dwelling, they utter their voice from among the branches. He giveth drink to the mountains from his upper chambers: the earth is satisfied with the fruit of thy works. He causeth grass to grow for the cattle, and herbs for the service of man; that he may bring forth bread from the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread that strengtheneth man's heart. The trees of the Lord are satisfied; the cedars of Lebanon which he hath planted; where the birds make their nests: as for the stork, the fir trees are her house. The high mountains are for the wild goats; the rocks are a refuge for the conies. He made the moon for seasons; the sun knoweth its going down. Thou makest darkness, and it is night; wherein all the beasts of the forest do move. The young lions roar after their prey, and seek their food from God. The sun ariseth, they get them away, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening. How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is

עֲשִׂיתָ. מְלָאָה הָאָרֶץ קִינָה: זֶה הַיָּם גָּדוֹל
וְרֹחַב יָדַיִם. שָׁם רָמַשׁ וְאִין מִסְפָּר חַיּוֹת קִטְנוֹת
עַם-גְּדֻלּוֹת: שָׁם אֲנִיּוֹת יִהְלִכּוּן. לוֹיֶתֶן זֶה יִצְרָף
לְשִׁחָק-בּוֹ: כָּלֶם אֵלֶיךָ יִשְׁבְּרוּן לְתַת אֲכָלֶם
בָּעֵתוֹ: תִּתֵּן לָהֶם יִלְקֻטּוּן. תִּפְתַּח יָדְךָ יִשְׁבְּעוּן
טוֹב: תִּסְתִּיר פָּנֶיךָ יִבְהַלּוּן. תִּסַּף רוּחַם יִגְעוּן.
וְאֶל-עַפְרָם יִשׁוּבוּן: תִּשְׁלַח רוּחְךָ יִבְרָאוּן.
וּתְחַדֵּשׁ פָּנַי אֲדָמָה: יְהִי כְבוֹד יְיָ לְעוֹלָם. יִשְׁמַח
יְיָ בְּמַעֲשָׁיו: הַמְבִיט לָאָרֶץ וּתְרַעַד. יַגַּע בְּהָרִים
וַיַּעֲשֻׁנוּ: אֲשִׁירָה לִי בְּחַיִּי. אֲזַמְּרָה לֵאלֹהֵי
בְּעוֹדִי: יַעֲרֹב עָלָיו שִׁיחִי. אֲנֹכִי אֲשַׁמַּח בְּיִי:
יִתְמוּ חַטָּאִים מִן-הָאָרֶץ וּרְשָׁעִים עוֹד אֵינָם.
בָּרְכִי נַפְשִׁי אֶת-יְיָ. הִלְלוּיָהּ:

תהלים ק"ב

שִׁיר הַמַּעֲלוֹת. אֶל-יְיָ בִּצְרָתָהּ לִי קָרָאתִי
וַיַּעֲנֵנִי: יְיָ הִצִּילָה נַפְשִׁי מִשְׁפַּת-שָׁקֶר מִלְּשׁוֹן
רְמִיָּה: מִה־יָּתֵן לִי וּמִה־יוֹסִיף לִי. לְשׁוֹן
רְמִיָּה: חֲצִי גִבּוֹר שְׁנוּנִים עִם גִּחְלִי רְתָמִים:
אוֹיֵה לִי כִּי-נִגְרַתִּי מִשֶּׁשׁ שְׁכַנְתִּי עִם-אֹהֲלֵי קָדָר:
רַבַּת שְׁכֵנֶה-לָּהּ נַפְשִׁי עִם שׁוֹנָא שְׁלוֹם: אֲנִי
שְׁלוֹם. וְכִי אֲדַבֵּר הִמָּה לְמַלְחָמָה:

full of thy possessions. Yonder is the sea, great and of wide extent; therein are moving things innumerable, living creatures both small and great. There the ships make their course; there is leviathan whom thou hast formed to sport therein. These all wait upon thee, that thou mayest give them their food in due season. Thou givest unto them, they gather; thou openest thine hand, they are satisfied with good. Thou hidest thy face, they are confounded; thou gatherest in their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the ground. Let the glory of the Lord endure for ever; let the Lord rejoice in his works. He looketh on the earth, and it trembleth; he toucheth the mountains and they smoke. I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. May my meditation be sweet unto him: as for me, I will rejoice in the Lord. Sinners shall be consumed out of the earth, and the wicked shall be no more. Bless the Lord, O my soul: praise ye the Lord.

Psalm cxx. A Song of Degrees.

In my distress I cried unto the Lord, and he answered me. Deliver my soul, O Lord, from a lying lip, and from a deceitful tongue. What shall he give unto thee, and what shall he add unto thee, thou deceitful tongue? Sharpened arrows of a mighty man with coals of juniper. Woe is me, that I sojourn in Mesech, that I dwell among the tents of Kedar. My soul hath full long had her dwelling with him that hateth peace. I am all peace; but when I speak, they are for war.

תהלים קכ"א

שִׁיר לַמַּעֲלוֹת. אֲשָׁא עֵינִי אֶל־הַהָרִים. מֵאֵין
 יבֹא עֲזָרִי: עֲזָרִי מֵעַם יי עֲשֵׂה שָׁמַיִם וָאָרֶץ:
 אֶל־יְהוָה לַמוֹט רָגְלֶךָ אֶל־יְנוּם שִׁמְרֶךָ: הִנֵּה לֹא
 יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל: יי שִׁמְרֶךָ יי צִלֶּךָ
 עַל־יַד יְמִינֶךָ: יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכְכָּה וַיָּרֶחַ
 בַּלְיִילָה: יי | יִשְׁמְרֶךָ מִכָּל־רָע יִשְׁמֹר אֶת־
 נַפְשֶׁךָ: יי יִשְׁמֹר־צִאֲתֶךָ וּבֹאֲךָ מֵעַתָּה וְעַד־
 עוֹלָם:

תהלים קכ"ב

שִׁיר הַמַּעֲלוֹת לְדָוִד. שָׁמַחְתִּי בְּאִמָּרִים לִי
 בֵּית יי גִּלְדָּ: עַמְדוֹת הָיוּ רִגְלֵינוּ בַּשָּׁעָרֶיךָ
 יְרוּשָׁלָּיִם: יְרוּשָׁלָּיִם הַבְּנוּיָה כְּעִיר שְׁחִבְרָה־לָּהּ
 יַחְדָּו: שָׁשׂוּ עָלוּ שְׂבָטִים שְׂבָט־יִזְיָה עַדוֹת
 לְיִשְׂרָאֵל לְהַדוֹת לָשֵׁם יי: כִּי שָׁמָּה יָשְׁבוּ
 כְּסָאוֹת לְמִשְׁפַּט כְּסָאוֹת לְבֵית דָּוִד: שְׂאֵלוּ
 שְׁלוֹם יְרוּשָׁלָּיִם. יִשְׁלִי אֲהַבֶּיךָ: יְהִי־שְׁלוֹם
 בְּחִילֶךָ שְׁלוֹהַּ בְּאֶרְמְנְתֶיךָ: לְמַעַן־אֲחִי וְרַעִי
 אֲדַבְּרָה־נָּא שְׁלוֹם בֶּךָ: לְמַעַן בֵּית־יי אֲדַהֲבֵנוּ
 אֲבִקְשָׁה טוֹב לָךְ:

Psalm cxxi. A Song of Degrees.

I lift up mine eyes unto the hills: whence will my help come? My help is from the Lord, the maker of heaven and earth. He will not suffer thy foot to slip: he that guardeth thee will not slumber. Behold, he that guardeth Israel will neither slumber nor sleep. The Lord is thy guardian: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall guard thee from all evil; he shall guard thy soul. The Lord shall guard thy going out and thy coming in, from this time forth and for evermore.

Psalm cxxii. A Song of Degrees; of David.

I was glad when they said unto me, Let us go unto the house of the Lord. Our feet stood within thy gates, O Jerusalem; Jerusalem that art built up as a city that is compact together: whither the tribes go up, even the tribes of the Lord, for a testimony unto Israel, to give thanks unto the name of the Lord. For there are set thrones for judgment, the thrones of the house of David. Pray for the peace of Jerusalem; may they prosper that love thee. Peace be within thy rampart, prosperity within thy palaces. For my brethren and companions' sakes I would fain speak peace concerning thee. For the sake of the house of the Lord our God I would seek thy good.

תפלת מנחה לשבת

תהלים קכ"ג

שִׁיר הַמַּעֲלוֹת. אֱלֹהִיךָ נִשְׁאַתִּי אֶת־עֵינִי הַיֹּשֶׁבִי
 בַּשָּׁמַיִם: הִנֵּה כְּעֵינִי עֹבְרִים אֶל־יַד אֲדוֹנֵיהֶם
 כְּעֵינִי שֹׁפְחָה אֶל־יַד גְּבוֹרָתָהּ. כִּן עֵינֵינוּ אֶל־יְיָ
 אֱלֹהֵינוּ עַד שִׁחְנָנוּ: חָנְנוּ יְיָ חָנְנוּ כִּי־רַב שָׁבָעֵנוּ
 בּוֹז: רַבַּת שֹׁבְעָה־לָּהּ נִפְשָׁנוּ הִלְעַג הַשְּׂאֲנָנִים
 הַבּוֹז לְגֵאִיוֹנִים:

תהלים קכ"ד

שִׁיר הַמַּעֲלוֹת לְדָוִד. לִוְלִי יְיָ שְׁהִיָּה לָנוּ
 יֵאמֹר־נָא יִשְׂרָאֵל: לִוְלִי יְיָ שְׁהִיָּה לָנוּ בְּקוֹם
 עֲלֵינוּ אָדָם: אֲזִי חַיִּים בְּלָעוּנוּ בַּחֲרוֹת אָפֶם
 בָּנוּ: אֲזִי הַמָּיִם שִׁטְפוּנוּ נָחֳלָה עָבַר עַל־נִפְשָׁנוּ:
 אֲזִי עָבַר עַל־נִפְשָׁנוּ הַמָּיִם הַזֵּדוֹנִים: בָּרוּךְ יְיָ
 שְׁלֹא נִתְּנָנוּ טָרֶף לְשֹׁנֵיהֶם: נִפְשָׁנוּ בְּצַפּוֹר נִמְלֹטָה
 מִפֶּחַ יוֹקְשִׁים. הִפַּח נִשְׁפָּר וַאֲנַחְנוּ נִמְלֹטָנוּ: עֲזָרְנוּ
 בָּשֶׁם יְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ:

תהלים קכ"ה

שִׁיר הַמַּעֲלוֹת. הַבְּטָחִים בִּי כְּהֶרֶץ צִיּוֹן לֹא־
 יִמוּט לְעוֹלָם יֵשֵׁב: יְרוּשָׁלַם הָרִים סָבִיב לָהּ.
 וַיִּי סָבִיב לְעַמּוֹ מַעֲתָה וְעַד־עוֹלָם: כִּי לֹא יָנוּחַ
 שֹׁבֵט הָרָשָׁע עַל גּוֹרֵל הַצַּדִּיקִים. לִמְעַן לֹא־

Psalm cxxiii. A Song of Degrees.

Unto thee do I lift up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their master, as the eyes of a maiden unto the hand of her mistress, so our eyes look unto the Lord our God, until he have pity upon us. Have pity upon us, O Lord, have pity upon us: for we are full sated with contempt. Our soul is full sated with the mocking of those that are at ease, with the contempt of the proud.

Psalm cxxiv. A Song of Degrees; of David.

If it had not been the Lord who was on our side, let Israel now say: if it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up alive, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul; then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul escaped as a bird out of the snare of the fowlers: the snare was broken, and we escaped. Our help is in the name of the Lord, who made heaven and earth.

Psalm cxxv. A Song of Degrees.

They that trust in the Lord are as Mount Zion, which cannot be moved, but abideth for ever. The mountains are round about Jerusalem, and the Lord is round about his people, from this time forth and for evermore. For the sceptre of wickedness shall not rest upon the lot of the righteous, that

תפלת מנחה לשבת

יִשְׁלַחוּ הַצַּדִּיקִים בְּעוֹלָתָהּ יְדִיהֶם: הִיטִיבָה יי
 לטוֹבִים וְלִישָׁרִים בְּלִבּוֹתָם: וְהַמָּטִים עֲקִלְקִלוֹתָם
 יוֹלִיכֶם יי אֶת־פַּעְלֵי הָאָוֶן. שָׁלוֹם עַל־יִשְׂרָאֵל:

תהלים קכז

שִׁיר הַמַּעֲלוֹת. בָּשׁוּב יי אֶת־שִׁיבַת צִיּוֹן הִינּוּ
 בְּחִלָּמִים: אֲזִי יִמָּלֵא שֹׁחַק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. אֲזִי
 יֹאמְרוּ בְּגוֹיִם הַגִּדִּיל יי לַעֲשׂוֹת עִם־אֱלֹהִים:
 הַגִּדִּיל יי לַעֲשׂוֹת עִמָּנוּ הִינּוּ שְׂמֵחִים: שׁוּבָה יי
 אֶת־שְׁבִיתָנוּ בְּאִפְדִּיקִים בְּנֶגֶב: הִזְרַעִים בְּדִמְעָה.
 בְּרִנָּה יִקְצְרוּ: הָלוֹךְ יֵלֶךְ וּבָכָה נִשָּׂא מִן־שֹׁדֶךְ
 הַזֶּרַע. בֹּא־יָבֹא בְּרִנָּה נִשָּׂא אֶלְמָתָיו:

תהלים קכז

שִׁיר הַמַּעֲלוֹת לְשִׁלְמוֹה. אִם־יי לֹא־יִבְנֶה בַּיִת
 שָׂוֵא עָמְלוּ בּוֹנָיו בּוֹ. אִם־יי לֹא־יִשְׁמְרֶהֱעִיר שָׂוֵא
 שָׁקֵד שׁוֹמֵר: שָׂוֵא לָכֶם מִשְׁבִּימֵי קוֹם מְאַחֲרֵי־
 שָׁבַת אֲכָלִי לֶחֶם הַעֲצָבִים. כֵּן יִתֵּן לִידִידוֹ
 שָׁנֵא: הִנֵּה נִחַלַת יי בָּנִים שָׂכָר פָּרִי הַבֶּטֶן:
 בְּחֻצִּים בִּיד־גִּבּוֹר כֵּן בָּנֵי הַנְּעוּרִים: אֲשֶׁר־
 הַגִּבּוֹר אֲשֶׁר מָלֵא אֶת־אֲשָׁפְתּוֹ מִהֶם. לֹא יִבְשׁוּ
 כִּי־יִדְבְּרוּ אֶת־אוֹיְבִים בְּשֹׁעַר:

the righteous put not forth their hands unto iniquity. Do good, O Lord, unto those that are good, and to them that are upright in their hearts. But as for such as turn aside unto their crooked ways, the Lord will destroy them with the workers of iniquity. Peace be upon Israel.

Psalm cxxvi. A Song of Degrees.

When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with exultation: then said they among the nations, The Lord hath done great things for them. The Lord hath done great things for us; whereat we rejoiced. Bring back our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing the store of seed, he shall come back with joy, bearing his sheaves.

Psalm cxxvii. A Song of Degrees; of Solomon.

Except the Lord build the house, they labour in vain that build it: except the Lord watch over the city, the watchman waketh but in vain. It is vain for you that ye rise up early, and sit up late and eat the bread of toil: such things he giveth unto his beloved in sleep. Lo, children are an heritage of the Lord: the fruit of the womb is his reward. As arrows in the hand of a mighty man, so are the children of youth. Happy is the man that hath filled his quiver with them: they shall not be ashamed, when they speak with enemies in the gate.

תהלים קכ"ח

שִׁיר הַמַּעֲלוֹת. אֲשֶׁר־יִרְאֵה יְיָ הַחֲלֹף
 בַּדְּרָכָיו: יִגִּיעַ בַּפִּיךָ כִּי תֹאכַל אֲשֶׁר־יִךְ וְטוֹב
 לָךְ: אֲשַׁתֶּךָ בְּגִפֶּן פִּרְיָהּ בְּיַרְכְּתִי בֵיתְךָ. בְּנִיךָ
 בַּשֹּׁתֵלִי זִיתִים סָבִיב לְשִׁלְחָנְךָ: הִנֵּה כִי־בֶן
 יִבְרָךְ גָּבֵר יִרְאֵה יְיָ: יְבָרְכֶךָ יְיָ מִצִּיּוֹן. וְרֹאֵה
 בְּטוֹב יְרוּשָׁלַם כָּל יְמֵי חַיֶּיךָ: וְרֹאֵה־בָנִים
 לְבָנֶיךָ. שְׁלוֹם עַל־יִשְׂרָאֵל:

תהלים קכ"ט

שִׁיר הַמַּעֲלוֹת. רַבַּת צָרָרוֹנִי מִנְּעוּרֵי יְאֹמֵר
 נָא יִשְׂרָאֵל: רַבַּת צָרָרוֹנִי מִנְּעוּרֵי. גַּם לֹא
 יָבִלּוּ־לִי: עַל־גִּבִּי חָרְשׁוּ חָרָשִׁים. הָאֲרִיבוּ
 לְמַעַנִיתָם: יְיָ צַדִּיק. קִצֵּץ עֲבוֹת רָשָׁעִים: יִבְשׁוּ
 וַיִּסָּגוּ אַחֲזֹר כָּל שִׁנְאֵי צִיּוֹן: יִהְיוּ כַּחֲצִיר גִּנּוֹת.
 שֶׁקֶדְמָת שֶׁלֶף יָבֵשׁ: שְׁלֹא מִלֵּא כַּפּוֹ קוֹצֵר
 וַחֲצֹנּוֹ מֵעַמָּר: וְלֹא אָמְרוּ הָעֹבְרִים בִּרְכַּת יְיָ
 אֲלֵיכֶם. בִּרְכֵנוּ אֶתְכֶם בְּשֵׁם יְיָ:

תהלים ק"ל

שִׁיר הַמַּעֲלוֹת. מִמַּעַמְקִים קָרְאתִיךָ יְיָ: אֲדֹנִי
 שָׁמְעָה בְּקוֹלִי. תַּהֲיִינָה אָזְנוֹיךָ קְשָׁבוֹת לְקוֹל
 תַּחֲנוּנִי: אִם־עֲוֹנוֹת תִּשְׁמָר־יָהּ. אֲדֹנִי מִי יַעֲמֹד:

Psalm cxxviii. A Song of Degrees.

Happy is every one that feareth the Lord, that walketh in his ways. When thou shalt eat the labour of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the recesses of thine house: thy children like olive plants, round about thy table. Behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion: mayest thou see the good of Jerusalem all the days of thy life. Yea, mayest thou see thy children's children. Peace be upon Israel.

Psalm cxxix. A Song of Degrees.

To the full have they afflicted me from my youth up, let Israel now say; to the full have they afflicted me from my youth up: yet have they not prevailed against me. The plowers plowed upon my back, they made long their furrows. The Lord is righteous: he hath cut asunder the cords of the wicked. Let them be ashamed and turned backward, all they that hate Zion. Let them be as the grass upon the housetops, which withereth before it shooteth forth: wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom: neither do they which go by say, The blessing of the Lord be upon you; we bless you in the name of the Lord.

Psalm cxxx. A Song of Degrees.

Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldst mark iniquities, O Lord, who could stand? But there is forgiveness with thee,

כִּי־עַמֶּךָ הִסְלִיחָה לְמַעַן תִּזְכָּר: קִוִּיתִי יי קוֹתָה
נַפְשִׁי וְלִדְבָרוֹ הוֹחֲלֵתִי: נַפְשִׁי לֹא־נִי מְשֻׁמְרִים
לְבָקֶר שְׁמֵרִים לְבָקֶר: יַחַל יִשְׂרָאֵל אֶל־יי כִּי־
עִם־יי הַחֲסֹד וְהַרְבֵּה עִמּוֹ פְּדוּת: וְהוּא יַפְדֶּה
אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

תהלים קל"א

שִׁיר הַמַּעֲלוֹת לְדָוִד. יי לֹא־נָבָה לְבִי וְלֹא־
רָמּוֹ עֵינַי. וְלֹא־הִקְבֹּתִי בַּגְּדָלוֹת וּבַנִּפְלְאוֹת
מִמֶּנִּי: אִם־לֹא שָׁנִיתִי וְדוֹמַמְתִּי נַפְשִׁי בְּנֶמֶל עָלַי
אִמּוֹ. בְּנֶמֶל עָלַי נַפְשִׁי: יַחַל יִשְׂרָאֵל אֶל־יי
מֵעַתָּה וְעַד־עוֹלָם:

תהלים קל"ב

שִׁיר הַמַּעֲלוֹת. זְכוֹר־יי לְדָוִד אֶת כָּל־עֲוֹנוֹתָיו:
אֲשֶׁר־נִשְׁבַּע לִּי נָדָר לְאַבִּיר יַעֲקֹב: אִם־אָבֹא
בְּאֶהָל בֵּיתִי אִם־אֶעֱלֶה עַל־עַרְשׁ יִצְחָק: אִם־
אֶתֵּן שָׁנָת לְעֵינַי לְעַפְעַפִּי תַּנוּמָה: עַד־אֶמְצָא
מָקוֹם לִּי מִשְׁכָּנוֹת לְאַבִּיר יַעֲקֹב: הִנֵּה שָׁמַעְנוּהָ
בְּאֶפְרָתָה מִצְּאֲנוּהָ בְּשָׂרֵי־יַעֲר: נִבְּוָהָ לְמִשְׁכָּנוֹתָיו
נִשְׁתַּחֲוָה לְהָדוֹם רִגְלָיו: קוּמָה יי לְמִנוּחֶתְךָ אֶתָּה
וְאַרְוֵן עֵינֶךָ: כַּהֲנִיךָ יִלְבְּשׁוּ־צִדִּק וְחִסְדֶּיךָ יִרְנְנוּ:
בַּעֲבוּר דָּוִד עַבְדְּךָ אֶל־תָּשָׁב פָּנֶי מִשִּׁיחֶךָ:

that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord, more than watchmen wait for the morning; yea, more than watchmen for the morning. O let Israel hope in the Lord; for with the Lord there is lovingkindness, and with him is plenteous deliverance. And he shall deliver Israel from all his iniquities.

Psalm cxxxi. A Song of Degrees; of David.

Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too marvellous for me. Surely I have stilled and quieted my soul, like a weaned child with his mother; my soul is with me like a weaned child. O Israel, hope in the Lord from this time forth and for evermore.

Psalm cxxxii. A Song of Degrees.

Lord, remember for David all his affliction; how he sware unto the Lord, and vowed unto the Mighty One of Jacob: Surely I will not come unto the tent of my house, nor go up unto the couch of my rest; I will not give sleep to mine eyes, or slumber to mine eyelids; until I find out a place for the Lord, a habitation for the Mighty One of Jacob. Lo, we heard of it in Ephrathah; we found it in the fields of Jaar. Let us go into his habitation; let us worship at his footstool. Arise, O Lord, unto thy resting-place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy loving ones exult. For the sake of David thy servant turn not away the face of thine anointed. The Lord hath sworn unto

תפלת מנחה לשבת

נִשְׁבַּע־יְיָ לְדָוִד. אָמֵת לֹא־יָשׁוּב מִמְּנָה. מִפְּרִי
בְּטֶנֶךָ אָשִׁית לְכֶסֶּא־לְךָ: אִם־יִשְׁמְרוּ בְּנֶיךָ
בְּרִיתִי וְעָדָתִי זֶה אֶלְמָדָם. גַּם־בְּגִיָּהֶם עַד־יַעַד
יָשְׁבוּ לְכֶסֶּא־לְךָ: כִּי־בָחַר יְיָ בְּצִיּוֹן אֹהֶה
לְמוֹשָׁב לּוֹ: זֹאת־מְנוּחָתִי עַד־יַעַד. פֹּה אָשֵׁב כִּי
אוֹתִיָּהּ: צִידָה בָּרֶךְ אֲבָרֶךְ אֲבִיוֹנָה אֲשַׁבֵּיעַ
לֶחֶם: וּבְהִנָּה אֲלַבִּישׁ יֵשַׁע וַחֲסִידֶיהָ רֵנָן יִרְנְנוּ:
שָׁם אֲצַמִּיחַ קֶרֶן לְדָוִד עָרְבָתִי גֵר לְמִשְׁחִיתִי:
אוֹיְבָיו אֲלַבִּישׁ בִּשְׁתִּי. וְעָלִיו יָצִיץ גִּזְרוֹ:

תהלים קל"ג

שִׁיר הַמַּעֲלוֹת לְדָוִד. הִנֵּה מִה־טוֹב וּמִה־
נָעִים שָׁבַת אֲחִים גַּם־יַחַד: בְּשָׁמֶן הַטוֹב עַל־
הָרֹאשׁ יֵרֵד עַל־הַזָּקֵן זָקֵן אֶהְרֹן שִׁירָד עַל־פִּי
מִדּוֹתָיו: בְּטַל־חֶרֶמוֹן שִׁירָד עַל־הַבְּרִי צִיּוֹן.
כִּי־שָׁם צִנָּה יְיָ אֶת־הַבָּרָכָה. חַיִּים עַד־הָעוֹלָם:

תהלים קל"ד

שִׁיר הַמַּעֲלוֹת. הִנֵּה בָּרְכוּ אֶת־יְיָ כָּל־עַבְדֶּיךָ
יְיָ הָעֹמְדִים בְּבֵית יְיָ בַּלִּילוֹת: שְׁאוּ־יִרְכֶם קֹדֶשׁ
וּבָרְכוּ אֶת־יְיָ: יְבָרְכֶךָ יְיָ מִצִּיּוֹן עֲשֵׂה שָׁמַיִם
וְאָרֶץ:

ע'לינו, p. 79.

קד"ש יתום, p. 80.

David in truth—he will not turn from it—: of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant, and my testimonies that I shall teach them, their children also shall sit upon thy throne for evermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my resting-place for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her needy with bread. Her priests also will I clothe with salvation; and her loving ones shall exult aloud. There will I make a horn to spring forth unto David: I have prepared a lamp for mine anointed. His enemies will I clothe with shame; but upon him his crown shall shine.

Psalm cxxxiii. A Song of Degrees; of David.

Behold, how good and pleasant it is for brethren to dwell together in unity! It is like the goodly oil upon the head, that runneth down upon the beard, even Aaron's beard; that runneth down upon the skirt of his garments; like the dew of Hermon, that runneth down upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.

Psalm cxxxiv. A Song of Degrees.

Behold, bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord in the night seasons. Lift up your hands towards the sanctuary, and bless ye the Lord. The Lord bless thee out of Zion; even he that made heaven and earth.

"It is our duty," p. 79.

Mourner's Kaddish, p. 80.

פרקי אבות:

One of the following chapters is read on each Sabbath from the Sabbath after פסח to the Sabbath before השנה. On each of the last three Sabbaths before השנה two chapters are read.

כָּל-יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא.
שָׁנָאִמַר וְעַמּוּד בָּלֵם צַדִּיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ.
נֶצֶר מִטְעֵי מַעֲשֵׂה יְדֵי לְהַתְפָּאֵר:

פָּרָק רִאשׁוֹן:

(א) מוֹשֶׁה קִבֵּל תּוֹרָה מִסִּינִי. וּמִסְדָּרָה לִיהוֹשֻׁעַ
וִיהוֹשֻׁעַ לְזִקְנִים וְזִקְנִים לְנָבִיאִים וְנָבִיאִים מִסְדָּרוֹהָ
לְאֲנָשֵׁי כְּנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה דְּבָרִים.
יְהוּ מְתוּנִים בַּדִּין. וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה.
וַעֲשׂוּ סִיג לַתּוֹרָה: (ב) שָׁמְעוֹן הַצַּדִּיק הָיָה
מְשִׁירֵי כְּנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר. עַל-
שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד. עַל הַתּוֹרָה וְעַל
הָעֲבוּדָה וְעַל גְּמִילוּת חֲסָדִים: (ג) אֲנָשִׁיגֵנוֹס אִישׁ
שׁוֹכֵחַ קִבֵּל מִשְׁמַעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר.
אַל-תִּהְיוּ בַּעֲבָדִים הַמְשֻׁמְשִׁים אֶת-הָרֵב עַל-
מִנַּת לְקַבֵּל פָּרֶס. אֲלֵא הָיוּ בַּעֲבָדִים הַמְשֻׁמְשִׁים
אֶת-הָרֵב שְׁלֵא עַל-מִנַּת לְקַבֵּל פָּרֶס. וַיְהִי
מוֹרָא שָׁמַיִם עֲלֵיכֶם: (ד) יוֹסִי בֶן-יוֹעָזָר אִישׁ

ETHICS OF THE FATHERS

One of the following chapters is read on each Sabbath from the Sabbath after Passover until the Sabbath before New Year. On each of the last three Sabbaths before New Year two chapters are read.

All Israel have a portion in the world to come, as it is said (Isaiah lx, 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

CHAPTER I

(1) Moses received the Torah * on Sinai, and handed it down to Joshua; Joshua to the elders; the elders to the prophets; and the prophets handed it down to the men of the Great Synagogue. They said three things: Be deliberate in judgment; raise up many disciples, and make a fence round the Torah. (2) Simon the Just was one of the last survivors of the Great Synagogue. He used to say, Upon three things the world is based: upon the Torah, upon the Temple service, and upon the practice of charity. (3) Antigonus of Socho received the tradition from Simon the Just. He used to say, Be not like servants who minister to their master upon the condition of receiving a reward; but be like servants who minister to their master without the condition of receiving a reward; and let the fear of Heaven be upon you. (4) José, the son of Joezer, of Zeredah, and José, the son of Jochanan, of Jerusalem,

* The word Torah is left untranslated. It is variously used for the Pentateuch, the Scriptures, the Oral Law, as well as for the whole body of religious truth, study and practice.

צָרָדָה וַיּוֹסִי בֶן-יִוְחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם.
 יוֹסִי בֶן-יִזְעָרָא אִישׁ צָרָדָה אָמַר. יְהִי בֵיתְךָ
 בֵּית נֶעֶד לַחֲכָמִים וַהֲוֶה מִתְאַבֵּק בַּעֲפֹר רַגְלֵיהֶם
 וַהֲוֶה שׁוֹתֶה בַצָּמָא אֶת-דְּבָרֵיהֶם: (ה) יוֹסִי בֶן-
 יִוְחָנָן אִישׁ יְרוּשָׁלַיִם אָמַר. יְהִי בֵיתְךָ פְּתוּחַ
 לַרְנוּחָה וַיְהִיו עֲנִיִּים בְּנֵי בֵיתְךָ. וְאַל-תִּרְבֶּה
 שִׁיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ קַל וְחָמָר
 בְּאִשְׁתּוֹ חִבְרוּ. מִכַּאן אָמְרוּ חֲכָמִים כָּל-הַמִּרְבֶּה
 שִׁיחָה עִם הָאִשָּׁה גּוֹרֵם רָעָה לַעֲצָמוֹ וּבֹטֵל
 מִדְּבָרֵי תוֹרָה וְסוֹפּוֹ יוֹרֵשׁ גִּיהֶנֶם: (ו) יְהוֹשֻׁעַ
 בֶּן-פְּרִיחָיָה וְנָתַי הָאֲרֵבֶלִי קִבְּלוּ מֵהֶם. יְהוֹשֻׁעַ
 בֶּן-פְּרִיחָיָה אָמַר. עֲשֵׂה לָךְ רַב. וְקִנֵּה לָךְ
 חֵבֶר. וַהֲוֶה דָן אֶת-כָּל-הָאָדָם לְכַף זְכוּת:
 (ז) נָתַי הָאֲרֵבֶלִי אָמַר. הִרְחַק מִשְׁכַּן רָע וְאַל-
 תִּתְחַבֵּר לְרָשָׁע וְאַל-תִּתְיָאֵשׁ מִן-הַפְּרַעֲנוּת:
 (ח) יְהוּדָה בֶּן טַבִּי וְשִׁמְעוֹן בֶּן-שִׁשְׁטָח קִבְּלוּ
 מֵהֶם. יְהוּדָה בֶּן-טַבִּי אָמַר. אַל-תִּתְעַשׂ עֲצָמְךָ
 בְּעוֹרְכֵי הַדִּינִים. וּכְשִׁיחִיו בַּעֲלֵי הַדִּין עוֹמְדִים
 לִפְנֶיךָ יִהְיוּ בְּעִינֶיךָ בְּרָשָׁעִים. וּכְשֶׁנִּפְטָרִים
 מִלִּפְנֶיךָ יִהְיוּ בְּעִינֶיךָ כְּזָבָאִים כְּשֶׁקִּבְּלוּ עֲלֵיהֶם
 אֶת-הַדִּין: (ט) שִׁמְעוֹן בֶּן-שִׁשְׁטָח אָמַר. הָוֶה
 מִרְבֶּה לַחֲקוֹר אֶת-הָעֵדִים. וַהֲוֶה זְהִיר בְּדַבָּרֶיךָ

received the tradition from the preceding. José, the son of Joezer, of Zeredah, said, Let thy house be a meeting house for the wise; sit amidst the dust of their feet, and drink their words with thirst. (5) José, the son of Jochanan, of Jerusalem, said, Let thy house be open wide; let the poor be the members of thy household, and engage not in much gossip with women. This applies even to one's own wife; how much more then to the wife of one's neighbour. Hence the sages say, Whoso engages in much gossip with women brings evil upon himself, neglects the study of the Torah, and will in the end inherit Gehinnom. (6) Joshua, the son of Perachyah, and Nittai, the Arbelite, received the tradition from the preceding. Joshua, the son of Perachyah, said, Provide thyself a teacher, and get thee a companion, and judge all men in the scale of merit. (7) Nittai, the Arbelite, said, Keep thee far from a bad neighbour, associate not with the wicked, and abandon not the belief in retribution. (8) Judah, the son of Tabbai, and Simeon, the son of Shatach, received the tradition from the preceding. Judah, the son of Tabbai, said, (In the judge's office) act not the counsel's part; when the parties to a suit are standing before thee, let them both be regarded by thee as guilty, but when they are departed from thy presence, regard them both as innocent, the verdict having been acquiesced in by them. (9) Simeon, the son of Shatach, said, Be very searching in the examination of witnesses, and be heedful of thy words, lest through them they learn to

שָׁמַא מִתּוֹכָם יִלְמְדוּ לְשֹׁקֵר: (י) שְׁמַעְיָה וְאַבְטָלְיוֹן
 קִבְּלוּ מֵהֶם. שְׁמַעְיָה אָמַר. אֲהֵב אֶת־הַמָּלְאָכָה
 וּשְׁנָא אֶת־הַרְבָּנוֹת וְאַל־תִּתְּנוּדַע לָרָשׁוֹת: (יא)
 אַבְטָלְיוֹן אָמַר. חֲכָמִים הִזְהָרוּ בְּדִבְרֵיכֶם. שָׁמַא
 תְּחִוּבוֹ חֹבֶת גְּלוּת וְתִגְלוֹ לְמָקוֹם מִיָּם הָרָעִים
 וַיֵּשְׁתִּי הַתִּלְמִידִים הַבָּאִים אַחֲרֵיכֶם וַיִּמּוּתוּ.
 וְנִמְצָא שֵׁם שְׁמַיִם מִתְחַלֵּל: (יב) הֵלֵל וְשַׁמִּי
 קִבְּלוּ מֵהֶם. הֵלֵל אָמַר. הֵנוּה מִתִּלְמִידֵי שֶׁל־
 אֶהְרֹן. אוֹהֵב שְׁלוֹם וְרוֹדֵף שָׁלוֹם אוֹהֵב אֶת־
 הַבְּרִיּוֹת וּמִקְרָבָן לַתּוֹרָה: (יג) הוּא הָיָה אָמַר.
 גִּנְדִּי שָׁמַא אֲבִד שָׁמַא. וְדָלָא מוֹסִיף יֶסֶף וְדָלָא
 יֵלֵף קִטְלָא חֵיב. וְדֹאשְׁתַּמֵּשׁ בִּתְנָא חֵלֵף: (יד)
 הוּא הָיָה אָמַר. אִם אֵין אֲנִי לִי מִי לִי. וּבִשְׁאֲנִי
 לְעֵצְמִי מָה אֲנִי. וְאִם לֹא עֲבָשׁוּ אֵימָתִי: (טו)
 שַׁמִּי אָמַר. עֲשֵׂה תוֹרָתְךָ קִבְּעֵה. אָמַר מַעֲט
 וְעֲשֵׂה הִרְבֵּה. וְהֵנוּה מִקְבֵּל אֶת־כָּל־הָאָדָם
 בְּסֻבָּר פָּנִים יְפוֹת: (טז) רַבִּין גַּמְלִיאֵל אָמַר.
 עֲשֵׂה לָךְ רַב וְהִסְתַּלַּק מִן הַסֶּפֶק וְאַל־תִּרְבֶּה
 לְעֵשֶׂר אוֹמְרוֹת: (יז) שְׁמַעוֹן בֶּנוֹ אָמַר. כָּל־יָמֵי
 גִּדְּלָתִי בֵּין הַחֲכָמִים וְלֹא מִצָּאתִי לְגוֹף טוֹב
 מִשְׁתִּיקָה. וְלֹא הַמְדָּרֵשׁ עֵקֶר אֵלָּא הַמַּעֲשֵׂה.
 וְכָל־הַמְדָּבָה דְּבָרִים מְבִיא חֲטָא: (יח) רַבִּין

falsify. (10) Shemayah and Abtalyon received the tradition from the preceding. Shemayah, said, Love work, hate lordship, and seek no intimacy with the ruling power. (11) Abtalyon said, Ye sages, be heedful of your words, lest ye incur the penalty of exile and be exiled to a place of evil waters, and the disciples who come after you drink thereof and die, and the Heavenly Name be profaned. (12) Hillel and Shammai received the tradition from the preceding. Hillel said, Be of the disciples of Aaron, loving peace and pursuing peace, loving thy fellow-creatures, and drawing them near to the Torah. (13) He used to say, A name made great is a name destroyed; he who does not increase his knowledge decreases it; and he who does not study deserves to die; and he who makes a worldly use of the crown of the Torah shall waste away. (14) He used to say, If I am not for myself, who will be for me? And being for my own self, what am I? And if not now, when? (15) Shammai said, Fix a period for thy study of the Torah; say little and do much; and receive all men with a cheerful countenance. (16) Rabban Gamaliel said, Provide thyself a teacher, and be quit of doubt, and accustom not thyself to give tithes by a conjectural estimate. (17) Simeon, his son, said, All my days I have grown up amongst the wise, and I have found nought of better service than silence; not learning but doing is the chief thing; and whoso is profuse of words causes sin. (18) Rabban Simeon, the son of Gamaliel, said, By three things

שמעון בן-גמליאל אומר. על-שלשה דברים
העולם קיים. על-האמת ועל-הדין ועל-
השלום. שנאמר אמת ומשפט שלום שפטו
בשעריכם:

רבי חנניא בן-עקשיא אומר. רצה הקדוש
ברוך הוא לזכות את-ישראל לפיכך הרבה
להם תורה ומצוות. שנאמר יי חפץ למען
צדקו יגדיל תורה ויאדיר:

פרק שני:

כל ישראל וכו'

(א) רבי אומר. איזו היא דרך ישרה שיבור
לו האדם. כל-שהיא תפארת לעשה ותפארת
לו מן האדם. ויהיה זהיר במצוה קלה כבחמורה
שאין אהה יודע מתן שכרן של-מצוות. ויהיה
מחשב הפסד מצוה כנגד שכרה ושכר עברה
כנגד הפסדה: הסתכל בשלשה דברים ואין
אתה בא לידי עברה. דע מה-למעלה ממך
עין רואה ואזן שומעת וכל-מעשה בספר
נכתבים: (ב) רבן גמליאל בנו של-רבי יהודה
הנשיא אומר. יפה תלמוד תורה עם דרך ארץ

is the world preserved: by truth, by judgment, and by peace, as it is said, Judge ye the truth and the judgment of peace in your gates (Zech. viii, 16).

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honourable (Isaiah xlii, 21).

CHAPTER II

“All Israel,” etc., p. 251.

(1) Rabbi said, Which is the right course that a man should choose for himself? That which he feels to be honourable to himself, and which also brings him honour from mankind. Be heedful of a light precept as of a grave one, for thou knowest not the grant of reward for each precept. Reckon the loss incurred by the fulfilment of a precept against the reward secured by its observance, and the gain gotten by a transgression against the loss it involves. Reflect upon three things, and thou wilt not come within the power of sin: Know what is above thee—a seeing eye, and a hearing ear, and all thy deeds written in a book. (2) Rabban Gamaliel, the son of Rabbi Judah the Prince, said, An excellent thing is the study of the Torah combined with some worldly occupation, for the

שִׁיגִיעַת שְׁנֵיהֶם מִשְׁבַּחַת עוֹן. וְכַל-תּוֹרָה שָׂאִין
 עִמָּה מִלֵּאכָה סוּפָה בְּטִלָּה וְנוֹרָת עוֹן. וְכַל-
 הָעוֹסְקִים עִם-הַצְּבוּר יִהְיוּ עוֹסְקִים עִמָּהֶם לְשֵׁם
 שָׁמַיִם שְׁזֻכוֹת אֲבוֹתָם מִסִּיעָתָם וְצַדִּיקָתָם עוֹמֶדֶת
 לָעַד. וְאַתָּם מַעֲלָה אֲנִי עֲלֵיכֶם שֶׁכָּר הִרְבֵּה
 בָּאֵלוּ עֲשִׂיתֶם: (ג) הָיוּ זֹהִירִים בְּרִשּׁוֹת שָׂאִין
 מִקָּרְבִּים לוֹ לְאָדָם אֵלָּא לְצַרְךָ עֲצָמָם. נִרְאִים
 בְּאוֹהֲבִים בְּשַׁעַת הַנֶּאֱתָם וְאֵין עוֹמְדִים לוֹ לְאָדָם
 בְּשַׁעַת דְּחֻקוֹ: (ד) הוּא הָיָה אוֹמֵר. עֲשֵׂה רְצוֹנוֹ
 בְּרִצּוֹנְךָ כְּדִי שִׁיעֲשֵׂה רְצוֹנְךָ בְּרִצּוֹנוֹ. בְּטֵל
 רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ כְּדִי שִׁיבְטֵל רְצוֹן אֲחֵרִים
 מִפְּנֵי רְצוֹנְךָ: (ה) הִלֵּל אוֹמֵר. אֶל-תִּפְרוֹשׁ מִן-
 הַצְּבוּר. וְאֶל-תֵּאֱמָן בְּעֲצָמְךָ עַד יוֹם מוֹתְךָ.
 וְאֶל-תִּדְּרִין אֶת-חֲבֵרְךָ עַד שֶׁתִּגִּיעַ לְמִקּוֹמוֹ.
 וְאֶל-תֵּאמַר דָּבָר שְׂאִי אֶפְשָׁר לְשִׁמוּעַ שְׁסוּפּוֹ
 לְהִשְׁמָע. וְאֶל-תֵּאמַר לְבִשְׂאֵפְנָה אֲשֶׁנָּה שָׂמָא לֹא
 תִפְנֶה: (ו) הוּא הָיָה אוֹמֵר. אֵין בּוֹר יֵרָא חֲטָא.
 וְלֹא עִם הָאָרֶץ חֲסִיד. וְלֹא הַבֵּישָׁן לְמַד. וְלֹא
 הַקִּפְדָּן מִלְּמַד. וְלֹא כָל-הַמְרַבֵּה בְּסִחוּרָה
 מִחֻבִּים. וּבִמְקוֹם שָׂאִין אֲנָשִׁים הַשְׁתַּדֵּל לְהִיּוֹת
 אִישׁ: (ז) אֵף הוּא רָאָה גִלְגָּלַת אַחַת שֶׁצָּפָה
 עַל-פְּנֵי הַמָּיִם. אָמַר לָהּ. עַל דְּאֲטִיפֹת אֲטִיפוֹךָ

labour demanded by them both makes sin to be forgotten. All study of the Torah without work must in the end be futile and become the cause of sin. Let all who are employed with the congregation act with them for Heaven's sake, for then the merit of their fathers sustains them, and their righteousness endures for ever. And as for you, (God will then say,) I account you worthy of great reward, as if you wrought it all yourselves.

(3) Be on your guard against the ruling power; for they who exercise it draw no man near to them except for their own interests; appearing as friends when it is to their own advantage, they stand not by a man in the hour of his need.

(4) He used to say, Do His will as if it were thy will, that He may do thy will as if it were His will. Nullify thy will before His will, that He may nullify the will of others before thy will.

(5) Hillel said, Separate not thyself from the congregation; trust not in thyself until the day of thy death; judge not thy neighbour until thou art come into his place; and say not anything which cannot be understood at once, in the hope that it will be understood in the end; neither say, When I have leisure I will study; perchance thou wilt have no leisure.

(6) He used to say, An empty-headed man cannot be a sinfearing man, nor can an ignorant person be pious, nor can a shamefaced man learn, nor a passionate man teach, nor can one who is engaged overmuch in business grow wise. In a place where there are no men, strive to be a man.

(7) Moreover, he saw a skull floating on the surface of the water: he said to it, Because thou drownedst others, they have drowned thee, and at the

וסוף מטיף: יטובין: (ח) הוא הנה אומר.
 מרבה בשר מרבה רמה. מרבה נכסים מרבה
 דאנה. מרבה נשים מרבה כשפים. מרבה
 שפחות מרבה זמה. מרבה עבדים מרבה גזל.
 מרבה תורה מרבה חיים. מרבה ישיבה מרבה
 חכמה. מרבה עצה מרבה תבונה. מרבה
 צדקה מרבה שלום. קנה שם טוב קנה לעצמו.
 קנה לו דברי תורה קנה לו חיי העולם הבא:
 (ט) רבן יוחנן בן-זבי קבל מהלל ומשמי. הוא
 הנה אומר. אם למדת תורה הרבה אל-תחזק
 טובה לעצמך. פי לבך נוצרת: (י) חמשה
 תלמידים היו לו לרבן יוחנן בן-זבי. ואלו הן.
 רבי אליעזר בן-הורקנוס רבי יהושע בן-חנניא
 רבי יוסי הכהן רבי שמעון בן-נתנאל ורבי
 אלעזר בן-ערך: (יא) הוא הנה מונה שבחים.
 אליעזר בן-הורקנוס בור סוד שאינו מאבד
 טפה. יהושע בן-חנניא אשרי יולדתו. יוסי
 הכהן חסיד. שמעון בן-נתנאל ירא חטא.
 אלעזר בן-ערך במעין המתגבר: (יב) הוא
 הנה אומר. אם יהיו כל-חכמי ישראל בכף
 מאזנים ואליעזר בן הורקנוס בכף שניה מכריע
 את-כלם: אבא שאול אומר משמו. אם יהיו

last they that drowned thee shall themselves be drowned. (8) He used to say, The more flesh, the more worms; the more property, the more anxiety; the more women, the more witchcraft; the more maid-servants, the more lewdness; the more men-servants, the more robbery;—the more Torah, the more life; the more schooling, the more wisdom; the more counsel the more understanding; the more charity, the more peace. He who has acquired a good name, has acquired it for himself; he who has acquired for himself words of Torah, has acquired for himself life in the world to come. (9) Rabban Jochanan, the son of Zacchai, received the tradition from Hillel and Shammai. He used to say, If thou hast learnt much Torah, ascribe not any merit to thyself, because for that wast thou created. (10) Rabban Jochanan, the son of Zacchai, had five disciples, and these are they, Rabbi Eliezer, the son of Hyrcanus, Rabbi Joshua, the son of Chananya, Rabbi José the Priest, Rabbi Simeon, the son of Nathaniel, and Rabbi Eleazar, the son of Arach. (11) He used thus to recount their praise: Eliezer, the son of Hyrcanus, is a cemented cistern, which loses not a drop; Joshua, the son of Chananya—happy is she that bare him; José, the Priest, is a pious man; Simeon, the son of Nathaniel, is a fearer of sin; Eleazar, the son of Arach, is like a spring flowing with ever-sustained vigour. (12) He used to say, If all the sages of Israel were in one scale of the balance, and Eliezer, the son of Hyrcanus, in the other, he would outweigh them all. Abba Saul said in his name, If all the sages of Israel were in one scale of the balance, and Eliezer, the son

כָּל-חֲכָמִי יִשְׂרָאֵל בִּבְכָּה מֵאַזְנוֹיִם וְאַלֵּיעֶזֶר בֶּן-
 הוֹרְקָנוֹס אָף עִמָּהֶם וְאַלְעָזָר בֶּן-עֶרְדָּה בִּבְכָּה
 שְׁנֵי־הָ מִבְּרִיעַ אֶת-כָּלָם: (יג) אָמַר לָהֶם. צֹאוּ
 וּרְאוּ אִיזוֹ הִיא דֶּרֶךְ טוֹבָה שִׁידָבֵק בָּהּ הָאָדָם.
 רַבִּי אֱלִיעֶזֶר אוֹמֵר עֵין טוֹבָה. רַבִּי יְהוֹשֻעַ
 אוֹמֵר חָבֵר טוֹב. רַבִּי יוֹסִי אוֹמֵר שָׁכֵן טוֹב.
 רַבִּי שְׁמַעוֹן אוֹמֵר הָרוּאָה אֶת-הַנוֹלָד. רַבִּי
 אֱלִיעֶזֶר אוֹמֵר לֵב טוֹב: אָמַר לָהֶם. רוּאָה אֲנִי
 אֶת-דְּבָרֵי אֱלִיעֶזֶר בֶּן-עֶרְדָּה מִדְּבָרֵיכֶם שֶׁבְּכָל־
 דְּבָרָיו דְּבָרֵיכֶם: (יד) אָמַר לָהֶם. צֹאוּ וּרְאוּ
 אִיזוֹ הִיא דֶּרֶךְ רָעָה שִׁיתַּרְחֵק מִמֶּנָּה הָאָדָם.
 רַבִּי אֱלִיעֶזֶר אוֹמֵר עֵין רָעָה. רַבִּי יְהוֹשֻעַ אוֹמֵר
 חָבֵר רָע. רַבִּי יוֹסִי אוֹמֵר שָׁכֵן רָע. רַבִּי שְׁמַעוֹן
 אוֹמֵר הַלֹּנָה וְאֵינוֹ מְשַׁלֵּם. אֶחָד הַלֹּנָה מִן-
 הָאָדָם כָּלֹנָה מִן-הַמָּקוֹם. שֶׁנֶּאֱמַר לֹנֶה רָשָׁע וְלֹא
 יִשְׁלַם וְצָדִיק חוֹנֵן וְנוֹתֵן. רַבִּי אֱלִיעֶזֶר אוֹמֵר לֵב
 רָע: אָמַר לָהֶם. רוּאָה אֲנִי אֶת-דְּבָרֵי אֱלִיעֶזֶר
 בֶּן-עֶרְדָּה מִדְּבָרֵיכֶם שֶׁבְּכָל־דְּבָרָיו דְּבָרֵיכֶם:
 (טו) הֵם אָמְרוּ שְׁלֹשָׁה דְּבָרִים. רַבִּי אֱלִיעֶזֶר
 אוֹמֵר. יְהִי כְבוֹד חֲבֵרָה חָבִיב עָלֶיךָ כְּשֶׁלָּךְ.
 וְאַל-תִּהְיֶה נוֹחַ לְכַעֲוֹס. וְשׁוֹב יוֹם אֶחָד לִפְנֵי
 מִיתָתְךָ. וְהָיָה מִתְחַמֵּם בְּגִיד אוֹרֵן שְׁלֹשׁ-חֲכָמִים

of Hyrcanus, also with them, and Eleazar, the son of Arach, in the other scale, he would outweigh them all. (13) He said to them, Go forth and see which is the good way to which a man should cleave. R. Eliezer said, A good eye; R. Joshua said, A good friend; R. José said, A good neighbour; R. Simeon said, One who foresees the fruit of an action; R. Eleazar said, A good heart. Thereupon he said to them, I approve the words of Eleazar, the son of Arach, rather than your words, for in his words yours are included. (14) He said to them, Go forth and see which is the evil way that a man should shun. R. Eliezer said, An evil eye; R. Joshua said, A bad friend; R. José said, A bad neighbour; R. Simeon said, One who borrows and does not repay,—it is the same whether one borrows from man or from the All-present, as it is said, The wicked borroweth, and payeth not again, but the righteous dealeth graciously and giveth (Psalm xxxvii, 21); R. Eleazar said, A bad heart. Thereupon he said to them, I approve the words of Eleazar, the son of Arach, rather than your words, for in his words yours are included. (15) They each said three things. R. Eliezer said, Let thy friend's honour be as dear to thee as thine own; and be not easily moved to anger; and repent one day before thy death. And (he further said), Warm thyself by the fire of the wise; but beware of their

וְהָיָה זֶהִיר בְּנַחֲלָתָן שְׁלֹא תִכְּוֶהוּ. שְׁנֵי שִׁכְתָּן וְנִשְׁכַּת
שׁוּעָל וְעִקְצָתָן עִקִּיצַת עֶקֶב וְלִחְיֹשְׁתָּן לִחְיֹשֶׁת
שָׂרָף וְכָל־דְּבָרֵיהֶם בְּנַחֲלֵי אִשׁ: (טז) רַבִּי יְהוֹשֻעַ
אוֹמֵר. עֵין הָרַע וְיֶצֶר הָרַע וְשִׁנְאֵת הַבְּרִיּוֹת
מוֹצִיאִים אֶת־הָאָדָם מִן־הָעוֹלָם: (יז) רַבִּי יוֹסִי
אוֹמֵר. יְהִי מָמוֹן חֶבְרָךְ חֲבִיב עֲלֶיךָ כְּשֶׁלֶךְ.
וְהִתְקֵן עֲצֻמָּךְ לְלִמּוּד תּוֹרָה שְׂאִינָה יִרְשָׁה לָךְ.
וְכָל־מַעֲשֶׂיךָ יִהְיוּ לְשֵׁם שְׁמַיִם: (יח) רַבִּי שְׁמַעוֹן
אוֹמֵר. הָיָה זֶהִיר בְּקִרְיַאת שְׁמַע וּבִתְפִּלָּה
וּבְשִׂאתָה מִתְפִּלָּל אֶל־תַּעֲשֵׂת תְּפִלָּתְךָ קִבַּע אֶלֶּא
רַחֲמִים וְתַחֲנוּנִים לִפְנֵי הַמָּקוֹם. שְׁנֵי אֲמָר בִּי־חֲנוּן
וּרְחוּם הוּא אֲרָךְ אַפִּים וְרַב־חֶסֶד וְנָחָם עַל־
הָרָעָה. וְאֶל־תִּהְיֶה רָשָׁע בְּפָנֶי עֲצֻמָּךְ: (יט) רַבִּי
אַלְעָזָר אוֹמֵר. הָיָה שְׁקוּד לְלִמּוּד תּוֹרָה וְדַע
מִה־שֶּׁתְּשִׁיב לְאַפִּיקוּרוֹס וְדַע לִפְנֵי מִי אַתָּה
עֹמֵל וּמִי הוּא בָּעַל מְלֶאכֶתְךָ שִׁישְׁלֶם־לָךְ שְׂכָר
כְּעֶלְתְּךָ: (כ) רַבִּי טַרְפוֹן אוֹמֵר. הַיּוֹם קָצָר
וְהַמְּלָאכָה מְרֻבָּה וְהַפּוֹעֲלִים עֲצָלִים וְהַשְׂכָּר
הַרְבֵּה וּבָעַל הַבֵּית דּוֹחֵק: (כא) הוּא הָיָה
אוֹמֵר. לֹא עֲלֶיךָ הַמְּלָאכָה לְגִמּוּר וְלֹא־אַתָּה
כֵּן־חֹרִין לְהַבְטִיל מַמְנָה. אִם לְמַדָּת תּוֹרָה
הַרְבֵּה נוֹתְנִים לָךְ שְׂכָר הַרְבֵּה וְנֶאֱמָן הוּא בָּעַל

glowing coals, lest thou be burnt, for their bite is the bite of the fox, and their sting is the scorpion's sting, and their hiss is the serpent's hiss, and all their words are like coals of fire.* (16) R. Joshua said, The evil eye, the evil inclination, and hatred of his fellow-creatures put a man out of the world. (17) R. José said, Let the property of thy friend be as dear to thee as thine own; qualify thyself for the study of the Torah, since the knowledge of it is not an inheritance of thine, and let all thy deeds be done for the sake of Heaven. (18) R. Simeon said, Be careful to read the Shema, and to say the Amidah; and when thou prayest, regard not thy prayer as a fixed mechanical task, but as an appeal for mercy and grace before the All-present, as it is said, For he is gracious and full of mercy, slow to anger, and abounding in loving kindness, and repenteth him of the evil (Joel ii, 13); and be not wicked in thine own esteem. (19) R. Eleazar said, Be watchful in the study of the Torah, and know what answer to give to the unbeliever; know also before whom thou toilest, and who thy Employer is, who will pay thee the reward of thy labour. (20) Rabbi Tarphon said, The day is short, and the work is great, and the labourers are sluggish, and the reward is much, and the Master of the house is urgent. (21) He used also to say, It is not thy duty to complete the work, but neither art thou free to desist from it; if thou hast studied much Torah, much reward will be given thee; and faithful is thy Employer to pay thee the reward of thy labour;

* The highest gifts, if abused, may prove a source of suffering to those whom they are designed to benefit.

מלאכתך שישלם לך שכר פּעֲלֶתְךָ. וְדַע שְׁמַתָּן
שְׁכָרָם שֶׁל-צְדִיקִים לְעֵתִיד לְבוֹא:
רַבִּי חֲנִינְיָא בֶן-עֲקִשָּׂא וכו'

פֶּרֶק שְׁלִישִׁי:

כָּל-יִשְׂרָאֵל וכו'

(א) עֲקִבְיָא בֶן-מַהֲלָאֵל אוֹמֵר הִסְתַּכַּל
בְּשִׁלְשָׁה דְּבָרִים וְאִין אַתָּה בָּא לְיָדֶי עֲבָרָה. דַּע
מֵאִין בָּאתָ וּלְאֵן אַתָּה הוֹלֵךְ וּלְפָנֶי מִי אַתָּה
עֹתִיד לָתֵן דִּין וְחֻשְׁבוֹן. מֵאִין בָּאתָ מִטְּפָה
סְרוּחָה. וּלְאֵן אַתָּה הוֹלֵךְ לְמָקוֹם עֹפֵר רָמָה
וְתוֹלְעָה. וּלְפָנֶי מִי אַתָּה עֹתִיד לָתֵן דִּין וְחֻשְׁבוֹן
לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא:
(ב) רַבִּי חֲנִינְיָא סֵגֵן הַכֹּהֲנִים אוֹמֵר. הִוָּה מְתַפַּלֵּל
בְּשִׁלּוּמָה שֶׁל-מַלְכוּת שְׁאֵלְמָלָא מוֹרְאָה אִישׁ
אֶת-רֵעֵהוּ חַיִּים בָּלְעוּ: (ג) רַבִּי חֲנִינְיָא בֶן-
תַּרְדִּיּוֹן אוֹמֵר. שְׁנַיִם שְׂיוֹשְׁבִים וְאִין בִּינֵיהֶם דְּבָרֵי
תוֹרָה הָרִי זֶה מוֹשֵׁב לְצִיד. שְׁנַאֲמַר וּבְמוֹשֵׁב
לְצִיד לֹא יָשֵׁב. אָבֵל שְׁנַיִם שְׂיוֹשְׁבִים וַיֵּשׁ בִּינֵיהֶם
דְּבָרֵי תוֹרָה שְׂכִינָה שְׂרוּיָה בִּינֵיהֶם. שְׁנַאֲמַר אֲזִי
נִדְּבָרוּ יִרְאִי יְיָ אִישׁ אֶל-רֵעֵהוּ וַיִּקְשֹׁב יְיָ וַיִּשְׁמַע

and know that the grant of reward unto the righteous will be in the time to come.

“Rabbi Chananya,” etc., p. 254.

CHAPTER III

“All Israel,” etc., p. 251.

(1) Akabya, the son of Mahalalel, said, Reflect upon three things, and thou wilt not come within the power of sin; know whence thou camest, and whither thou art going, and before whom thou wilt in future have to give account and reckoning. Whence thou camest:—from a putrefying drop; whither thou art going:—to a place of dust, worms and maggots; and before whom thou wilt in future have to give account and reckoning:—before the Supreme King of kings, the Holy One, blessed be he. (2) R. Chanina, the Vice-High-Priest, said, Pray for the welfare of the government, since but for the fear thereof men would swallow each other alive. (3) R. Chananya, the son of Teradyon, said, If two sit together and interchange no words of Torah, they are a meeting of scorners, concerning whom it is said, The godly man sitteth not in the seat of the scorners (Ps. i, 1); but if two sit together and interchange words of Torah, the Divine Presence abides between them; as it is said, Then they that feared the Lord spake one with the other: and the Lord hearkened and heard, and a book of remembrance

ויכתב ספר זכרון לפניו ליראי יי' ולחשבי
 שמו. אין לי אלא שנים. מניין אפילו אחד
 שיושב ועוסק בתורה שהקדוש ברוך הוא קובע
 לו שכר. שנאמר יושב בדרך ויודם כי נטל עליו:
 (ד) רבי שמעון אומר. שלשה שאכלו על שלחן
 אחד ולא אמרו עליו דברי תורה באלו אכלו
 מזבחי מתים. שנאמר כי כל-שלחנות מלאו
 קיא צאה בלי מקום. אבל שלשה שאכלו על
 שלחן אחד ואמרו עליו דברי תורה באלו
 אכלו משלחנו של-מקום. שנאמר וידבר אלי
 זה השלחן אשר לפני יי'. (ה) רבי חנינא בן-
 חבני אומר. הנוער בליילה והמחלף בדרך
 יחירי ומפנה לבו לבטלה הרי זה מתחייב
 בנפשו: (ו) רבי נחנינא בן-הקנה אומר. כל-
 המקבל עליו על תורה מעבירים ממנו על
 מלכות ועל דרך ארץ. וכל-הפורק ממנו על
 תורה נותנים עליו על מלכות ועל דרך ארץ:
 (ז) רבי חלפתא בן-דוסא איש כפר חנניא
 אומר. עשרה שיושבים ועוסקים בתורה שכינה
 שרויה ביניהם. שנאמר אלהים נצב בעד-תאל.
 ומנין אפילו חמשה. שנאמר ואגדתו על-ארץ
 יסדה. ומנין אפילו שלשה. שנאמר בקרב

was written before him, for them that feared the Lord, and that thought upon his name (Mal. iii, 16). Now, the Scripture enables me to draw this inference in respect to two persons; whence can it be deduced that if even one person sedulously occupies himself with the Torah, the Holy One, blessed be he, appoints unto him a reward? Because it is said, Though he sit alone, and meditate in stillness, yet he taketh it (the reward) upon him (Lam. iii, 27).¹ (4) R. Simeon said, If three have eaten at a table and have spoken there no words of Torah, it is as if they had eaten of sacrifices to dead idols, of whom it is said, For all their tables are full of vomit and filthiness; the All-present is not (in their thoughts) (Isa. xxviii, 8). But if three have eaten at a table and have spoken there words of Torah, it is as if they had eaten at the table of the All-present, to which the Scripture may be applied, And he said unto me, This is the table that is before the Lord (Ezek. xli, 22). (5) R. Chanina, the son of Chachinai, said, He who keeps awake at night, and goes on his way alone, while turning his heart to vanity, such a one forfeits his own life. (6) R. Nechunya, son of Hakkanah, said, Whoso receives upon himself the yoke of the Torah, from him the yoke of the kingdom and the yoke of worldly care will be removed; but whoso breaks off from him the yoke of the Torah, upon him will be laid the yoke of the kingdom and the yoke of worldly care. (7) R. Chalafta, the son of Dosa, of the village of Chananya, said, When ten people sit together and occupy themselves with the Torah, the Shechinah abides among them, as it is said, God standeth in the congregation² of the godly (Psalm lxxxii, 1). And whence can it be shown that the same applies to five? Because it is said, He hath founded his band³ upon the earth (Amos ix, 6). And whence can it be shown that the same applies to three? Because it is said, He judgeth among the judges⁴

¹ Where biblical verses are employed not in a strictly literal sense, it is to be observed that the Rabbis, like other preachers, made use of such passages for homiletical purposes, as illustrations of their meaning rather than as logical foundations for their teaching. It was felt that additional weight would attach to any opinion with which some point of contact could be found in the Scriptures.

² Ten are the minimum to form a "congregation" (Edah).

³ Five, the minimum to constitute a "band" (Aguddah).

⁴ The smallest judicial tribunal was composed of three judges.

אֱלֹהִים יִשְׁפֹּט. וּמִנֵּין אָפִילוּ שְׁנַיִם. שֶׁנֶּאֱמַר אַז
 נִדְּבָרוּ יִרְאִי יי אִישׁ אֶל-רֵעֵהוּ וַיִּקְשֹׁב יי וַיִּשְׁמַע.
 וּמִנֵּין אָפִילוּ אֶחָד. שֶׁנֶּאֱמַר בְּכָל-הַמָּקוֹם אֲשֶׁר
 אֲזָכִיר אֶת-שְׁמִי אָבֹא אֵלָיו וּבִרְכָתִי: (ח) רַבִּי
 אֶלְעָזָר אִישׁ בִּרְתוּתָא אוֹמֵר. תָּן-לוֹ מִשְׁלוֹ
 שְׂאֵתָה וְשִׁלָּךְ שְׁלוֹ. וְכֵן בְּדוֹד הוּא אוֹמֵר בִּי-
 מִמֶּךָ הַכֹּל וּמִיָּדְךָ נִתְּנוּ לָךְ: (ט) רַבִּי יַעֲקֹב
 אוֹמֵר. הַמְחִלָּךְ בַּדֶּרֶךְ וְשׁוֹנֶה וּמַפְסִיק מִמִּשְׁנָתוֹ
 וְאוֹמֵר מַה-נָּאֵה אֵילָן זֶה מַה-נָּאֵה נִיר זֶה
 מַעֲלָה עָלָיו הַכָּתוּב כָּאֵלוּ מִתְחַיֵּב בְּנִפְשׁוֹ:
 (י) רַבִּי דוֹסֶתִי בֵּר יַי מִשֶּׁם רַבִּי מֵאִיר אוֹמֵר.
 כָּל-הַשּׁוֹכֵחַ דָּבָר אֶחָד מִמִּשְׁנָתוֹ מַעֲלָה עָלָיו
 הַכָּתוּב כָּאֵלוּ מִתְחַיֵּב בְּנִפְשׁוֹ. שֶׁנֶּאֱמַר רַק הַשָּׁמַר
 לָךְ וְשָׁמַר נִפְשֶׁךָ מְאֹד פֶּן-תִּשְׁכַּח אֶת-הַדְּבָרִים
 אֲשֶׁר-רָאוּ עֵינֶיךָ. יָכוֹל אָפִילוּ תִּקְפֶּה עָלָיו
 מִשְׁנָתוֹ. תִּלְמוּד לֹאֵר וּפֶן-יִסּוּרוּ מִלְּבָבְךָ כֹּל
 יָמֵי חַיֶּיךָ. הָא אֵינוֹ מִתְחַיֵּב בְּנִפְשׁוֹ עַד-שִׁישְׁב
 וַיִּסֵּרֵם מִלְּבוֹ: (יא) רַבִּי חֲנִינָא בֶן-דּוֹסָא אוֹמֵר.
 כֹּל שִׁירָאת חֲטָאוֹ קוֹדֶמֶת לְחֻבָּתוֹ חֻבָּתוֹ
 מִתְקַיֶּמֶת. וְכֹל שְׁחֻבָּתוֹ קוֹדֶמֶת לִירָאת חֲטָאוֹ
 אֵין חֻבָּתוֹ מִתְקַיֶּמֶת: (יב) הוּא הִזָּה אוֹמֵר. כֹּל
 שֶׁמַּעֲשִׂיו מְרַבִּים מִחֻבָּתוֹ חֻבָּתוֹ מִתְקַיֶּמֶת וְכֹל

(Psalm lxxxii, 1). And whence can it be shown that the same applies to two? Because it is said, Then they that feared the Lord spake one with the other; and the Lord hearkened and heard (Mal. iii, 16). And whence can it be shown that the same applies even to one? Because it is said, In every place where I cause my name to be remembered I will come unto thee and I will bless thee (Exod. xx, 24). (8) R. Eleazar, of Bertotha, said, Give unto Him of what is His, seeing that thou and what thou hast are His: this is also found expressed by David, who said, For all things come of Thee, and of Thine own we have given Thee (1 Chron. xxix, 14). (9) R. Jacob said, He who is walking by the way and studying and breaks off his study and says, How fine is that tree, how fine is that fallow field, him Scripture regards as if he had forfeited his life. (10) R. Dostai, the son of Jannai, said in the name of R. Meir, Whoso forgets one word of his study, him Scripture regards as if he had forfeited his life, for it is said, Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen (Deut. iv, 9). Now, one might suppose that the same result follows even if a man's study has been too hard for him. To guard against such an inference, it is said (*ibid.*), And lest they depart from thy mouth all the days of thy life. Thus, a person's guilt is not established until he deliberately and of set purpose removes those lessons from his heart. (11) R. Chanina, the son of Dosa, said, He in whom the fear of sin comes before wisdom, his wisdom shall endure: but he in whom wisdom comes before the fear of sin, his wisdom will not endure. (12) He used to say, He whose works exceed his wisdom, his wisdom shall endure; but he

שְׁחַכְמָתוֹ מְרַבָּה מִמַּעֲשָׂיו אֵין חֲכָמָתוֹ מִתְקַיְמָת: (יג) הוּא הָיָה אוֹמֵר. כָּל שָׁרוֹת הַבְּרִיּוֹת נוֹחָה הַיָּמִנִי רֹיֵת הַמָּקוֹם נוֹחָה הַיָּמִנִי. וְכָל שְׂאִין רֹיֵת הַבְּרִיּוֹת נוֹחָה הַיָּמִנִי אֵין רֹיֵת הַמָּקוֹם נוֹחָה הַיָּמִנִי: (יד) רַבִּי דוֹסָא בֶן-הֶרְבֵּינַס אוֹמֵר. שְׁנֵה שְׁל־שְׁחָרִית וְיֵין שְׁל־צְהָרִים וְשִׁיחַת הַיָּלָדִים וְיִשִּׁיבַת בִּתִּי בְּנִסְיוֹת שְׁל־עַמִּי הָאָרֶץ מוֹצִיאִים אֶת־הָאָדָם מִן־הָעוֹלָם: (טו) רַבִּי אֶלְעָזָר הַמּוֹדְעִי אוֹמֵר. הִמְחִלָּל אֶת־הַקִּדְּשִׁים וְהַמְבַזֶּה אֶת־הַמּוֹעֲדוֹת וְהַמְלַבֵּין פָּנֵי חֲבֵרוֹ בְּרַבִּים וְהַמְפַּר בְּרִיתוֹ שְׁל־אַבְרָהָם אָבִינוּ וְהַמְגַלָּה פָּנִים בַּתוֹרָה שְׁלֹא כַהֲלָכָה אַף עַל פִּי שֵׁשׁ בִּידוֹ תוֹרָה וּמַעֲשִׂים טוֹבִים אֵין לוֹ חֵלֶק לָעוֹלָם הַבָּא: (טז) רַבִּי יִשְׁמַעְאֵל אוֹמֵר. הֵנוּה קָל לָרֹאשׁ וְנוֹחַ לְתַשְׁחָרֵת וְהֵנוּה מְקַבֵּל אֶת־כָּל־הָאָדָם בְּשִׁמְחָה: (יז) רַבִּי עֲקִיבָא אוֹמֵר. שְׁחוֹק וְקִלּוֹת רֹאשׁ מְרַגְּלִים אֶת־הָאָדָם לַעֲרוֹה: מִסֵּרַת סִיג לַתוֹרָה מַעֲשָׂרוֹת סִיג לַעֲשֹׂר נְדָרִים סִיג לַפְּרִישׁוֹת סִיג לַחֲכָמָה שְׁתִּיקָה: (יח) הוּא הָיָה אוֹמֵר. חֲבִיב אָדָם שֶׁנִּבְרָא בְּצֵלֶם חָבֵה יִתְרָה נּוֹדַעַת לוֹ שֶׁנִּבְרָא בְּצֵלֶם אֱלֹהִים. שֶׁנֶּאֱמַר כִּי בְּצֵלֶם אֱלֹהִים עָשָׂה אֶת־הָאָדָם: חֲבִיבִים יִשְׂרָאֵל

whose wisdom exceeds his works, his wisdom will not endure.

(13) He used to say, He in whom the spirit of his fellow-creatures takes delight, in him the Spirit of the All-present takes delight; and he in whom the spirit of his fellow-creatures takes not delight, in him the Spirit of the All-present takes not delight.

(14) R. Dosa, the son of Horkinas, said, Morning sleep, and midday wine, and children's talk, and attending the houses of assembly of the ignorant put a man out of the world. (15) R. Eleazar Hammudai said, He who profanes things sacred, and despises the festivals, and puts his fellow-man to shame in public, and makes void the covenant of Abraham our father, and makes the Torah bear a meaning other than the right, such a one, even though knowledge of the Torah and good deeds be his, has no share in the world to come. (16) R. Ishmael said, Be submissive to a superior, affable to a suppliant, and receive all men with cheerfulness. (17) R. Akiba said, Jestings and levity lead a man on to lewdness. The Massorah * is a fence to the Torah; tithes are a fence to riches; vows are a fence to abstinence; a fence to wisdom is silence. (18) He used to say, Beloved is man, for he was created in the image of God; but it was by a special love that it was made known to him that he was created in the image of God, as it is said, For in the image of God made he man (Gen. ix, 6). Beloved are Israel, for they

* The oral tradition, in accordance with which the text of the Scriptures is determined and interpreted.

שֶׁנֶקְרָאוּ בָּנִים לְמָקוֹם חֲבֵה יִתְּרָה נֹדַעַת לָהֶם
שֶׁנֶקְרָאוּ בָּנִים לְמָקוֹם. שְׁנֵאמַר בָּנִים אַתֶּם לִי
אֱלֹהֵיכֶם: חֲבִיבִים יִשְׂרָאֵל שְׁנַתֵּן לָהֶם כָּלִי
חֲמֻדָּה חֲבֵה יִתְּרָה נֹדַעַת לָהֶם שְׁנַתֵּן לָהֶם כָּלִי
חֲמֻדָּה שְׁבוּ נִבְרָא הָעוֹלָם. שְׁנֵאמַר כִּי לָקַח טוֹב
נָתַתִּי לָכֶם תּוֹרַתִי אֶל־תַּעֲזֹבוּ: (יט) הַכֹּל צְפוּי
וְהָרְשׁוּת נְתוּנָה וּבְטוֹב הָעוֹלָם נָדוֹן וְהַכֹּל לְפִי
לֵב הַמַּעֲשֶׂה: (כ) הוּא הָיָה אוֹמֵר. הַכֹּל נָתַן
בְּעֶרְבוֹן וּמִצֻּדָּה פְּרוּשָׁה עַל־כָּל־הַחַיִּים. הַחֲנוּת
פְּתוּחָה וְהַחֲנוּנִי מִקִּיף וְהַפְּנִקִּס פְּתוּחַ וְהַיָּד
כּוֹתֶכֶת וְכָל הָרוּצָה לְלוֹת יָבֹא וְיִלְוֶה וְהַנִּבָּאִים
מִחֲזִירִים תָּדִיר בְּכָל־יוֹם וּנְפָרַעִים מִן־הָאָדָם
מִדַּעַתּוֹ וְשֹׁלֵא מִדַּעַתּוֹ וַיֵּשׁ לָהֶם עַל מַה־שִּׁסְמְכוֹ
וְהַדִּין דִּין אֱמֶת. וְהַכֹּל מִתְקַן לְסֻעֻדָּה: (כא)
רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה אוֹמֵר. אִם אֵין תּוֹרָה
אֵין דֶּרֶךְ אֶרֶץ אִם אֵין דֶּרֶךְ אֶרֶץ אֵין תּוֹרָה.
אִם אֵין חֲכָמָה אֵין יִרְאָה אִם אֵין יִרְאָה אֵין
חֲכָמָה. אִם אֵין דַּעַת אֵין בִּינָה אִם אֵין בִּינָה
אֵין דַּעַת. אִם אֵין קָמַח אֵין תּוֹרָה אִם אֵין
תּוֹרָה אֵין קָמַח: (כב) הוּא הָיָה אוֹמֵר. כֹּל
שֶׁחֲכָמָתוֹ מִרְבֵּה מִמַּעֲשָׂיו לָמָּה הוּא דוֹמָה.
לְאֵילָן שֶׁעֲנָפוֹ מִרְבִּים וְשֶׁרָשׁוֹ מְעָטִים וְהָרוּחַ

were called children of the All-present; but it was by a special love that it was made known to them that they were called children of the All-present, as it is said, Ye are children unto the Lord your God (Deut. xiv, 1). Beloved are Israel, for unto them was given the desirable instrument; but it was by a special love that it was made known to them that that desirable instrument was theirs, through which the world was created, as it is said, For I give you good doctrine; forsake ye not my Law (Prov. iv, 2). (19) Everything is foreseen, yet freedom of choice is given; and the world is judged by grace, yet all is according to the amount of the work. (20) He used to say, Everything is given on pledge, and a net is spread for all the living: the shop is open; and the dealer gives credit; and the ledger lies open: and the hand writes; and whosoever wishes to borrow may come and borrow; but the collectors regularly make their daily round, and exact payment from man whether he be content or not; and they have that whereon they can rely in their demand; and the judgment is a judgment of truth; and everything is prepared for the feast. (21) R. Eleazar, the son of Azaryah, said, Where there is no Torah, there are no manners; where there are no manners, there is no Torah: where there is no wisdom, there is no fear of God: where there is no fear of God, there is no wisdom: where there is no knowledge, there is no understanding; where there is no understanding, there is no knowledge: where there is no meal, there is no Torah; where there is no Torah, there is no meal. (22) He used to say, He whose wisdom exceeds his works, to what is he like? To a tree whose branches are many, but whose roots are few; and the wind comes and plucks it up and overturns it upon its

בָּאָה וְעוֹקְרָתוֹ וְהוֹפְכָתוֹ עַל פָּנָיו. שְׁנֵאֲמַר וְהָיָה
 בְּעֶרְעֵר בְּעֶרְבָה וְלֹא יֵרָאֶה בִּי־יָבוֹא טוֹב וְשָׁכֵן
 חֲרָרִים בַּמִּדְבָּר אֶרֶץ מַלְחָה וְלֹא תֵשֵׁב. אֲבָל
 כָּל שְׁמַעְשָׂיו מְרַבִּים מַחְכְּמָתוֹ לָמָּה הוּא דוֹמָה.
 לְאֵילָן שְׁעֵנָפִיו מַעֲטִים וְשָׂרְשָׁיו מְרַבִּים שְׁאֵפִילוּ
 כָּל־הָרוּחוֹת שֶׁבְּעוֹלָם בָּאוֹת וְנוֹשְׁבוֹת בּוֹ אֵין
 מְזִיזִים אוֹתוֹ מִמָּקוֹמוֹ. שְׁנֵאֲמַר וְהָיָה בְּעֵץ שְׁתוּל
 עַל־מַיִם וְעַל־יּוֹבֵל יִשְׁלַח שָׂרְשָׁיו וְלֹא יֵרָאֶה
 בִּי־יָבֵא חֵם וְהָיָה עָלָיו רַעֲנָן וּבִשְׁנֵת בִּצְרָתָהּ לֹא
 יִדָּאָג וְלֹא יִמָּשׁ מַעֲשׂוֹת פָּרִי: (בג) רַבִּי אֱלֵעָזָר
 חֲסִמָּא אוֹמֵר. קִנּוּן וּפְתִיחֵי נִדָּה הֵן הֵן גּוֹפִי
 הַלְכוֹת. תְּקוּפוֹת וְגַמְטְרִיאוֹת פְּרָפְרִיּוֹת לַחֲכָמָה:
 רַבִּי חֲנִנְיָא בֶן־עֲקִיָּא וכו'

פֶּרֶק רַבִּיעִי:

כָּל־יִשְׂרָאֵל וכו'

(א) בֶּן־זוֹמָא אוֹמֵר. אֵיזָהוּ חָכָם. הַלּוֹמֵד
 מִכָּל־אָדָם. שְׁנֵאֲמַר מִכָּל־מְלַמְדֵי הַשֶּׁבִּילָתִי:
 אֵיזָהוּ גִבּוֹר. הַכּוֹבֵשׁ אֶת־יָצְרוֹ. שְׁנֵאֲמַר טוֹב
 אֶרֶךְ אַפִּים מִגִּבּוֹר וּמִשַּׁל בְּרוּחוֹ מִלֵּבֵד עִיר:
 אֵיזָהוּ עָשִׂיר. הַשֹּׁמֵחַ בְּחֻלְקוֹ. שְׁנֵאֲמַר יִגִּיעַ בַּפֶּיךָ

face, as it is said, And he shall be like a lonely juniper tree in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited (Jeremiah xvii, 6). But he whose works exceed his wisdom, to what is he like? To a tree whose branches are few, but whose roots are many, so that even if all the winds in the world come and blow upon it, it cannot be stirred from its place, as it is said, And he shall be as a tree planted by the waters; and that spreadeth out its roots by the river, and shall not perceive when heat cometh, but his leaf shall be green; and shall not be troubled in the year of drought, neither shall cease from yielding fruit (Jeremiah xvii, 8). (23) R. Eleazar Chisma said, The laws concerning the sacrifices of birds and the purification of women are ordinances of moment; astronomy and geometry are the after-courses of wisdom.

“Rabbi Chananya,” etc., p. 254.

CHAPTER IV

“All Israel,” etc., p. 251.

(1) Ben Zoma said, Who is wise? He who learns from all men, as it is said, From all my teachers I have gotten understanding (Psalm cxix, 99). Who is mighty? He who subdues his passions, as it is said, He that is slow to anger is better than the mighty, and he that ruleth over his spirit than he that taketh a city (Prov. xvi, 32). Who is rich? He who rejoices in his portion, as it is said. When thou eatest the labour of thine hands,

כִּי תֹאכַל אֲשֶׁרִיךְ וְטוֹב לָךְ. אֲשֶׁרִיךְ בְּעוֹלָם
 הַזֶּה וְטוֹב לָךְ לְעוֹלָם הַבָּא: אֵיזָהוּ מְכַבֵּד.
 הַמְכַבֵּד אֶת־הַבְּרִיּוֹת. שְׁנַאמַר כִּי מְכַבְּדִי אֲכַבֵּד
 וּבְזִי יִקְלוּ: (ב) בֶּן־עֲזִי אָמַר. הָיָה רֵץ לְמִצְוָה
 קָלָה וּבוֹרֵחַ מִן־הָעֲבָרָה. שְׁמִצְוָה גּוֹרֶרֶת מִצְוָה
 וְעֲבָרָה גּוֹרֶרֶת עֲבָרָה שְׁשֹׁכֵר מִצְוָה מִצְוָה וְשֹׁכֵר
 עֲבָרָה עֲבָרָה: (ג) הוּא הָיָה אָמַר. אֶל־תְּהִי בִּז
 לְכָל־אָדָם וְאֶל־תְּהִי מַפְלִיג לְכָל־דָּבָר שְׁאִין
 לָךְ אָדָם שְׁאִין לוֹ שְׁעָה וְאִין לָךְ דָּבָר שְׁאִין לוֹ
 מְקוֹם: (ד) רַבִּי לִוִּיטָס אִישׁ יִבְנֶה אָמַר. מְאֹד
 מְאֹד הָיָה שְׁפַל רוּחַ שֶׁתִּקְנֶת אֲנוּשׁ רַמָּה: (ה)
 רַבִּי יוֹחָנָן בֶּן־בְּרוּקָה אָמַר. כָּל־הַמְחַלֵּל שָׁם
 שָׁמַיִם בִּסְתֵּר נִפְרָעִים מִמֶּנּוּ בְּגִלּוֹי. אֶחָד בְּשׁוּגֵג
 וְאֶחָד בְּמִזִּיד בְּחִלּוּל הַשֵּׁם: (ו) רַבִּי יִשְׁמָעֵאל
 בְּנוֹ אָמַר. הַלּוֹמֵד עַל־מִנָּת לְלַמֵּד מִסְפִּיקִים
 בִּידּוֹ לְלַמֵּד וּלְלַמֵּד. וְהַלּוֹמֵד עַל־מִנָּת לַעֲשׂוֹת
 מִסְפִּיקִים בִּידּוֹ לְלַמֵּד וּלְלַמֵּד לְשִׁמּוֹר וּלַעֲשׂוֹת:
 (ז) רַבִּי צְדוֹק אָמַר. אֶל־תִּפְרוֹשׁ מִן־הַצְּבוּר
 וְאֶל־תִּעַשׂ עֲצָמָךְ בְּעוֹרְכֵי הַדִּינִים וְאֶל־תִּעֲשֶׂה
 עֲטָרָה לְהַתְגַּדֵּל־בָּהּ וְלֹא קָרִידִם לְחִפּוּר־בָּהּ.
 וְכִדְ הָיָה הַלֵּל אָמַר. וְדֹאשְׁתַּמֵּשׁ בְּתַנָּא חֲלָף.
 הָא לְמַדָּת כָּל־הַנִּהְיָה מִדְּבָרֵי תוֹרָה נוֹטֵל תִּיּוֹ

happy art thou, and it shall be well with thee (Psalm cxxviii, 2); happy art thou in this world, and it shall be well with thee in the world to come. Who is honoured? He who honours others, as it is said, For them that honour me I will honour, and they that despise me shall be held in contempt (1 Sam. ii, 30). (2) Ben Azzai said, Run to do even a slight precept, and flee from transgression; for precept draws precept in its train, and transgression, transgression; for the recompense of a precept is a precept, and the recompense of a transgression, a transgression. (3) He used to say, Despise not any man, and carp not at any thing; for there is not a man that has not his hour, and there is not a thing that has not its place. (4) R. Levitas, of Jabneh, said, Be exceedingly lowly of spirit, since the hope of man is but the worm. (5) R. Jochanan, the son of Berokah, said, Whosoever profanes the Name of Heaven in secret will suffer the penalty for it in public; and this, whether the Heavenly Name be profaned in ignorance or in wilfulness. (6) R. Ishmael, his son, said, He who learns in order to teach, Heaven will grant him the opportunity both to learn and to teach; but he who learns in order to practise, Heaven will grant him the opportunity to learn and to teach, to observe and to practise. (7) R. Zadok said, Separate not thyself from the congregation; (in the judge's office) act not the counsel's part; make not of the Torah a crown wherewith to aggrandise thyself, nor a spade wherewith to dig. So also used Hillel to say, He who makes a worldly use of the crown of the Torah shall waste away. Hence thou mayest infer, that whosoever derives a profit for himself from the words of the Torah is helping on his own destruction. (8) R. José said, Whoso

מן-הָעֵלָם: (ח) רבי יוסי אומר. כָּל-הַמְכַבֵּד
 אֶת-הַתּוֹרָה גּוֹפּוֹ מְכַבֵּד עַל-הַבְּרִיּוֹת. וְכָל-
 הַמְחַלֵּל אֶת-הַתּוֹרָה גּוֹפּוֹ מְחַלֵּל עַל-הַבְּרִיּוֹת:
 (ט) רבי ישמעאל בִּנּוּ אומר. הַחוֹשֵׁף עַצְמוֹ מִן-
 הַדִּין פּוֹרֵק מִמֶּנּוּ אֵיבָה וְגָזַל וּשְׁבוּעַת שָׁוְא. וְהַגֵּס
 לְבָבוֹ בְּהוֹרָאָה שׁוֹטֵה רָשָׁע וְגַם רוֹחַ: (י) הוּא
 הָיָה אומר. אֶל-תְּהִי דֵּן יְחִידִי שְׁאִין דֵּן יְחִידִי
 אֵלָּא אֶחָד. וְאֶל-תֹּאמַר קָבְלוּ דַעֲתִי שֶׁהֵם
 רָשָׁאִים וְלֹא אַתָּה: (יא) רבי יונתן אומר. כָּל-
 הַמְקִיִּים אֶת-הַתּוֹרָה מַעֲנִי סוֹפּוֹ לְקִיָּמָה מַעֲשֶׂה.
 וְכָל-הַמְבַטֵּל אֶת-הַתּוֹרָה מַעֲשֶׂה סוֹפּוֹ לְבַטּוּלָה
 מַעֲנִי: (יב) רבי מאיר אומר. הֵנּוּ מְמַעֵט
 בְּעֶסֶק וְעֶסֶק בַּתּוֹרָה וְהֵנּוּ שְׁפַל-רוּחַ בְּפָנָי כָּל-
 אָדָם. וְאִם-בָּטַלְתָּ מִן-הַתּוֹרָה יִשְׁלַךְ בָּטָלִים
 הַרְבֵּה בִּנְגֻדָּה. וְאִם-עָמַלְתָּ בַּתּוֹרָה יִשְׁלֹו שָׂכָר
 הַרְבֵּה לַתֵּן-לָךְ: (יג) רבי אליעזר בֶּן-יַעֲקֹב
 אומר. הַעוֹשֶׂה מִצְוָה אַחַת קוֹנֶה לוֹ פָּרָקְלִיט
 אֶחָד. וְהַעוֹבֵר עַבְרָה אַחַת קוֹנֶה לוֹ קַטְנוֹר
 אֶחָד. תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים בְּתָרִיס בְּפָנָי
 הַפְּרָעָנוּת: (יד) רבי יוחנן הַסַּנְדֵּלָר אומר כָּל-
 בְּגִסְיָה שֶׁהִיא לְשֵׁם שָׁמַיִם סוּפָה לְהַתְקִיָּם.
 וְשֶׁאִינָהּ לְשֵׁם שָׁמַיִם אֵין סוּפָה לְהַתְקִיָּם: (טו)

honours the Torah will himself be honoured by mankind, but whoso dishonours the Torah will himself be dishonoured by mankind. (9) R. Ishmael, his son, said, He who shuns the judicial office rids himself of hatred, robbery and vain swearing; but he who presumptuously lays down decisions is foolish, wicked and of an arrogant spirit. (10) He used to say, Judge not alone, for none may judge alone save One; neither say (to thy judicial colleagues), Accept my view, for the choice is theirs (to concur); and it is not for thee (to compel concurrence). (11) R. Jonathan said, Whoso fulfils the Torah in the midst of poverty shall in the end fulfil it in the midst of wealth; and whoso neglects the Torah in the midst of wealth shall in the end neglect it in the midst of poverty. (12) R. Meir said, Lessen thy toil for worldly goods, and be busy in the Torah; be humble of spirit before all men; if thou neglectest the Torah, many causes for neglecting it will present themselves to thee, but if thou labourest in the Torah, He has abundant recompense to give thee. (13) R. Eliezer, the son of Jacob, said, He who does one precept has gained himself one advocate; and he who commits one transgression has gained himself one accuser. Repentance and good deeds are as a shield against punishment. (14) R. Jochanan, the sandal maker, said, Every assembly which is in the Name of Heaven will in the end be established, but that which is not in the Name of Heaven will not in the end be established. (15) R. Eleazar, the son of

רבי אלעזר בן-שמוע אומר. יהי כבוד
 תלמידך חביב עליך בפלך ובכבוד חברך
 כמוך רבך ומוך רבך כמוך שמים: (טז)
 רבי יהודה אומר. הנה זהיר בתלמוד ששגגת
 תלמוד עולה זדון: (יז) רבי שמעון אומר.
 שלשה כתרין הן. כתר תורה וכתר כהנה
 וכתר מלכות. וכתר שם טוב עולה על גביהן:
 (יח) רבי נהורי אומר. הנה גולה למקום תורה
 ואל-תאמר שהיא תבוא אחריה. שחבריה
 יקיימוה בידך. ואל-בינתך אל-תשען: (יט) רבי
 יעי אומר. אין בדינו לא משלוח הרשעים ואף
 לא מיסורי הצדיקים: (כ) רבי מתתיה בן-
 חרש אומר. הנה מקדים בשלום כל-אדם.
 והנה זנב לאריות ואל-תהי ראש לשעלים:
 (כא) רבי יעקב אומר. העולם הזה דומה
 לפרוזדור בפני העולם הבא. התקן עצמך
 בפרוזדור כדי שתכנס לטרקלין: (כב) הוא
 היה אומר. יפה שעה אחת בתשובה ומעשים
 טובים בעולם הזה מכל-חיי העולם הבא.
 ויפה שעה אחת של-קרת רוח בעולם הבא
 מכל-חיי העולם הזה: (כג) רבי שמעון בן-
 אלעזר אומר. אל-תרצה את-חברך בשעת

Shammua, said, Let the honour of thy disciple be as dear to thee as thine own, and the honour of thine associate be like the fear of thy master, and the fear of thy master like the fear of Heaven. (16) R. Judah said, Be cautious in study, for an error in study may amount to presumptuous sin. (17) R. Simeon said, There are three crowns: the crown of Torah, the crown of priesthood, and the crown of kingdom; but the crown of a good name excels them all. (18) R. Nehorai said, Wander forth to a home of the Torah, and say not that the Torah will come after thee; for there thy associates will establish thee in the possession of it; and lean not upon thine own understanding. (19) R. Jannai said, It is not in our power to explain either the prosperity of the wicked or the afflictions of the righteous. (20) R. Mattithyah, the son of Cheresh, said, Be beforehand in the salutation of peace to all men; and be rather a tail to lions than a head to foxes. (21) R. Jacob said, This world is like a vestibule before the world to come; prepare thyself in the vestibule, that thou mayest enter into the hall. (22) He used to say, Better is one hour of repentance and good deeds in this world than the whole life of the world to come; and better is one hour of blissfulness of spirit in the world to come than the whole life of this world. (23) R. Simeon, the son of Eleazar, said, Do not appease thy fellow in the hour of his anger, and comfort him not in the hour when his dead

בַּעֲסוֹ וְאֶל-תִּנְחַמְנוּ בַּשָּׁעָה שְׁמָתוֹ מִטָּל לְפָנָיו
 וְאֶל-תִּשְׁאַל לוֹ בַּשָּׁעָה נִדְרוֹ וְאֶל-תִּשְׁתַּדַּל
 לִרְאוֹתוֹ בַּשָּׁעָה קִלְקֵלְתוֹ: (כד) שְׁמוּאֵל הַקָּטָן
 אוֹמֵר. בְּנָפַל אִיבָהּ אֶל-תִּשְׁמַח וּבִכְשָׁלוֹ אֶל-
 יָגַל לִבָּהּ. פֶּן-יִרְאֶה יְיָ וְרַע בְּעֵינָיו וְהָשִׁיב
 מַעֲלָיו אָפּוֹ: (כה) אֱלִישֶׁע בֶּן-אַבְוִיָּה אוֹמֵר.
 הַלּוֹמֵד יֵלֵד לָמָּה הוּא דוֹמָה. לְדָוִד בְּתוֹכָהּ
 עַל-נֵיר חֲדָשׁ. וְהַלּוֹמֵד זָקֵן לָמָּה הוּא דוֹמָה.
 לְדָוִד בְּתוֹכָהּ עַל-נֵיר מַחֻק: (כו) רַבִּי יוֹסִי בֶר
 יְהוּדָה אִישׁ כָּפַר הַבְּבֵלִי אוֹמֵר. הַלּוֹמֵד מִן-
 הַקְּטָנִים לָמָּה הוּא דוֹמָה. לְאוֹכֵל עֲנָבִים קְהוֹת
 וְשׁוֹתָה יֵין מִגִּתּוֹ. וְהַלּוֹמֵד מִן-הַזְּקֵנִים לָמָּה הוּא
 דוֹמָה. לְאוֹכֵל עֲנָבִים בְּשׁוּלוֹת וְשׁוֹתָה יֵין יָשָׁן:
 (כז) רַבִּי מֵאִיר אוֹמֵר. אֶל-תִּסְתַּכֵּל בְּקִנְקֵן אֶלָּא
 בְּמָה שֵׁישׁ בּוֹ. יֵשׁ קִנְקֵן חֲדָשׁ מֵלֹא יָשָׁן וְיָשָׁן
 שְׂאֵפִילוֹ חֲדָשׁ אֵין בּוֹ: (כח) רַבִּי אֶלְעָזָר הַקָּפָר
 אוֹמֵר. הַקְּנָאָה וְהַתְּאָנָה וְהַכְּבוֹד מוֹצִיאִים אֶת-
 הָאָדָם מִן הָעוֹלָם: (כט) הוּא הָיָה אוֹמֵר.
 הַלּוֹדִים לָמוֹת וְהַמְתִּים לְהַחֲיוֹת וְהַחַיִּים לְדוֹן
 לִידַע וְלַהֲדִיעַ וְלַהֲדוּעַ שְׁהוּא אֵל הוּא הַיּוֹצֵר
 הוּא הַבוֹרֵא הוּא הַמְבִּין הוּא הַדִּין הוּא הָעֵד
 הוּא בָּעַל דִּין הוּא עֲתִיד לְדוֹן בָּרוּךְ הוּא שְׂאֵין

lies before him, and question him not in the hour of his vow, and strive not to see him in the hour of his disgrace. (24) Samuel the younger used to quote, Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest the Lord see it and it displease him, and he turn away his wrath from him [unto thee] (Prov. xxiv, 17, 18). (25) Elisha, the son of Abuyah, said, If one learns as a child, what is it like? Like ink written on clean paper. If one learns as an old man, what is it like? Like ink written on blotted paper. (26) R. José, the son of Judah, of Chephar Babli, said, He who learns from the young, to what is he like? To one who eats unripe grapes, and drinks wine from his vat. And he who learns from the old, to what is he like? To one who eats ripe grapes, and drinks old wine. (27) R. Meir said, Look not at the flask, but at what it contains: there may be a new flask full of old wine, and an old flask that has not even new wine in it. (28) R. Eleazar Hakkappar said, Envy, cupidity and ambition take a man from the world. (29) He used to say, They that are born are destined to die; and the dead to be brought to life again: and the living to be judged, to know, to make known, and to be made conscious that he is God, he the Maker, he the Creator, he the Discerner, he the Judge, he the Witness, he the Complainant; he it is that will in future judge, blessed be he,

לפניו לא עולה ולא שבה ולא משוא פנים
 ולא מקח שחד. ודע שהכל לפי החשבון. ואל-
 יבטיחך יצרך שהשאל בית מנוס לך. שעל
 ברחך אתה נוצר ועל ברחך אתה נולד ועל
 ברחך אתה חי ועל ברחך אתה מת ועל ברחך
 אתה עתיד לתן דין וחשבון לפני מלך מלכי
 המלכים הקדוש ברוך הוא:
 רבי חנניא בן-עקשיא וכו'

פרק חמישי:

כל-ישראל וכו'

(א) בעשרה מאמרות נברא העולם. ומה-
 תלמוד לומר ונהלא במאמר אחד יכול
 להבראות. אלא להפרע מן-הרשעים שמאבדים
 את-העולם שנברא בעשרה מאמרות ולתן שכר
 טוב לצדיקים שמקימים את-העולם שנברא
 בעשרה מאמרות: (ב) עשרה דורות מאדם
 ועד נח להודיע כמה ארך אפים לפניו. שכל-
 הדורות היו מכעיסים לפניו עד שהביא עליהם
 את-מי המבול: (ג) עשרה דורות מנח ועד

with whom there is no unrighteousness, nor forgetfulness, nor respect of persons, nor taking of bribes: know also that everything is according to the reckoning: and let not thy imagination give thee hope that the grave will be a place of refuge for thee: for despite thyself thou wast formed, and despite thyself thou wast born, and thou livest despite thyself, and despite thyself thou wilt die, and despite thyself thou wilt in the future have to give account and reckoning before the Supreme King of kings, the Holy One, blessed be he.

“R. Chananya,” etc., p. 254.

CHAPTER V

“All Israel,” etc., p. 251.

(1) With ten Sayings * the world was created. What does this teach us? Could it not have been created with one Saying? It is to make known the punishment that will befall the wicked who destroy the world that was created with ten Sayings, as well as the goodly reward that will be bestowed upon the just who preserve the world that was created with ten Sayings. (2) There were ten generations from Adam to Noah, to make known how long-suffering God is, seeing that all those generations continued provoking him, until he brought upon them the waters of the flood. (3) There were ten generations from Noah to Abraham, to make known how long-suffering God is,

* In Genesis i, the sentence, “And God said,” occurs nine times. Verse 1, “In the beginning God created heaven and earth,” is taken as another “Saying,” in accordance with Psalm xxxiii 6, “By the word of the Lord were the heavens made.”

אֲבָרְהָם לְהוֹדִיעַ בְּמָה אֶרְךָ אַפְּיִם לְפָנָיו. שְׁכַל-
 הַדּוֹרוֹת הָיוּ מִכְעִיסִים לְפָנָיו עַד שֶׁבָּא אֲבָרְהָם
 אֲבִינוּ וְקָבַל שָׂכָר בָּלָם: (ד) עֲשֶׂרָה נְסִיווֹת
 נִתְּנָסָה אֲבָרְהָם אֲבִינוּ וְעַמֵּד בָּבָלָם לְהוֹדִיעַ
 בְּמָה חֲכָמוֹ שֶׁלֹּא־אֲבָרְהָם אֲבִינוּ: (ה) עֲשֶׂרָה
 נְסִים נַעֲשׂוּ לְאַבְרָהָם בְּמִצְרַיִם וְעֲשֶׂרָה עַל הַיָּם:
 (ו) עֲשֶׂר מַבּוֹת הָבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל
 הַמִּצְרִיִּים בְּמִצְרַיִם וְעֲשֶׂר עַל הַיָּם: (ז) עֲשֶׂרָה
 נְסִיווֹת נָסוּ אֲבָרְהָם אֶת־הַקָּדוֹשׁ בְּרוּךְ הוּא
 בַּמִּדְבָּר. שֶׁנֶּאֱמַר וַיִּנָּסוּ אֹתִי זֶה עֲשֶׂר פְּעָמִים
 וְלֹא שָׁמְעוּ בְּקוֹלִי: (ח) עֲשֶׂרָה נְסִים נַעֲשׂוּ
 לְאַבְרָהָם בְּבֵית הַמִּקְדָּשׁ. לֹא הִפִּילָה אֱשֶׁה
 מִקְרִית בְּשַׁר הַקֹּדֶשׁ. וְלֹא הִסְקִית בְּשַׁר הַקֹּדֶשׁ
 מֵעוֹלָם. וְלֹא נִרְאָה זָבוּב בְּבֵית הַמִּטְבָּחִים. וְלֹא
 אֶרֶע קָרִי לִכְהֵן גָּדוֹל בְּיוֹם הַכִּפָּרִים. וְלֹא כָּבוּ
 הַנָּשִׁמִּים אֵשׁ שֶׁל־עֲצֵי הַמַּעֲרֵכָה. וְלֹא נִצְחָה
 הָרוּחַ אֶת־עַמּוּד הָעֶשֶׂן. וְלֹא נִמְצָא פָּסוּל בְּעַמּוּד
 וּבִשְׁתֵּי הַלֶּחֶם וּבַלֶּחֶם הַפָּנִים. עַמּוּדִים צְפוּפִים
 וּמִשְׁתַּחֲוִים רְחוּסִים. וְלֹא הוֹיָק נֶחֱשׁ וְעַקְרָב
 בִּירוּשָׁלַיִם מֵעוֹלָם. וְלֹא אָמַר אָדָם לַחֲבֵרוֹ צֹר
 לִי הַמָּקוֹם שֶׁאֵלֵין בִּירוּשָׁלַיִם: (ט) עֲשֶׂרָה דְּבָרִים
 נִבְרָאוּ בְּעֶרֶב שַׁבָּת בֵּין הַשְּׁמָשׁוֹת וְאֵלּוּ הֵן. פִּי

seeing that all those generations continued provoking him, until Abraham our father came, and received the reward they should all have earned. (4) With ten trials our father Abraham was tried, and he stood firm in them all, to make known how great was the love of our father Abraham. (5) Ten miracles were wrought for our fathers in Egypt, and ten at the Sea. (6) Ten plagues did the Holy One, blessed be he, bring upon the Egyptians in Egypt, and ten at the Sea. (7) With ten temptations did our fathers tempt the Holy One, blessed be he, in the wilderness, as it is said, And they have tempted me these ten times, and have not hearkened to my voice (Numb. xiv, 22). (8) Ten miracles were wrought for our fathers in the Temple: no woman miscarried from the scent of the holy flesh; the holy flesh never became putrid; no fly was seen in the slaughter house; no unclean accident ever befell the high priest on the Day of Atonement; the rain never quenched the fire of the wood-pile on the altar; neither did the wind overcome the column of smoke that arose therefrom; nor was there ever found any disqualifying defect in the omer (of new barley, offered on the second day of Passover), or in the two loaves (the first-fruits of the wheat-harvest, offered on Pentecost), or in the shewbread; though the people stood closely pressed together, they found ample space to prostrate themselves; never did serpent or scorpion injure anyone in Jerusalem; nor did any man ever say to his fellow, The place is too cramped for me to lodge over night in Jerusalem. (9) Ten things were created on the eve of Sabbath in the twilight:* the mouth of

* All phenomena that seemed to partake at once of the natural and the supernatural, were conceived as having had their origin in the interval between the close of the work of creation and the commencement of the Sabbath.

הָאָרֶץ פִּי הַבָּאָר פִּי הָאֶתוֹן הַקָּשֶׁת וְהַמָּן וְהַמָּטָה
וְהַשְּׁמִיר הַכֶּתֶב וְהַמִּכְתָּב וְהַלְלוֹת וַיֵּשׁ אוֹמְרִים
אֶף הַמִּזְקִין וְקִבּוּרָתוֹ שֶׁל-מֹשֶׁה וְאִילוֹ שֶׁל-
אַבְרָהָם אֶבְרָהָם וַיֵּשׁ אוֹמְרִים אֶף צַבַּת בְּצַבַּת
עֲשׂוּיָהּ: (י) שְׁבָעָה דְּבָרִים בְּגִלָּם וְשְׁבָעָה בְּחֻכָּם.
חֻכָּם אֵינּוּ מְדַבֵּר לִפְנֵי מִי שֶׁנֶּדּוּל מִמֶּנּוּ בְּחֻכְמָה.
וְאֵינּוּ נִכְנָס לְתוֹךְ דְּבָרֵי חֲבֵרוֹ. וְאֵינּוּ נִבְהַל
לְהַשִּׁיב. שׂוֹאֵל בְּעִנְיָן וּמַשִּׁיב בְּהִלָּכָה. וְאוֹמֵר
עַל-רֹאשׁוֹן רֹאשׁוֹן וְעַל-אַחֲרוֹן אַחֲרוֹן. וְעַל
מֵה-שְּׁלֹא שָׁמַע אוֹמֵר לֹא שָׁמַעְתִּי. וּמוֹדָה עַל-
הָאֲמָת. וְחִלּוּפֵיהֶם בְּגִלָּם: (יא) שְׁבָעָה מִיָּי
פְּרַעְנִיּוֹת בָּאִים לְעוֹלָם עַל-שְׁבָעָה גּוֹפִי עֲבָרָה:
מִקְצָתָם מְעַשְּׂרִים וּמִקְצָתָם אֵינָם מְעַשְּׂרִים רָעַב
שֶׁל-בִּצְרָתָא בָּא מִקְצָתָם רָעִבִים וּמִקְצָתָם
שְׂבָעִים. גָּמְרוּ שְׁלֹא לַעֲשׂוֹר רָעַב שֶׁל-מְהוּמָה
וְשֶׁל-בִּצְרָתָא בָּא. וְשְׁלֹא לַטּוֹל אֶת-הַחֲלָה רָעַב
שֶׁל-כְּלִיָּה בָּא. דְּבָרָא בָּא לְעוֹלָם עַל-מִיתוֹת
הָאֻמּוֹרוֹת בַּתּוֹרָה שְׁלֹא נִמְסְרוּ לְבֵית דִּין וְעַל
פְּרוֹת שְׂבִיעִית. חָרַב בָּאָה לְעוֹלָם עַל-עֲנוּי הַדִּין
וְעַל-עוֹת הַדִּין וְעַל-הַמּוֹרִים בַּתּוֹרָה שְׁלֹא
כִּהְלָכָה. חִיָּה רָעָה בָּאָה לְעוֹלָם עַל-שְׂבִיעִת
שְׂוֹא וְעַל-חֲלוּל הַשֵּׁם. גָּלוּת בָּאָה לְעוֹלָם עַל-

the earth (Numb. xvi, 32); the mouth of the well (*Ibid.* xxi, 16); the mouth of the ass (*Ibid.* xxii, 28); the rainbow; the manna; the rod (Exod. iv, 17); the Shamir;¹ the shape of the written characters; the writing, and the tables of stone: some say, the destroying spirits also, and the sepulchre of Moses, and the ram of Abraham our father; and others say, tongs also made with tongs.² (10) There are seven marks of an uncultured, and seven of a wise man. The wise man does not speak before him who is greater than he in wisdom; and does not break in upon the speech of his fellow; he is not hasty to answer; he questions according to the subject matter, and answers to the point: he speaks upon the first thing first, and the last last; regarding that which he has not understood he says, I do not understand it, and he acknowledges the truth. The reverse of all this is to be found in an uncultured man. (11) Seven kinds of punishment come into the world for seven important transgressions. If some give their tithes and others do not, a dearth ensues from drought, and some suffer hunger while others are full. If they all determine to give no tithes, a dearth ensues from tumult and drought. If they further resolve not to give the dough-cake (Numb. xv, 20), an exterminating dearth ensues. Pestilence comes into the world to fulfil those death penalties threatened in the Torah, the execution of which, however, is not within the function of a human tribunal, and for the violation of the law regarding the fruits of the seventh year (Levit. xxv, 1-7). The sword comes into the world for the delay of justice, and for the perversion of justice, and on account of the offence of those who interpret the Torah not according to its true sense. Noxious beasts come into the world for vain swearing, and for the profanation of the Divine Name. Captivity comes into the world on account of idolatry,

¹ A worm, spoken of in the legendary history of Solomon (see *Gittin*, 68a; *Sotah* 48b). It is said to have had the power of splitting the hardest stone upon which it was placed, and was therefore used by Solomon in building the Temple, in the construction of which no iron tool was to be employed.

² A type of the various means and instruments which, tending in their descent and distribution to the benefit of mankind, have their origin with God.

עבודת אלילים ועל-גלוי עריות ועל-שפיכות דמים ועל-שמטת הארץ: (יב) בארבעה פרקים הדבר מתרבה. ברביעית ובשביעית ובמוצאי שביעית ובמוצאי החג שבכל-שנה ושנה: ברביעית מפני מעשר עני שבשלישית. בשביעית מפני מעשר עני שבששית. במוצאי שביעית מפני פרות שביעית. במוצאי החג שבכל-שנה ושנה מפני גזל מתנות עניים: (יג) ארבע מדות באדם. האומר שלי שלי ושלך שלך זו מדה בינונית ויש אומרים זו מדת סדום. שלי שלך ושלך שלי עם הארץ. שלי שלך ושלך שלך חסיד. שלך שלי ושלך שלי רשע: (יד) ארבע מדות ברעות. נוח לבעוס ונוח לרצות יצא הפסדו בשכרו. קשה לבעוס וקשה לרצות יצא שכרו בהפסדו. קשה לבעוס ונוח לרצות חסיד. נוח לבעוס וקשה לרצות רשע: (טו) ארבע מדות בתלמידים. מהיר לשמוע ומהיר לאבד יצא שכרו בהפסדו. קשה לשמוע וקשה לאבד יצא הפסדו בשכרו. מהיר לשמוע וקשה לאבד זו חלק טוב. קשה לשמוע ומהיר לאבד זו חלק רע: (טז) ארבע מדות בנותני צדקה. הרוצה

immorality, bloodshed, and the neglect of the year of rest for the soil. (12) At four periods pestilence grows apace: in the fourth year, in the seventh, at the conclusion of the seventh year, and at the conclusion of the Feast of Tabernacles in each year: in the fourth year, for default of giving the tithe to the poor in the third year (Deut. xiv, 28, 29); in the seventh year, for default of giving the tithe to the poor in the sixth year; at the conclusion of the seventh year, for the violation of the law regarding the fruits of the seventh year, and at the conclusion of the Feast of Tabernacles in each year, for robbing the poor of the grants legally assigned to them.* (13) There are four characters among men: he who says, What is mine is mine and what is thine is thine, his is a neutral character:—some say, this is a character like that of Sodom; he who says, What is mine is thine and what is thine is mine, is a boor; he who says, What is mine is thine and what is thine is thine, is a saint; he who says, What is thine is mine and what is mine is mine, is a wicked man. (14) There are four kinds of tempers: he whom it is easy to provoke and easy to pacify, his loss disappears in his gain; he whom it is hard to provoke and hard to pacify, his gain disappears in his loss; he whom it is hard to provoke and easy to pacify is a saint; he whom it is easy to provoke and hard to pacify is a wicked man. (15) There are four qualities in disciples: he who quickly understands and quickly forgets, his gain disappears in his loss; he who understands with difficulty and forgets with difficulty, his loss disappears in his gain; he who understands quickly and forgets with difficulty, his is a good portion; he who understands with difficulty and forgets quickly, his is an evil portion. (16) As to almsgiving there are four dispositions: he who desires to give, but that

* The gleanings, the forgotten sheaves, and the corners of the field. See Levit. xix, 9; Deut. xxiv, 19.

שִׁיתָן וְלֹא יִתְּנוּ אַחֲרֵיהֶם עֵינֵי רָעָה בְּשָׁל־אַחֲרֵיהֶם.
 יִתְּנוּ אַחֲרֵיהֶם וְהוּא לֹא יִתֵּן עֵינֵי רָעָה בְּשָׁלוֹ. יִתֵּן
 וְיִתְּנוּ אַחֲרֵיהֶם חֲסִיד. לֹא יִתֵּן וְלֹא יִתְּנוּ אַחֲרֵיהֶם
 רָשָׁע: (יז) אַרְבַּע מִדּוֹת בְּהוֹלִכִי בֵּית הַמִּדְרָשׁ.
 הוֹלֵךְ וְאֵינוֹ עוֹשֶׂה שֹׁכֵר הַלִּיכָה בִּידּוֹ. עוֹשֶׂה
 וְאֵינוֹ הוֹלֵךְ שֹׁכֵר מַעֲשֶׂה בִּידּוֹ. הוֹלֵךְ וְעוֹשֶׂה
 חֲסִיד. לֹא הוֹלֵךְ וְלֹא עוֹשֶׂה רָשָׁע: (יח) אַרְבַּע
 מִדּוֹת בְּיוֹשְׁבִים לִפְנֵי חֲכָמִים. סּוֹפֵג וּמַשְׁפִּיךְ
 מִשְׁמֶרֶת וְנִנְפֶה. סּוֹפֵג שֶׁהוּא סּוֹפֵג אֶת־הַכֹּל.
 וּמַשְׁפִּיךְ שְׂמֻכָּנִים בָּזוּ וּמוֹצִיא בָּזוּ. מִשְׁמֶרֶת
 שְׂמוֹצִיאָהּ אֶת־הַיֵּין וְקוֹלֶטֶת אֶת־הַשְּׂמָרִים. וְנִנְפֶה
 שְׂמוֹצִיאָהּ אֶת־הַקֶּמַח וְקוֹלֶטֶת אֶת־הַסֵּלֶת: (יט)
 כָּל־אַהֲבָה שֶׁהִיא־תְלוּיָהּ בְּדָבָר בָּטֹל דָּבָר
 בְּטֵלָה אַהֲבָה. וְשֶׁאִינָהּ תְלוּיָהּ בְּדָבָר אִינָהּ
 בְּטֵלָה לְעוֹלָם. אִיזוֹ הִיא אַהֲבָה שֶׁהִיא־תְלוּיָהּ
 בְּדָבָר זֶה אַהֲבַת אֲמֵנוֹן וְתָמָר. וְשֶׁאִינָהּ תְלוּיָהּ
 בְּדָבָר זֶה אַהֲבַת דָּוִד וִיהוֹנָתָן: (כ) כָּל־מַחֲלָקֶת
 שֶׁהִיא לְשֵׁם שָׁמַיִם סוֹפָה לְהִתְקַיֵּם וְשֶׁאִינָהּ לְשֵׁם
 שָׁמַיִם אֵין סוֹפָה לְהִתְקַיֵּם. אִיזוֹ הִיא מַחֲלָקֶת
 שֶׁהִיא לְשֵׁם שָׁמַיִם זֶה מַחֲלָקֶת הַלֵּל וְשָׁמִי. וְשֶׁאִינָהּ
 לְשֵׁם שָׁמַיִם זֶה מַחֲלָקֶת קָרַח וְכַל־עֲדָתוֹ: (כא)
 כָּל־הַמְּזִכֶּה אֶת־הָרָבִים אֵין חָטָא בָּא עַל־יָדוֹ

others should not give, his eye is evil towards what appertains to others (since almsgiving brings blessing to the giver); he who desires that others should give, but will not give himself, his eye is evil against what is his own; he who gives and wishes others to give is a saint; he who will not give and does not wish others to give is a wicked man. (17) There are four characters suggested by those who attend the house of study: he who goes and does not practise secures the reward for going; he who practises but does not go secures the reward for practising; he who goes and practises is a saint; he who neither goes nor practises is a wicked man. (18) There are four qualities among those that sit before the wise; they are like a sponge, a funnel, a strainer, or a sieve: a sponge, which sucks up everything; a funnel, which lets in at one end and out at the other; a strainer, which lets the wine pass out and retains the lees; a sieve, which lets out the bran and retains the fine flour. (19) Whenever love depends upon some material cause, with the passing away of that cause, the love too passes away; but if it be not dependent upon such a cause, it will not pass away for ever. Which love was that which depended upon a material cause? Such was the love of Amnon and Tamar. And that which depended upon no such cause? Such was the love of David and Jonathan. (20) Every controversy that is in the Name of Heaven shall in the end lead to a permanent result, but every controversy that is not in the Name of Heaven shall not lead to a permanent result. Which controversy was that which was in the Name of Heaven? Such was the controversy of Hillel and Shammai. And that which was not in the Name of Heaven? Such was the controversy of Korah and all his company. (21) Whosoever causes the multitude to be righteous, through him no sin shall be brought about; but he who causes the

וְכָל-הַמַּחֲטִיא אֶת-הָרָבִים אֵין-מִסְפִּיקִים בְּיָדוֹ
 לַעֲשׂוֹת תְּשׁוּבָה. מֹשֶׁה זָכָה וְזָכָה אֶת-הָרָבִים
 זְכוּת הָרָבִים תָּלוּי בּוֹ. שֶׁנֶּאֱמַר צְדָקָת יי עֲשֵׂה
 וּמִשְׁפָּטֶי עַם-יִשְׂרָאֵל. יִרְבְּעַם בֶּן-נֹבֵט חָטָא
 וְהַחֲטִיא אֶת-הָרָבִים חָטָא הָרָבִים תָּלוּי בּוֹ.
 שֶׁנֶּאֱמַר עַל-חַטָּאוֹת יִרְבְּעַם אֲשֶׁר חָטָא וְאֲשֶׁר
 הִחֲטִיא אֶת-יִשְׂרָאֵל: (כב) כָּל-מִי שִׁישֵׁב
 שְׁלֹשָׁה דְּבָרִים הִלְלוּ הוּא מִתְלַמֵּידוֹ שֶׁל-אַבְרָהָם
 אָבִינוּ. וְשְׁלֹשָׁה דְּבָרִים אַחֲרִים הוּא מִתְלַמֵּידוֹ
 שֶׁל-בָּלָעַם הָרָשָׁע. עֵין טוֹבָה וְרוּחַ נְמוּכָה וְנֶפֶשׁ
 שְׁפָלָה מִתְלַמֵּידוֹ שֶׁל-אַבְרָהָם אָבִינוּ. עֵין רַעָה
 וְרוּחַ גְּבוּהָה וְנֶפֶשׁ רַחֲבָה מִתְלַמֵּידוֹ שֶׁל-בָּלָעַם
 הָרָשָׁע: מַה בֵּין תְּלַמֵּידוֹ שֶׁל-אַבְרָהָם אָבִינוּ
 לְתַלְמִידוֹ שֶׁל-בָּלָעַם הָרָשָׁע. תְּלַמֵּידוֹ שֶׁל-
 אַבְרָהָם אָבִינוּ אוֹכְלִים בְּעוֹלָם הַזֶּה וְנוֹחֲלִים
 הָעוֹלָם הַבָּא. שֶׁנֶּאֱמַר לְהַנְחִיל אֶהְיֶה יֵשׁ
 וְאַצְרַחֲתֵיהֶם אֱמֶלֶא. תְּלַמֵּידוֹ שֶׁל-בָּלָעַם הָרָשָׁע
 יוֹרְשִׁים גִּי-הֵנָּם וְיוֹרְדִים לְבָאֵר שְׁחַת. שֶׁנֶּאֱמַר
 וְאַתָּה אֱלֹהִים תּוֹרְדֵם לְבָאֵר שְׁחַת אֲנָשֵׁי דָמִים
 וּמִרְמָה לֹא-יִחַצּוּ יְמֵיהֶם וְאֲנִי אֶבְטַח-בְּךָ: (כג)
 יְהוּדָה בֶּן-תִּימָא אוֹמֵר. הָיָה עַז בְּנֹמֵר וְקָל
 בְּנֶשֶׁר רֵץ בְּצִבִּי וְגִבּוֹר בְּאֵרֵי לַעֲשׂוֹת רְצוֹן

multitude to sin shall not have the means to repent (the sins of others being beyond the remedial action of his repentance). Moses was righteous and made the multitude righteous; the righteousness of the multitude was laid upon him, as it is said, He executed the justice of the Lord and his judgments with Israel (Deut. xxxiii, 21). Jeroboam, the son of Nebat, sinned and caused the multitude to sin; the sin of the multitude was laid upon him, as it is said, For the sins of Jeroboam which he sinned and which he made Israel to sin (1 Kings xv, 30).

(22) Whosoever has these three attributes is of the disciples of Abraham our father, but whosoever has three other attributes is of the disciples of Balaam the wicked. A good eye, a humble mind and a lowly spirit (are the tokens) of the disciples of Abraham our father; an evil eye, a haughty mind and a proud spirit (are the signs) of the disciples of Balaam the wicked. What is the difference between the disciples of Abraham our father and those of Balaam the wicked? The disciples of Abraham our father enjoy this world and inherit the world to come, as it is said, That I may cause those that love me to inherit substance, and may fill all their treasures (Prov. viii, 21); the disciples of Balaam the wicked inherit Gehinnom and descend into the pit of destruction, as it is said, But thou, O God, wilt bring them down into the pit of destruction: blood-thirsty and deceitful men shall not live out half their days; but I will trust in thee (Psalm lv, 24).

(23) Judah, the son of Tema, said, Be strong as a leopard, light as an eagle, fleet as a hart, and strong as a lion, to do the will of thy Father who is in

אָבִיךָ שְׁבַשְׁמִים: הוּא הָיָה אוֹמֵר. עַז פָּנִים לְגִי-
הֲנִם וּבוֹשׁ פָּנִים לָנֹן עֵדֹן: יְהִי רָצוֹן מִלְּפָנֶיךָ יי
אֱלֹהֵינוּ וְאַלֵּהִי אֲבוֹתֵינוּ שְׂיִבְנָה בֵּית הַמִּקְדָּשׁ
בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: (כד) הוּא
הָיָה אוֹמֵר. בֶּן-חֲמֵשׁ שָׁנִים לְמִקְרָא בֶּן-עֶשֶׂר
שָׁנִים לְמִשְׁנָה בֶּן-שְׁלֹשׁ עָשָׂר לְמִצּוֹת בֶּן-חֲמֵשׁ
עָשָׂר לְתַלְמוּד בֶּן-שְׁמֹנֶה עָשָׂר לְחָפֶה בֶּן-
עָשָׂרִים לְרֵדוּף בֶּן-שְׁלֹשִׁים לְכַח בֶּן-אַרְבָּעִים
לְבִינָה בֶּן-חֲמֵשִׁים לְעֶצֶה בֶּן-שָׁשִׁים לְזִקְנָה בֶּן-
שִׁבְעִים לְשִׁיבָה בֶּן-שְׁמוֹנִים לְגִבּוֹרָה בֶּן-תְּשַׁעִים
לְשׁוֹחַ בֶּן-מָאָה כְּאֵלוּ מֵת וְעֶבֶר וּבָטָל מִן
הָעוֹלָם: (כה) בֶּן-בֶּגֶב בֶּגֶב אוֹמֵר. הִפְדָּ-בֵּה
וְהִפְדָּ-בֵּה דְכָלָא בֵּה וּבֵה תִּחְזֹא וְסִיב וּבִלָּה
בֵּה וּמִנָּה לָא תְזוּעַ שְׁאִין לָךְ מִדָּה טוֹבָה הֵימְנָה:
(כו) בֶּן-הָא הָא אוֹמֵר. לָפָם צַעֲרָא אֲנָרָא:
רַבִּי חֲנִנְיָא בֶּן-עֲקִשָּׁא וְכו'

פֶּרֶק שְׁשִׁי:

פֶּרֶק קֵינִן תּוֹרָה אוֹ בְרִייתָא דְר' מֵאִיר

כָּל-יִשְׂרָאֵל וְכו'

שְׁנֵי חֲכָמִים בְּלִשׁוֹן הַמִּשְׁנָה בָּרוּךְ שֶׁבָחָר בָּהֶם

heaven. He used to say, The boldfaced are for Gehinnom, the shamefaced for the Garden of Eden. (He said further) May it be thy will, O Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant our portion in thy Law. (24) He used to say, At five years the age is reached for the study of the Scripture, at ten for the study of the Mishnah, at thirteen for the fulfilment of the commandments, at fifteen for the study of the Talmud, at eighteen for marriage, at twenty for seeking a livelihood, at thirty for entering into one's full strength, at forty for understanding, at fifty for counsel, at sixty a man attains old age, at seventy the hoary head, at eighty the gift of special strength (Psalm xc, 10), at ninety he bends beneath the weight of years, at a hundred he is as if he were already dead and had passed away from the world. (25) Ben Bag Bag said, Turn it (the Torah) and turn it over again, for everything is in it, and contemplate it, and wax grey and old over it, and stir not from it, for thou canst have no better rule than this. (26) Ben He He said, According to the labour is the reward.

“Rabbi Chananya,” etc., p. 254.

CHAPTER VI *

“All Israel,” etc., p. 251.

The sages taught the following in the style of the Mishnah,—
Blessed be he that made choice of them and their Mishnah.

* This chapter, called Chapter on the Acquisition of the Torah, or Boraitha of R. Meir, is not a part of the Mishnah, but of the collection of rabbinical dicta next in authority to it, and known as Boraithoth, or “External Teachings”.

וּבְמִשְׁנֵתָם: (א) רַבִּי מֵאִיר אָמַר. כָּל־הָעוֹסֵק
 בַּתּוֹרָה לְשִׁמְהָ זֹכֶה לְדַבָּרִים הַרְבֵּה וְלֹא עוֹד
 אֵלָּא שֶׁכָּל־הָעוֹלָם כָּלוּ כְּדֵי הוּא לוֹ. נִקְרָא רַע
 אֲהוּב אוֹהֵב אֶת־הַמָּקוֹם אוֹהֵב אֶת־הַבְּרִיּוֹת.
 וּמִלְבָּשָׁתוֹ עֲנֹה וַיֵּרָאָה וּמִכְשָׁרְתּוֹ לִהְיוֹת צַדִּיק
 חָסִיד יָשָׁר וְנֶאֱמָן וּמִרְחֻקָּתוֹ מִן־הַחַטָּא וּמִקְרָבָתוֹ
 לִידֵי זְכוּת וְנִהְיִים מִמֶּנּוּ עֶצָה וְתוֹשָׁיָה בֵּינָה
 וְגִבּוֹרָה. שְׁנֵאֵמַר לִי עֶצָה וְתוֹשָׁיָה אֲנִי בֵּינָה לִי
 גִבּוֹרָה. וְנוֹתַנָּתָ לּוֹ מַלְכוּת וּמִמְשָׁלָה וְחִקּוֹר דִּין
 וּמַגְלִים לּוֹ רְצֵי תּוֹרָה וְנַעֲשֶׂה כְּמַעֲנֵן שְׁאִינוּ פּוֹסֵק
 וּכְנֶהֱרַק שְׁמִתְגַּבֵּר וְהוֹלֵךְ וְהוֹהֵךְ צָנוּעַ וְאַרְךְ רֵיחַ
 וּמוֹחֵל עַל־עֲלֻבוֹנוֹ וּמַגִּידֵלְתּוֹ וּמְרוֹמָמָתּוֹ עַל
 כָּל־הַמַּעֲשִׂים: (ב) אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן־לִוִּי.
 בְּכָל־יוֹם יוֹם בַּת־קוֹל יוֹצֵאת מִהַר חוֹרֵב
 וּמִכְרָזַת וְאוֹמֶרֶת אוֹי לָהֶם לַבְּרִיּוֹת מַעֲלָבוֹנָה
 שֶׁל־תּוֹרָה. שֶׁכָּל־מִי שְׁאִינוֹ עוֹסֵק בַּתּוֹרָה נִקְרָא
 נִזְוִף. שְׁנֵאֵמַר נֹזֵם זָהָב בְּאַף חֲזִיר אִשָּׁה יָפָה
 וְסִרְתָּ טַעַם: וְאוֹמַר. וְהִלַּחַת מַעֲשֶׂה אֱלֹהִים
 הִמָּה וְהַמִּכְתָּב מִכְתָּב אֱלֹהִים הוּא חֲרוּת עַל־
 הַלַּחַת. אֶל־תִּקְרָא חֲרוּת אֵלָּא חֲרוּת שְׁאִין לָךְ
 בֶּן־חֲרוּיִן אֵלָּא מִי שְׁעוֹסֵק בַּתְּלִמּוּד תּוֹרָה.
 וְכָל־מִי שְׁעוֹסֵק בַּתְּלִמּוּד תּוֹרָה הֲרִי זֶה מַתְעִלָּה.

(1) R. Meir said, Whosoever labours in the Torah for its own sake merits many things; and not only so, but the whole world is indebted to him: he is called friend, beloved, a lover of the All-present, a lover of mankind: it clothes him in meekness and reverence; it fits him to become just, pious, upright and faithful; it keeps him far from sin, and brings him near to virtue: through him the world enjoys counsel and sound knowledge, understanding and strength, as it is said, Counsel is mine, and sound knowledge; I am understanding; I have strength (Prov. viii, 14)¹: and it gives him sovereignty and dominion and discerning judgment; to him the secrets of the Torah are revealed; he is made like a never-failing fountain, and like a river that flows on with ever-sustained vigour; he becomes modest, long-suffering, and forgiving of insults; and it magnifies and exalts him above all things. (2) R. Joshua, the son of Levi, said, Every day a Bath-kol (a heavenly voice) goes forth from Mount Sinai, proclaiming these words, Woe to mankind for contempt of the Torah, for whoever does not labour in the Torah is said to be under the divine censure, as it is said, As a ring of gold in a swine's snout, so is a fair woman who turneth aside from discretion (Prov. xi, 22)²; and it says, And the tables were the work of God, and the writing was the writing of God, graven upon the tables. Read not *charuth* (graven) but *cheruth* (freedom), for no man is free but he who labours in the Torah. But whosoever labours in the Torah, behold he shall be exalted, as it is said, And from Mattanah

¹ Wisdom, of which the Torah is the embodiment, speaks these words.

² נזף "censured", is here connected by "Notarikon," a form of rabbinical interpretation, with the words נָזַם זָהָב בָּאֵף of this verse.

שְׁנֵאמַר וּמִמִּתְנָה נִחְלִיאֵל וּמִנִּחְלִיאֵל בְּמוֹת: (ו)
 הַלּוֹמֵד מִחֲבֵרוֹ פָּרַק אֶחָד אוֹ הִלָּכָה אַחַת אוֹ
 פָּסוּק אֶחָד אוֹ דְּבוּר אֶחָד אוֹ אֲפִילוֹ אוֹת אַחַת
 צָרִיךְ לְהִגֵּב בּוֹ כְּבוֹד. שֶׁכֵּן מִצִּינוּ בְּדוֹד מִלֵּךְ
 יִשְׂרָאֵל שֶׁלֹּא לָמַד מֵאַחֲתָפֶל אֶלָּא שְׁנֵי דְּבָרִים
 בְּלִבָּד קָרְאוֹ רַבּוֹ אֱלוֹפּוֹ וּמִיָּדְעוֹ. שְׁנֵאמַר וְאַתָּה
 אֲנוֹשׁ בְּעֶרְכִּי אֱלוֹפִי וּמִיָּדְעִי: וְהֵלֵךְ דְּבָרִים קָל
 וְחִמְרִי. וְיָמָּה דְּוֹד מִלֵּךְ יִשְׂרָאֵל שֶׁלֹּא לָמַד
 מֵאַחֲתָפֶל אֶלָּא שְׁנֵי דְּבָרִים בְּלִבָּד קָרְאוֹ רַבּוֹ
 אֱלוֹפּוֹ וּמִיָּדְעוֹ. הַלּוֹמֵד מִחֲבֵרוֹ פָּרַק אֶחָד אוֹ
 הִלָּכָה אַחַת אוֹ פָּסוּק אֶחָד אוֹ דְּבוּר אֶחָד אוֹ
 אֲפִילוֹ אוֹת אַחַת עַל-אַחַת כַּמָּה וְכַמָּה שְׁצָרִיךְ
 לְהִגֵּב בּוֹ כְּבוֹד. וְאִין כְּבוֹד אֶלָּא תוֹרָה. שְׁנֵאמַר
 כְּבוֹד חֲכָמִים יִנָּחֲלוּ וְתַמִּימִים יִנָּחֲלוּ טוֹב. וְאִין
 טוֹב אֶלָּא תוֹרָה. שְׁנֵאמַר כִּי לִקְחַ טוֹב נִתְּתִי
 לָכֶם תּוֹרָתִי עַל-תַּעֲזֹבוּ: (ז) כִּי הִיא דְּרַכָּה
 שֶׁל-תּוֹרָה. פֶּת בְּמַלְחָת תֹּאכֵל וּמִים בְּמִשְׁוֹרָה
 תִּשְׁתֶּה וְעַל הָאָרֶץ תִּישָׁן וְחַיִּי צָעֵר תַּחֲתֶיהָ
 וּבִתּוֹרָה אַתָּה עָמַל. אִם-אַתָּה עָשָׂה כֵּן אֲשַׁרִּיךְ
 וְטוֹב לָךְ. אֲשַׁרִּיךְ בְּעוֹלָם הַזֶּה וְטוֹב לָךְ לְעוֹלָם
 הַבָּא: (ח) אַל-תִּבְקַשׁ גְּדֻלָּה לְעַצְמְךָ וְאַל-
 תַּחְמוֹד כְּבוֹד. יוֹתֵר מִלְּמוּדָךְ עָשָׂה. וְאַל-תִּתְאַוֶּה

to Nachaliel, and from Nachaliel to Bamoth ¹ (Numb. xxi, 19). (3) He who learns from his fellow a single chapter, a single rule, a single verse, a single expression, or even a single letter, ought to pay him honour, for so we find with David, King of Israel, who learnt only two things from Ahitophel, ² and yet regarded him as his master, his guide and his familiar friend, as it is said, But it was thou, a man, mine equal, my guide, and my familiar friend (Psalm lv, 14). Now, is it not an argument from minor to major? If David, the King of Israel, who learned only two things from Ahitophel, regarded him as his master, guide and familiar friend, how much more ought one who learns from his fellow a chapter, rule, verse, expression, or even a single letter, to pay him honour? And honour is nothing but Torah, as it is said, The wise shall inherit honour (Prov. iii, 35); and the perfect shall inherit good (*Ibid.* xxviii, 10). And good is nothing but Torah as it is said, For I give you good doctrine, forsake ye not my Torah (*Ibid.* iv, 2). (4) This is the way that is becoming for the study of the Torah: a morsel of bread with salt thou must eat, and water by measure thou must drink, thou must sleep upon the ground, and live a life of trouble the while thou toilest in the Torah. If thou doest thus, Happy shalt thou be and it shall be well with thee (Psalm cxxviii, 2); happy shalt thou be in this world, and it shall be well with thee in the world to come. (5) Seek not greatness for thyself, and court not honour; let thy works exceed thy learning; and crave not

¹ A play upon the words of the text: Mattanah = "gift"; Nachaliel = "the heritage of God"; Bamoth = "high places".

² In the two matters referred to in Psalm lv, 15, "We took sweet counsel together," and "We walked into the house of God with the throng," David is said to have followed the teaching of Ahitophel.

לְשִׁלְחָנָם שְׁלֵמִים. וְשִׁלְחָנָהּ גָּדוֹל מִשְׁלָחָנָם
 וְכִתְרָהּ גָּדוֹל מִכִּתְרָם. וְנֶאֱמָן הוּא בָּעַל מְלָאכְתָּהּ
 שִׁישְׁלָם לָהּ שֶׁכָּר פֶּעֱלָתָהּ: (ו) גְּדוּלָּה תוֹרָה
 יוֹתֵר מִן־הַבְּהֵמָה וּמִן־הַמְּלָכוֹת. שֶׁהַמְּלָכוֹת נִקְנִית
 בְּשָׁלְשִׁים מַעֲלוֹת וְהַבְּהֵמָה בְּעֶשְׂרִים וְאַרְבַּע
 וְהַתּוֹרָה נִקְנִית בְּאַרְבָּעִים וּשְׁמוֹנֶה דְּבָרִים. וְאֵלוֹ
 הֵן. בְּתִלְמוּד בְּשִׁמְיעַת הָאָזָן. בְּעִרְיַת שְׁפָתַיִם.
 בְּבִינַת הַלֵּב בְּשִׁבּוֹל הַלֵּב. בְּאִמָּה. בְּיִרְאָה.
 בְּעִנּוּי. בְּשִׁמְחָה. בְּשִׁמּוּשׁ חֻכָּמִים. בְּדְבוּק חֲבֵרִים.
 בְּפִלְפּוּל הַתְּלִמִּידִים. בְּיָשׁוּב. בְּמִקְרָא וּבְמִשְׁנָה.
 בְּמַעֲוֵט סְחוּרָה. בְּמַעֲוֵט דֶּרֶךְ אֶרֶץ. בְּמַעֲוֵט
 תַּעֲנוּג. בְּמַעֲוֵט שְׁנָה. בְּמַעֲוֵט שִׁיחָה. בְּמַעֲוֵט
 שְׁחוּק. בְּאֶרֶךְ אַפִּים. בְּלֵב־טוֹב. בְּאַמוּנַת
 חֻכָּמִים. בְּקִבְלַת הַיְסוּרִים. הַמְּכִיר אֶת־מְקוֹמוֹ.
 וְהַשֹּׁמֵחַ בְּחֻלְקוֹ. וְהַעוֹשֶׂה סִיג לְדְבָרָיו. וְאֵינוֹ
 מַחְזִיק טוֹבָה לְעַצְמוֹ. אֹהֵב. אֹהֵב אֶת־הַמְּקוֹם.
 אֹהֵב אֶת־הַבְּרִיּוֹת. אֹהֵב אֶת־הַצְּדָקוֹת. אֹהֵב
 אֶת־הַמִּישָׁרִים. אֹהֵב אֶת הַתּוֹכְחוֹת. וּמִתְרַחֵק
 מִן־הַקְּבוֹד. וְלֹא־מִגִּיס לְבוֹ בְּתִלְמוּדוֹ. וְאֵינוֹ
 שֹׁמֵחַ בְּהוֹרָאָה. נוֹשֵׂא בַּעַל עַם־חֲבֵרוֹ. וּמִכְרִיעוֹ
 לְכָף זְכוֹת. וּמַעֲמִידוֹ עַל־הָאֱמֶת. וּמַעֲמִידוֹ עַל־
 הַשְּׁלוֹם. וּמִתְיָשֵׁב בְּתִלְמוּדוֹ. שׂוֹאֵל. וּמַשִּׁיב.

after the table of kings; for thy table is greater than theirs, and thy crown is greater than theirs, and thy Employer is faithful to pay thee the reward of thy work. (6) The Torah is greater than the priesthood and than royalty, seeing that royalty demands thirty qualifications,¹ the priesthood twenty-four,² while the Torah is acquired by forty-eight. And these are they: By audible study; by distinct pronunciation; by understanding and discernment of the heart; by awe, reverence, meekness, cheerfulness; by ministering to the sages, by attaching oneself to colleagues, by discussion with disciples; by sedateness; by knowledge of the Scriptures and of the Mishnah; by moderation in business, in intercourse with the world, in pleasure, in sleep, in conversation, in laughter; by long-suffering; by a good heart; by faith in the wise; by resignation under chastisement; by recognising one's place, rejoicing in one's portion, putting a fence to one's words, claiming no merit for oneself; by being beloved, loving the All-present, loving mankind, loving just courses, rectitude and reproof; by keeping oneself far from honour; not boasting of one's learning, nor delighting in giving decisions; by bearing the yoke with one's fellow, judging him favourably, and leading him to truth and peace; by being composed in one's study; by asking and answering, hearing and adding thereto (by one's own reflection);

¹ See *Sanhedrin*, ch. ii, 2-5.

² See *Baba Kama*, 110b, and *Mid. Tanchuma*, section *Bamidbar*.

שומע ומוסיף. הלומד על-מנת ללמד. והלומד
 על-מנת לעשות. המחכים את-רבוי. והמבון
 את-שמועתו. והאומר דבר בשם אומרו. הא
 למדת בל-האומר דבר בשם אומרו מביא
 נא לה לעולם. שנאמר ותאמר אסתר למלך
 בשם מרדכי: (ז) גדולה תורה שהיא נותנת
 חיים לעושה. בעולם הזה ובעולם הבא.
 שנאמר כי-חיים הם למצאיהם ולכל-בשרו
 מרפא. ואומר רפאות תהי לשרך ושקוי
 לעצמותיך. ואומר עץ-חיים היא למחזיקים
 בה ותמכיה מאשר. ואומר כי לית חן הם
 לראשך וענקים לגרורתך. ואומר תתן לראשך
 לית-חן עטרת תפארת המנוח. ואומר כי בי
 ירבו ימיה ויסיפו לה שנות חיים. ואומר ארך
 ימים בימינה בשמאולה עשר וכבוד. ואומר כי
 ארך ימים ושנות חיים ושלום יסיפו לה:
 (ח) רבי שמעון בן-יהודה משם רבי שמעון
 בן-יוחי אומר. הנוי והכח והעשר והכבוד
 והחכמה הזקנה והשיבה והבנים נאה לצדיקים
 ונאה לעולם. שנאמר עטרת תפארת שיבה
 בדרך צדקה תמצא. ואומר תפארת בחורים
 בכם ונהדר זקנים שיבה. ואומר עטרת חכמים

by learning with the object of teaching, and by learning with the object of practising; by making one's master wiser, fixing attention upon his discourse, and reporting a thing in the name of him who said it. So thou hast learnt, Whosoever reports a thing in the name of him that said it brings deliverance into the world, as it is said, And Esther told the king in the name of Mordecai (Esther ii, 22). (7) Great is the Torah which gives life to those that practise it in this world and in the world to come, as it is said, For they are life unto those that find them, and health to all their flesh (Prov. iv, 22); and it says, It shall be health to thy navel, and marrow to thy bones (*Ibid.*, iii, 8); and it says, It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy (*Ibid.*, iii, 18); and it says, For they shall be a chaplet of grace unto thy head, and chains about thy neck (*Ibid.*, i, 9); and it says, It shall give to thine head a chaplet of grace; a crown of glory it shall deliver to thee (*Ibid.*, iv, 9); and it says, For by me thy days shall be multiplied, and the years of thy life shall be increased (*Ibid.*, ix, 11); and it says, Length of days is in its right hand; in its left hand are riches and honour (*Ibid.*, iii, 16); and it says, For length of days, and years of life, and peace shall they add to thee (*Ibid.*, iii, 2). (8) R. Simeon, the son of Judah, in the name of R. Simeon, the son of Jochai, said, Beauty, strength, riches, honour, wisdom, old age and a hoary head and children are comely to the righteous and comely to the world, as it is said, The hoary head is a crown of glory, if it be found in the way of righteousness (*Ibid.*, xvi, 31); and it says, The glory of young men is their strength and the adornment of old men is the hoary head (*Ibid.*, xx, 29); and it says, A crown unto the wise is their riches (*Ibid.*, xiv, 24); and it

עֲשָׂרָם. וְאוֹמֵר עֲטַרְת זִקְנִים בְּנֵי בָנִים וְתַפְאֶרֶת
בָּנִים אֲבוֹתָם. וְאוֹמֵר וְחִפְּרָה הִלְבְּנָה וּבוֹשָׁה
הַחֲמָה כִּי-מֶלֶךְ יִי צָבָאוֹת בְּהַר צִיּוֹן וּבִירוּשָׁלַם
וְנִגְדַּי זִקְנָיו כְּבוֹד: רַבִּי שְׁמַעוֹן בֶּן-מִנְסִיָּא אוֹמֵר.
אֵלֹו שְׁבַע מִדּוֹת שְׁמִנּוּ חֲכָמִים לְצַדִּיקִים כָּלֵם
נִתְקַיְּמוּ בְּרַבִּי וּבִבְנָיו: (ט) אָמַר רַבִּי יוֹסִי בֶן-
קִסְמָא. פָּעַם אֶחָת הָיִיתִי מְהֻלָּךְ בַּדֶּרֶךְ וּפָגַע בִּי
אָדָם אֶחָד וְנָתַן-לִי שְׁלוֹם וְהַחֲזַרְתִּי לוֹ שְׁלוֹם.
אָמַר לִי. רַבִּי מֵאִי-זֶה מָקוֹם אָתָּה. אָמַרְתִּי לוֹ.
מֵעִיר גְּדוּלָּה שֶׁל-חֲכָמִים וְשֶׁל-סוֹפְרִים אָנִי.
אָמַר לִי. רַבִּי רְצוֹנָה שֶׁתְּדוּר עִמָּנוּ בְּמִקְוָמָנוּ
וְאֲנִי אֶתֵּן לָךְ אֶלֶף אֲלָפִים דִּינָרֵי זָהָב וְאַבְנִים
טוֹבוֹת וּמְרֻגְלִיּוֹת. אָמַרְתִּי לוֹ. אִם אָתָּה נוֹתֵן לִי
כָּל-כֶּסֶף וְזָהָב וְאַבְנִים טוֹבוֹת וּמְרֻגְלִיּוֹת
שֶׁבְּעוֹלָם אֵינִי דָר אֶלָּא בְּמִקְוָם תּוֹרָה. וְכֵן
כָּתוּב בְּסֵפֶר תְּהִלִּים עַל-יְדֵי דָוִד מֶלֶךְ יִשְׂרָאֵל.
טוֹב לִי תּוֹרַת פִּיךָ מֵאֲלָפֵי זָהָב וְכֶסֶף. וְלֹא
עוֹד אֶלָּא שֶׁבִשְׁעַת פְּטִירָתוֹ שֶׁל-אָדָם אֵין
מַלְוִים לוֹ לְאָדָם לֹא כֶסֶף וְלֹא זָהָב וְלֹא
אַבְנִים טוֹבוֹת וּמְרֻגְלִיּוֹת אֶלָּא תּוֹרָה וּמַעֲשִׂים
טוֹבִים בְּלִבָּר. שְׁנֵאמַר בְּהִתְהַלֵּכְךָ תִּנְחָה אֶתְךָ
בְּשִׁבְבֶּךָ תִּשְׁמַר עָלֶיךָ וְהִקִּיצוֹת הִיא תִּשְׁחָךְ.

says, Children's children are the crown of old men, and the adornment of children are their fathers (*Ibid.*, xvii, 6); and it is said, Then the moon shall be confounded and the sun ashamed; for the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his elders shall be glory (Isaiah xxiv, 23). R. Simeon, the son of Menasya, said, These seven qualifications which the sages enumerated as becoming to the righteous were all realised in Rabbi Judah the Prince, and in his sons. (9) R. José, the son of Kisma, said, I was once walking by the way, when a man met me and saluted me, and I returned the salutation. He said to me, Rabbi, from what place art thou? I said to him, I come from a great city of sages and scribes. He said to me, If thou art willing to dwell with us in our place, I will give thee a thousand thousand golden dinars and precious stones and pearls. I said to him, Wert thou to give me all the silver and gold and precious stones and pearls in the world, I would not dwell anywhere but in a home of the Torah; and thus it is written in the book of Psalms by the hands of David, King of Israel, The law of thy mouth is better unto me than thousands of gold and silver (Psalm cxix, 72); and not only so, but in the hour of man's departure neither silver nor gold nor precious stones nor pearls accompany him, but only Torah and good works, as it is said, When thou walkest it shall lead thee; when thou liest down it shall watch over thee; and when thou awakest it shall talk with thee (Prov. vi, 22):—when thou

בַּהֲתַלְכָּךָ תִּנְחָה אֶתְךָ בְּעוֹלָם הַזֶּה בְּשִׁבְכָךָ
 תִּשְׁמֹר עָלֶיךָ בַּקֶּבֶר וְהַקִּיצוֹת הִיא תְּשִׁיחָךָ
 לְעוֹלָם הַבָּא. וְאוֹמֵר לִי הַכֶּסֶף וְלִי הַזָּהָב נֹאֵם
 יי צְבֹאוֹת: (י) חֲמִשָּׁה קִנְיִיִּים קָנָה לוֹ הַקְדוֹשׁ
 בְּרוּךְ הוּא בְּעוֹלָמוֹ וְאֵלֹו הֵן. תוֹרָה קִנְיֵן אֶחָד
 שָׁמַיִם וָאָרֶץ קִנְיֵן אֶחָד אֲבֵרָהֶם קִנְיֵן אֶחָד
 יִשְׂרָאֵל קִנְיֵן אֶחָד בֵּית הַמִּקְדָּשׁ קִנְיֵן אֶחָד:
 תוֹרָה מִנִּין. דְּכָתִיב יי קִנְיֵי רֵאשִׁית וְרִבּוֹ קָרַם
 מִפְּעֻלֵּיו מֵאֵז: שָׁמַיִם וָאָרֶץ מִנִּין. דְּכָתִיב כֹּה
 אָמַר יי הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הַדָּם רַגְלֵי אִי־זָה
 בֵּית אֲשֶׁר תִּבְנוּ־לִי וְאִי־זָה מָקוֹם מְנוּחָתִי.
 וְאוֹמֵר מָה רַבּוֹ מַעֲשֵׂיךָ יי כֻּלָּם בְּחִכְמָה עָשִׂיתָ
 מְלָאָה הָאָרֶץ קִנְיָנְךָ: אֲבֵרָהֶם מִנִּין. דְּכָתִיב
 וַיִּבְרָכֵהוּ וַיֹּאמֶר בְּרוּךְ אֲבָרָם לְאֵל עֲלִיוֹן קָנָה
 שָׁמַיִם וָאָרֶץ: יִשְׂרָאֵל מִנִּין. דְּכָתִיב עַד־יַעֲבֹר
 עִמָּךָ יי עַד־יַעֲבֹר עִם־זוֹ קִנְיָתָ. וְאוֹמֵר לְקְדוֹשִׁים
 אֲשֶׁר־בָּאָרֶץ הִקְמָה וְאֲדִירִי כָּל־חֲפָצֵי בָם: בֵּית
 הַמִּקְדָּשׁ מִנִּין. דְּכָתִיב מִכּוֹן לְשִׁבְתָּךְ פָּעֳלָתָ יי
 מִקְדָּשׁ אֲדָנִי כּוֹנֵנוּ יְדִידָ. וְאוֹמֵר וַיָּבִיֵּאֵם אֶל־
 נָבוֹל קָדְשׁוֹ הִרְ־זָה קִנְתָּה יְמִינוֹ: (יא) כֹּל מֵה־
 שִׁבְרָא הַקְדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ לֹא בִּרְאוּ
 אֶלָּא לְכַבּוֹדוֹ. שְׁנַאֲמַר כֹּל הַנִּקְרָא בִּשְׁמִי

walkest it shall lead thee—in this world; when thou liest down it shall watch over thee—in the grave: and when thou awakest it shall talk with thee—in the world to come. And it says, The silver is mine, and the gold is mine, saith the Lord of hosts (Haggai ii, 8). (10) Five possessions the Holy One, blessed be he, made especially his own in his world, and these are they, The Torah, heaven and earth, Abraham, Israel, and the house of the sanctuary. Whence know we this of the Torah? Because it is written, The Lord possessed me as the beginning of his way, before his works, from of old (Prov. viii, 22). Whence of heaven and earth? Because it is written, Thus saith the Lord, The heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what manner of place for my rest? (Isaiah lxvi, 1); and it says, How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions (Psalm civ, 24). Whence of Abraham? Because it is written, And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth (Genesis xiv, 19). Whence of Israel? Because it is written, Till thy people pass over, O Lord, till the people pass over which thou hast acquired (Exod. xv, 16); and it says, As for the saints that are in the earth, they are the noble ones in whom is all my delight (Psalm xvi, 3). Whence of the house of the sanctuary? Because it is written, The place, O Lord, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have prepared (Exod. xv, 17); and it says, And he brought them to the border of his sanctuary, to this mountain which his right hand had acquired (Psalm lxxviii, 54). (11) Whatsoever the Holy One, blessed be he, created in

וְלִכְבוֹדֵי בְּרֵאתֵינוּ יִצְרָתֵינוּ אֵף עֲשִׂיתֵנוּ: וְאוֹמַר:
יִי אֱמֶלֶךְ לְעֵלָם וָעַד:
רַבִּי חֲנִנְיָא בֶן-עֲקִשָּׁא וכו'

p. 79, ע'לינו

p. 80, קדיש יתום

ערבית למוצאי שבת:

תהלים קמ"ד

לְדָוִד א בְּרוּךְ יְהוָה צוּרֵי הַמִּלְמַד יְדֵי לִקְרֹב
אֲצַבְעוֹתַי לַמִּלְחָמָה: חֲסִדֵי וּמַצּוֹדָתִי מִשְׁנֵבִי
וּמַפְלְטֵי-לִי מִגְּנִי וְבוֹ חֲסִידֵי הָרוּדָד עִמִּי תַחְתִּי:
יְהוָה מֶה-אָדָם וַתִּדְעֵהוּ בֶן-אָנוּשׁ וַתַּחֲשֹׁבְהוּ:
אָדָם לַהֲבֵל דָּמָה יָמָיו כְּצֹל עוֹבֵר: יְהוָה הִטָּ-
שְׁמִיךְ וַתִּרְדַּ גַּע בְּהָרִים וַיַּעֲשֵׂנוּ: בָּרַק בְּרֹק
וַתִּפְיֹצֵם שְׁלַח חֲצִיךְ וַתַּהַמֵּם: שְׁלַח יָדֶיךָ מִמָּרוֹם
פָּצְנִי וְהַצִּילֵנִי מִמָּוֶם רַבִּים מִיַּד בְּנֵי-נָכָר:
אֲשֶׁר-פִּיהֶם דִּבְרֵ-שָׁוָא וַיִּמְיָנֻם יָמִין שֶׁקֶר:
אֱלֹהִים שִׁיר חֲדָשׁ אֲשִׁירָה לָךְ בְּנִגָּל עָשׂוֹר
אֲזַמְּרָה-לָךְ: הַנּוֹתֵן תְּשׁוּעָה לַמְּלָכִים הַפּוֹצֵה
אֶת-דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה: פָּצְנִי וְהַצִּילֵנִי מִיַּד
בְּנֵי-נָכָר אֲשֶׁר-פִּיהֶם דִּבְרֵ-שָׁוָא וַיִּמְיָנֻם יָמִין

his world he created but for his glory, as it is said, Everything that is called by my name, it is for my glory I have created it, I have formed it, yea, I have made it (Isaiah xliii, 7); and it says, The Lord shall reign for ever and ever (Exod. xv, 18).

“Rabbi Chananya,” etc., p. 254.

“It is our duty,” etc., p. 79.

Mourner's Kaddish, p. 80.

SERVICE FOR THE CONCLUSION OF SABBATH

Psalm cxliv. A Psalm of David.

Blessed be the Lord my rock, who teacheth my hands to war, and my fingers to fight: my lovingkindness, and my fortress, my stronghold, and my deliverer; my shield, and he in whom I take refuge: who subdueth my people under me. Lord, what is man, that thou regardest him? or the son of man, that thou takest account of him? Man is like to vanity: his days are as a shadow that passeth away. Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Flash forth lightning, and scatter them; send out thine arrows, and discomfit them. Stretch forth thine hands from above; rescue me, and deliver me out of great waters, out of the hand of strangers; whose mouth speaketh vanity, and their right hand is a right hand of falsehood. I will sing a new song unto thee, O God: upon a harp of ten strings will I sing praises unto thee. It is he that giveth salvation unto kings: who rescueth David his servant from the hurtful sword. Rescue me, and deliver me out of the hand of strangers, whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

שָׁקֵר: אֲשֶׁר בָּנִינוּ בְּנֻשְׁעִים מְגֻדְלִים בְּנִעֻרֵיהֶם
בְּנוֹתֵינוּ כְּזוּיוֹת מְחַטְבוֹת תִּבְנִית הֵיכָל: מְזוּיָנוּ
מְלֵאִים מְפִיקִים מִזֶּן אֶל זֶן צֹאנֵנוּ מְאֻלִּפוֹת
מְרַבּוֹת בְּחִיצוֹתֵינוּ: אֱלוֹפֵינוּ מְסַבְלִים אֵין פֶּרֶץ
וְאֵין יוֹצֵאת וְאֵין צֹחֶה בְּרַחֲבֵתֵינוּ: אֲשֶׁר־הָעַם
שִׁכְּבָה לוֹ אֲשֶׁר־הָעַם שִׁיחָה אֱלֹהָיו:

תהלים ס"ז

לְמַנְצָח בְּגִינַת מִזְמוֹר שִׁיר: אֱלֹהִים יִחַנְנוּ
וַיִּבְרְכֵנוּ יָאֵר פָּנָיו אֶתָּנוּ סֶלָה: לְדַעַת בְּאֶרֶץ
יְדִרְכָּךְ בְּכָל-גּוֹיִם יִשְׁוּעָתְךָ: יוֹדוּךָ עַמִּים |
אֱלֹהִים יוֹדוּךָ עַמִּים כָּלָם: יִשְׁמְחוּ וַיִּרְנְנוּ לְאֻמִּים
בִּי-תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל וּלְאֻמִּים בְּאֶרֶץ תִּנְחֵם
סֶלָה. יוֹדוּךָ עַמִּים | אֱלֹהִים יוֹדוּךָ עַמִּים כָּלָם:
אֶרֶץ נִתְּנָה יְבוּלָהּ יִבְרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ:
יִבְרְכֵנוּ אֱלֹהִים וַיִּירָאוּ אוֹתוֹ כָּל-אֲפִסֵּי-אֶרֶץ:

For 37. p. 37. חָצִי קָדִישׁ see pp. 115–131. מְעַרִיב

וְיֵהִי זֶעַם, Should a Festival occur on any work-day of the following week, וְיֵהִי זֶעַם and וְיֵהִי זֶעַם are not said. The Reader recites the Kaddish p. 78. If בָּאֵב ט' commences at the termination of the Sabbath, the Reader recites the Kaddish p. 78. תְּתַקַּבֵּל וְיֵהִי זֶעַם is omitted. and the service continues with קְדוֹשׁ וְיֵהִי זֶעַם p. 284. In the house of an אָבֵל begin בְּסֶטֶר אָבֵל

—When our sons shall be as plants grown tall in their youth, and our daughters as corner-stones hewn after the fashion of a palace; when our garners are full, affording all manner of store, and our sheep bring forth by thousands, yea, are multiplied by tens of thousands in our fields; when our oxen are well laden; when there is no breach and no surrender, and no lamentation in our streets; happy is the people, that is in such a case: yea, happy is the people, whose God is the Lord.

Psalm lxvii. For the Chief Musician; on Neginoth.

A Psalm. A Song.

May God be gracious unto us, and bless us; may he cause his face to shine upon us. (Selah.) That thy way may be known upon the earth, thy salvation among all nations. Let the peoples give thanks unto thee, O God; let all the peoples give thanks unto thee. O let the nations rejoice and exult: for thou wilt judge the peoples with equity, and lead the nations upon the earth. (Selah.) Let the peoples give thanks unto thee, O God; let all the peoples give thanks unto thee. The earth hath yielded her increase: God, even our God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

For Evening Service see pp. 115–131.

Kaddish, p. 37.

Should a Festival occur on any work day of the following week, the passages from “And let the pleasantness” to “make it honourable,” on p. 284 are not said. The Reader recites the Kaddish, p. 78. If the Fast of the Ninth of Ab commences at the termination of the Sabbath, the Reader recites the Kaddish, p. 78, the first of these passages is omitted and the service continues with “But thou art holy,” p. 284.

In the house of mourning begin “He that dwelleth,” etc.

ויהי נעם אדני אלהינו עלינו ומעשה ידינו
בוננה עלינו ומעשה ידינו בוננהו:

צא יושב בסתר עליון בצל שדי יתלונן: אמר
ליהוה מחסי ומצודתי אלהי אבטח-בו: כי
הוא יצילך מפח יקוש מדבר הוות: באברתו
יסד לך ותחת בנפיו תחסה צנה וסחרה אמתו:
לא-תירא מפחד לגילה מחץ יעוף יומם: מדבר
באפל יהלך מקטב ישוד צהרם: ופל מצדך
אלך ורבבה מימינך אליך לא ינש: רק
בעיניך תביט ושלמת רשעים תראה: כי-אתה
יהוה מחסי עליון שמת מעונה: לא-תאנה
אליך רעה ונגע לא-יקרב באהלך: כי
מלאכיו יצוה-לך לשמרך בכל-דרךך: על-
כפים ישאונוך פן תנף באבן רגלך: על-שחל
ופתן תדרך תרמס כפיר ותנין: כי בי חשק
ואפלטוהו אשגבוהו כי-ידע שמי: יקראני ואענהו
עמו אנכי בצרה אחלצהו ואבברהו: ארך ימים
אשביעהו ואראהו בישועתי: *Repeat the last verse.*

ואתה קדוש יושב תהלות ישראל: וקרא זה
אל-זה ואמר קדוש קדוש קדוש יי צבאות
מלא כל-הארץ כבודו: ומקבלין וזן מן-זן

And let the pleasantness of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm xci.

He that dwelleth in the shelter of the Most High abideth under the shadow of the Almighty. I say of the Lord, He is my refuge and my fortress: my God, in whom I trust.—For he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his pinions, and under his wings shalt thou take refuge: his truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the plague that ravageth at noon day. A thousand may fall at thy side, and ten thousand at thy right hand; it shall not come nigh unto thee. Only with thine eyes shalt thou look on, and see the retribution of the wicked.—For thou, O Lord, art my refuge.—Thou hast made the Most High thy dwelling place; there shall no evil befall thee, neither shall any scourge come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder: upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he knoweth my name. When he calleth upon me, I will answer him; I will be with him in trouble: I will deliver him and honour him. With length of days will I satisfy him, and will let him see my salvation. *Repeat the last verse.*

But thou art holy, O thou that dwellest amid the praises of Israel. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.
* And they receive sanction the one from the other, and say,

* The Aramaic paraphrase of the preceding verse.

ואמרין קדיש בשמי מרומא עלאה בית
 שכינתה. קדיש על-ארעא עובר גבורתה.
 קדיש לעלם ולעלמי עלמא. יי צבאות מליא
 כל-ארעא זיו יקרה: ותשאני רוח ואשמע
 אחרי קול רעש גדול ברוך כבוד-יי ממקומו:
 ונטלתני רוחא ושמעת בתרי קל זיע שניא די
 משבחין ואמרין בריך יקרא די יי מאתר בית
 שכינתה: יי | ימלך לעלם ועד: יי מלכותה
 קאם לעלם ולעלמי עלמא: יי אלהי אברהם
 יצחק וישראל אבותינו שמרה-זאת לעולם
 ליצר מחשבות לבב עמך והבן לבכם אליך:
 והוא רחום יכפר עון ולא ישחית והרבה
 להשיב אפו ולא יעיר כל-חמתו: ביי-אתה
 אדני טוב וסלח ורב-חסד לכל-קראיך:
 צדקתך צדק לעולם ותורתך אמת: תתן אמת
 ליעקב חסד לאברהם אשר-נשבעת לאבותינו
 מימי קדם: ברוך אדני יום | יום יעמס-לנו
 האל ישועתנו סלה: יי צבאות עמנו משגב-לנו
 אלהי יעקב סלה: יי צבאות אשרי אדם בטח
 בך: יי הושיעה. המלך יעגנו ביום-קראנו:
 ברוך אלהינו שבראנו לכבודו והבדילנו
 מן-התועים ונתן לנו תורת אמת וחי עולם

Holy in the highest heavens, the place of his divine abode; holy upon earth, the work of his might; holy for ever and to all eternity is the Lord of hosts; the whole earth is full of the radiance of his glory. Then a wind lifted me up, and I heard behind me the voice of a great rushing (saying), Blessed be the glory of the Lord from his place. * Then a wind lifted me up, and I heard behind me the voice of a great rushing, of those who uttered praises, and said, Blessed be the glory of the Lord from the region of his divine abode. The Lord shall reign for ever and ever. * The kingdom of the Lord endureth for ever and to all eternity. O Lord, the God of Abraham, of Isaac and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and direct their heart unto thee. And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. For thou, O Lord, art good and forgiving, and abounding in lovingkindness to all them that call upon thee. Thy righteousness is an everlasting righteousness, and thy Law is truth. Thou wilt show truth to Jacob and lovingkindness to Abraham, according as thou hast sworn unto our fathers from the days of old. Blessed be the Lord day by day; if one burdeneth us, God is our salvation. (Selah.) The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man who trusteth in thee. Save, Lord: may the King answer us on the day when we call.

Blessed is our God, who hath created us for his glory, and hath separated us from them that go astray, and hath given us the Law of truth and planted everlasting life in our

* The Aramaic paraphrase of the preceding verse.

נָטַע בְּתוֹכָנוּ. הוּא יִפְתַּח לִבָּנוּ בְּתוֹרָתוֹ וַיֵּשֶׁם
בְּלִבָּנוּ אֱהָבָתוֹ וַיִּרְאָתוֹ וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ
בְּלִבָּב שָׁלֵם. לְמַעַן לֹא נִינֵעַ לָרִיק וְלֹא נִלְד
לְבִהָלָה: יְהי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ. שְׁנַשְׁמֹר חֻקֶּיךָ בְּעוֹלָם הַזֶּה. וְנִזְכֶּה
וְנַחֲיָה וְנִרְאָה וְנִירָשׁ טוֹבָה וּבִרְכָּה לְשָׁנֵי יָמוֹת
הַמְּשִׁיחַ וְלַחֲמֵי הָעוֹלָם הַבָּא: לְמַעַן יִזְמְרֶךָ כְּבוֹד
וְלֹא יִדָּם. יי אֱלֹהֵי לְעוֹלָם אֲוֶדְךָ: בָּרוּךְ הַגִּבּוֹר
אֲשֶׁר יִבְטַח בִּי וְהָיָה יי מְבֹטָחוֹ: בְּטַחוֹ בִּי
עַד־עַד כִּי בִּיָּה יי צוּר עוֹלָמִים: וּבְטַחוֹ בְּךָ
יִוָּדְעִי שְׁמֶךָ כִּי לֹא־עֲזָבְתָּ דֹרְשֶׁיךָ יי: יי חַפֵּץ
לְמַעַן צִדְקוֹ יַגְדִּיל תוֹרָה וַיֹּאדִיר:

קדיש תתקבל *p. 78. On the Ninth of Ab say, Kaddish, p. 80.*

During ספירה the Omer is counted here ; and on חנכה, the lights are here kindled by the Reader.

If ויתן־לך commences at the termination of the Sabbath תשעה באב is omitted.

וַיִּתֵּן־לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי
הָאָרֶץ וְרַב דָּגָן וְתִירֹשׁ: יַעֲבֹדְךָ עַמִּים וַיִּשְׁתַּחֲווּ
לְךָ לְאֵמִים הַזֶּה גִּבִּיר לְאַחֶיךָ וַיִּשְׁתַּחֲווּ לְךָ בְּנֵי
אֲמֶךָ אֲבִרְיָךָ אֲדוּר וּמְבַרְכֶיךָ בָּרוּךְ: וְאֵל שְׂדֵי

midst. May he open our heart unto his Law, and place his love and fear within our hearts, that we may do his will and serve him with a perfect heart, that we may not labour in vain, nor bring forth for confusion. May it be thy will, O Lord our God and God of our fathers, that we may keep thy statutes in this world, and be worthy to live to witness and inherit happiness and blessing in the days of the Messiah and in the life of the world to come. To the end that my glory may sing praise unto thee, and not be silent: O Lord my God, I will give thanks unto thee for ever. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. Trust ye in the Lord for ever; for in Jah the Lord is an everlasting rock. And they that know thy name will put their trust in thee; for thou hast not forsaken them that seek thee, Lord. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honourable.

Kaddish, p. 78. On the Ninth of Ab say, Kaddish, p. 80

During Sephirah, the Omer is counted here: and on Chanukah, the lights are here kindled by the Reader.

If the Ninth of Ab commences at the termination of the Sabbath "And God give thee, etc." is omitted.

And God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine: let peoples serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be every one that blesseth thee. And God Almighty bless thee, and make thee fruitful,

יִבְרַךְ אֹתְךָ וַיְפָרֶךְ וַיְרַבֶּךְ וְהָיִיתָ לְקָהָל עַמִּים:
וַיִּתֵּן-לְךָ אֶת-בְּרַכְתּוֹ אֲבִרָהֶם לְךָ וּלְזֶרְעֶךָ אֹתְךָ
לְרִשְׁתָּךְ אֶת-אֶרֶץ מִגְרִיךָ אֲשֶׁר-נָתַן אֱלֹהִים
לְאַבְרָהָם: מֵאֵל אָבִיךָ וַיַּעֲזְרֶךָ וְאֵת שְׂדֵי
וַיְבָרְכֶךָ בְּרַכְתּוֹ שָׁמַיִם מֵעַל בְּרַכְתּוֹ תְּהוֹם רִבְצָת
תַּחַת בְּרַכְתּוֹ שָׁרָיִם וְרַחֵם: בְּרַכְתּוֹ אָבִיךָ וְגִבּוֹ
עַל-בְּרַכְתּוֹ הוֹרֵי עַד-תַּאֲנוֹת וְגִבְעַת עוֹלָם תִּהְיֶינָּה
לְרֹאשׁ יוֹסֵף וּלְקָדֶקֶד גִּזִּיר אֲחִיו: וְאַהֲבָךָ וּבְרַכְךָ
וְהַרְבֶּךָ וּבְרַךְ פְּרִי-בִטְנְךָ וּפְרִי-אֲדָמָתְךָ דִּגְנְךָ
וְתִירֶשֶׁךָ וַיַּצְהָרְךָ שְׁנֵי-אֲלָפֶיךָ וַעֲשִׂיתָ צֹאנְךָ
עַל הָאֲדָמָה אֲשֶׁר-נִשְׁבַּע לְאַבְרָהָם לָתֵת לְךָ:
בָּרוּךְ תִּהְיֶה מִכָּל-הָעַמִּים לֹא-יִהְיֶה בְּךָ עֶקֶר
וַעֲקָרָה וּבְבִהֶמְתֶּךָ: וְהִסִּיר יְיָ מִמֶּךָ כָּל-חֲלִי
וְכָל-מַדּוּי מִצָּרִים הָרָעִים אֲשֶׁר יִדְעָתָ לֹא
יִשְׁיֶמֶם בְּךָ וַיִּנָּתֶנּוּ בְּכָל-שְׁנָאֶיךָ:

הַמְּלֶאךָ הַנָּאֵל אֲנִי מִכָּל-רָע יִבְרַךְ אֶת-
הַנְּעָרִים וַיִּקְרָא בָהֶם שְׁמִי וְשֵׁם אָבִתִּי אֲבִרָהֶם
וַיַּצְחֶק וַיִּדְגּוּ לָרֹב בְּקֶרֶב הָאָרֶץ: יְיָ אֱלֹהֵיכֶם
הִרְבָּה אֹתְכֶם וְהוֹנִכֶם הַיּוֹם בְּכוֹכְבֵי הַשָּׁמַיִם
לָרֹב: יְיָ אֱלֹהֵי אֲבוֹתְכֶם יוֹסֵף עֲלֵיכֶם בָּכֶם
אֵלֶּךָ פְּעָמִים וַיְבָרֶךְ אֹתְכֶם בְּאֲשֶׁר דִּבֶּר לָכֶם:
בָּרוּךְ אַתָּה בָּעִיר וּבְרוּךְ אַתָּה בַּשָּׂדֶה: בָּרוּךְ

and multiply thee, that thou mayest be a company of peoples; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land of thy sojournings, which God gave unto Abraham. From the God of thy father—may he help thee,—and the Almighty—may he bless thee with blessings of the heavens above, blessings of the deep that coucheth beneath, blessings of the breasts and the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: may they be on the head of Joseph, and on the crown of the head of him that is prince among his brethren. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy body and the fruit of thy ground, thy corn and thy wine and thine oil, the offspring of thy kine and the young of thy flock, in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all peoples: there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all sickness; and he will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all them that hate thee.

The angel who hath redeemed me from all evil bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. The Lord your God hath multiplied you, and behold ye are this day as the stars of heaven for multitude. The Lord, the God of your fathers, make you a thousand times so many more as you are, and bless you, as he hath promised you.

Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt thou be when thou comest in, and

אתה בבאך וברוך אתה בצאתך: ברוך טנאך
ומשארתך: ברוך פרי-בטןך ופרי אדמתך
ופרי בהמתך שגר אלפיה ועשתרות צאנך: יצו
י אתה את-הברכה באסמך וכל משלח ידך
וברך בארץ אשר-י אל-היך נתן לך: יפתח
י לך את-אוצרו הטוב את-השמים לתת
מטר-ארצך בעתו ולברך את כל-מעשה ידך
והלית גוים רבים ואתה לא-תלונה: כי-יהיה
אל-היך בברך באשר דבר-לך והעבטת גוים
רבים ואתה לא תעבט ומשלט בגוים רבים
ובך לא ימשלו: אשריך ישראל מי כמוך עם
נושע בני מגן עזרך ואשר-חרב גאותך ויפחשו
איביו לך ואתה על-במותימו תדרוך:

מחיתי כעב פשעיה וכענן חטאתיה שובה
אלי כי גאלתיך: רנו שמים בי-עשה יי הריעו
תחתיות ארץ פצחו הרים רנה יער וכל-עץ
בו כי-גאל יי יעקב ובישראל יתפאר: וגאלנו
יי צבאות שמו קדוש ישראל:

ישראל נושע בני תשועת עולמים לא-תבשו
ולא-תכלמו עד-עולמי עד: ואכלתם אכול
ושבוע והללתם את-שם יי אל-היכם אשר-עשה
עמכם להפליא ולא-יבשו עמי לעולם:

blessed shalt thou be when thou goest out. Blessed shall be thy basket and thy kneading-trough. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the offspring of thy kine, and the young of thy flock. The Lord shall command the blessing upon thee in thy barns, and in all that thou puttest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall open unto thee his good treasury, the heavens, to give the rain of thy land in its season, and to bless all the work of thy hand: and thou shalt lend unto many nations, but thou shalt not borrow. For the Lord thy God will bless thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee. Happy art thou, O Israel: who is like unto thee, a people saved by the Lord, the shield of thy help, and that is the sword of thy majesty! And thine enemies shall submit themselves unto thee; and thou shalt tread upon their high places.

I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins; return unto me, for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it; shout, ye nethermost parts of the earth; break forth into singing, ye mountains, and forest, and every tree therein; for the Lord hath redeemed Jacob, and will glorify himself in Israel. Our Redeemer, the Lord of hosts is his name, the Holy One of Israel.

Israel is saved by the Lord with an everlasting salvation: ye shall not be ashamed nor confounded for ever and ever. And ye shall eat in plenty and be satisfied, and shall praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that

וידעתם כי בקרב ישראל אני ואני יי אלהיכם
ואין עוד ולא יבשו עמי לעולם: כי בשמחה
תצאו ובשלום תוכלון ההרים והגבעות יפצחו
לפניכם רנה וכל עצי השדה ימחאו כף: הנה
אל ישועתי אבטח ולא אפחד כי עזי וזמרת
יה יי ויהי לי לישועה: ושאבתם מים בששון
ממעיני הישועה: ואמרתם ביום ההוא הודו ליי
קראו בשמו הודיעו בעמים עלילתיו הזכירו
כי נשגב שמו: זמרו יי כי גאות עשה מידעת
זאת בכל הארץ: צהלי ורני ישבת ציון כי
גדול בקרבך קדוש ישראל: ואמר ביום ההוא
הנה אלהינו זה קנינו לו ויושיענו זה יי קנינו
לו נגילה ונשמחה בישועתו:

בית יעקב לכו ונלכה באור יי: והנה
אמונת עתיד חסן ישועת חכמת ודעת יראת יי
היא אוצרו: ויהי דוד לכל דרכו משכיל ויי
עמו: פדה בשלום נפשי מקרב לי כי ברכים
היו עמדי: ניאמר העם אל שאול היונתן ימות
אשר עשה הישועה הגדולה הזאת בישראל
חלילה חיי אם יפל משערת ראשו ארצה
כי עם אלהים עשה היום הזה ויפדו העם
את יונתן ולא מת: ופדוי יי ישבון ובאו ציון

I am in the midst of Israel, and that I am the Lord your God, and there is none else: and my people shall never be ashamed. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Behold, God is my salvation; I will trust, and will not be afraid; for Jah the Lord is my strength and song; and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Give thanks unto the Lord, call upon his name, declare his doings among the peoples, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is made known in all the earth. Cry aloud and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. And one shall say in that day, Lo, this is our God; we have waited for him that he should save us: this is the Lord: we have waited for him, let us be glad and rejoice in his salvation.

O house of Jacob, come ye, and let us walk in the light of the Lord. And abundance of salvation, wisdom and knowledge shall be the steadfastness of thy times; the fear of the Lord is his treasure. And David prospered in all his ways: and the Lord was with him. He hath rescued my soul in peace so that none might come nigh me, for they were many that were striving with me. And the people said unto Saul, Shall Jonathan die who hath wrought this great salvation in Israel? Far be it; as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan that he died not. And the rescued of the Lord shall return, and come with singing unto Zion; and everlasting

בְּרָנָה וְשִׁמְחַת עוֹלָם עַל-רֹאשִׁם שָׁשׁוֹן וְשִׁמְחָה
יִשְׁיִגּוּ וְנָסוּ יָגוֹן וְאַנְחָה: הַפִּכְתָּ מִסִּפְדִּי לְמַחֹל
לִי פִתְחֹת שָׁקִי וּתְאֻזְרֵנִי שִׁמְחָה: וְלֹא-אָבָה יי
אֱלֹהֶיךָ לְשִׁמוּעַ אֶל-בָּלְעָם וַיַּהֲפֹךְ יי אֱלֹהֶיךָ
לָךְ אֶת-הַקִּלְלָה לְבִרְכָּה כִּי אָהַבְךָ יי אֱלֹהֶיךָ:
אִז תִּשְׁמַח בְּתוֹלָה בְּמַחֹל וּבְחָרִים וּזְקֵנִים יַחְדָּו
וְהַפִּכְתִּי אֲבָלָם לְשָׁשׁוֹן וְנַחֲמֵתִים וְשִׁמְחֵתִים
מִיָּגוֹנָם:

בוֹרָא נִיב שְׁפָתַי שָׁלוֹם | שָׁלוֹם לְרַחוּק
וּלְקָרוֹב אָמַר יי וּרְפָאתָיו: וְרוּחַ לְבָשָׂה אֶת-
עַמְּשֵׁי רֹאשׁ הַשְּׁלִישִׁים לָךְ דָּוִד וְעַמָּךְ בֶּן-יִשְׁי.
שָׁלוֹם | שָׁלוֹם לָךְ וְשָׁלוֹם לְעִזְרָךְ כִּי עֲזָרְךָ
אֱלֹהֶיךָ וַיִּקְבְּלֵם דָּוִד וַיִּתֵּן בְּרָאשֵׁי הַגִּדּוֹד:
וְאַמְרָתָם כֹּה לָחִי וְאַתָּה שָׁלוֹם וּבֵיתְךָ שָׁלוֹם
וְכָל אֲשֶׁר-לָךְ שָׁלוֹם: יי עֲזוּ לְעַמּוֹ יִתֵּן יי |
יְבָרֶךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

אָמַר רַבִּי יוֹחָנָן בְּכָל-מָקוֹם שֶׁאַתָּה מוֹצֵא
נִדְלָתוֹ שֶׁל-הַקְּדוֹשׁ בְּרוּךְ הוּא שֵׁם אַתָּה מוֹצֵא
עֲנוּתָנוֹתָו. דְּבַר זֶה כָּתוּב בַּתּוֹרָה. וְשְׁנוֹי
בַּנְּבִיאִים. וּמִשְׁלָשׁ בַּכְּתוּבִים: כָּתוּב בַּתּוֹרָה כִּי

joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away. Thou hast turned for me my mourning into dancing; thou hast loosed my sackcloth and girded me with gladness. And the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee. Then shall the virgin rejoice in the dance, and the young men and the old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

He createth the fruit of the lips: Peace, peace to him that is far off and to him that is near, saith the Lord, and I will heal him. Then the spirit came upon Amasai, who was chief of the captains (and he said), Thine are we, David, and on thy side, O son of Jesse; peace, peace be unto thee, and peace be to him that helpeth thee; for thy God helpeth thee. Then David received them, and made them chiefs of the band. And thus ye shall say, All hail, and peace be unto thee, and peace be to thy house, and peace be unto all that thou hast. The Lord will give strength unto his people; the Lord will bless his people with peace.

Rabbi Jochanan said, In every passage where thou findest the greatness of God mentioned, there thou findest also his humility. This is written in the Law, repeated in the Prophets, and a third time stated in the Writings.* It is written in the Law,

* The third division of the Holy Scriptures, the first two being the Law and the Prophets.

יְיָ אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאָדָמִים
הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא אֲשֶׁר לֹא-יִשָּׂא פָנִים
וְלֹא יִקַּח שָׂחָד: וּכְתִיב בְּתֵרָה עֲשֵׂה מִשְׁפָּט
יְתוֹם וְאֶלְמָנָה וְאֶהֱבֶה גֵר לָתֵת לוֹ לֶחֶם וְשִׁמְלָה:
שְׁנוֹי בְּנִבְיָאִים דְּכְתִיב בִּי כֹה אָמַר יְהוָה וְנִשָּׂא
שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֲשַׁכּוֹן וְאֶת-
דְּבָא וְשִׁפְלֵ-רוּחַ לְהַחְיֹת רוּחַ שְׁפָלִים וּלְהַחְיֹת
לֵב נִדְבָאִים: מִשְׁלֵשׁ בְּכַתוּבִים דְּכְתִיב שִׁיר
לְאֱלֹהִים זָמְרוּ שְׁמוֹ סִלּוּ לָרֶכֶב בְּעֶרְבוֹת בְּיָה
שְׁמוֹ וְעֲלוּ לְפָנָיו: וּכְתִיב בְּתֵרָה אָבִי יְתוֹמִים
וְדִין אֶלְמָנוֹת אֱלֹהִים בְּמַעֲוֹן קָדְשׁוֹ: יְהִי יְיָ
אֱלֹהֵינוּ עִמָּנוּ כַּאֲשֶׁר הָיָה עִם-אַבְתְּיָנוּ אֶל-
יַעֲזֹבֵנוּ וְאֶל-יִשְׁשׁוּנוּ: וְאַתָּם הַדְּבָקִים בְּיָי אֱלֹהֵיכֶם
חַיִּים בְּלָכֶם הַיּוֹם: כִּי-נַחֵם יְיָ צִיּוֹן נַחֵם כָּל-
חֲרַבְתִּיהָ וַיֵּשֶׁם מִדְבָּרָהּ בְּעֵדֶן וְעֶרְבָתָהּ בְּגֹר-
יְיָ שִׁשׁוֹן וְשִׁמְחָה יִמָּצֵא בָּהּ תוֹדָה וְקוֹל זִמְרָה:
יְיָ חֲפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תוֹרָה וַיִּאֲדִיר:

תהלים קכ"ח

שִׁיר הַמַּעֲלוֹת אֲשֶׁר־יָרָא יְהוָה הַחֲלֹף
בַּדְרָכָיו: יִגִּיעַ בַּפִּיָּה בִּי תֹאכַל אֲשֶׁר־יִי וְטוֹב
לִי: אֲשַׁתֶּךָ בְּגִפֶּן פִּרְיָה בִּנְרֵכְתִי בֵּיתְךָ בְּנִיָּה

For the Lord your God, he is God of gods, and Lord of lords, the great, mighty and revered God, who regardeth not persons, nor taketh a bribe. And it is written afterwards, He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. It is repeated in the Prophets, as it is written, For thus saith the high and lofty One that inhabiteth eternity, and whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. It is a third time stated in the Writings, Sing unto God, sing praises to his name: extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. And it is written afterwards, A father of the fatherless, and a judge of the widows, is God in his holy habitation. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. And ye that cleave unto the Lord your God are alive every one of you this day. For the Lord hath comforted Zion: he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. It pleased the Lord for his righteousness' sake, to magnify the Law and to make it honourable.

Psalm cxxviii. A Song of Degrees.

Happy is every one that feareth the Lord, that walketh in his ways. When thou shalt eat the labour of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the recesses of thine house: thy children like olive plants, round about thy table. Behold

בְּשִׁתְּלֵי זֵיתִים סָבִיב לְשִׁלְחָנָךְ: הִנֵּה כִּי-בֵן
יִבְרַךְ גָּבֵר יֵרָא יְהוָה: יִבְרַכְךָ יְהוָה מִצִּיּוֹן.
וְרֹאֵה בְּטוֹב יְרוּשָׁלַם כָּל יְמֵי חַיֶּיךָ: וְרֹאֵה-
בָּנִים לְבָנֶיךָ שְׁלוֹם עַל-יִשְׂרָאֵל:

The Reader says הַבְּדֵלָה, omitting the Introductory Verses.

עֲלִינוּ, p. 79.

קָדִישׁ יְתוֹם, p. 80.

סדר הברלה:

*At the conclusion of Festivals falling on a weekday only the Blessings marked with an asterisk * are recited. At the conclusion of the blessing הָאֵשׁ מְאֹרֵי הַבּוֹרָא is added.*

A cup of wine is taken in the right hand, and the following is said:—

הִנֵּה אֵל יִשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחָד כִּי עָזִי
וְזִמְרַת יְהוָה יִי וְיִהְיֶה-לִּי לִישׁוּעָה: וּשְׂאֲבָתָם מִיָּם
בְּשִׁשּׁוֹן מִמַּעַיְנֵי הַיִּשׁוּעָה: לִי הַיִּשׁוּעָה עַל-עַמּוּךְ
בְּרַכְתְּךָ סֵלָה: יִי צְבָאוֹת עֲמָנוּ מִשְׁנֵב-לָנוּ אֱלֹהֵי
יַעֲקֹב סֵלָה: לַיהוּדִים הִיתָה אוֹרָה וּשְׂמִחָה
וּשְׁשׁוֹן וִיקָר: בֵּן תִּהְיֶה לָנוּ: בּוֹס יִשׁוּעוֹת אֲשָׁא
וּבִשְׁם יִי אֶקְרָא:

* בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם. בּוֹרָא
פְּרִי הַגָּפֶן:

thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion: mayest thou see the good of Jerusalem all the days of thy life. Yea, mayest thou see thy children's children. Peace be upon Israel.

The Reader says Haddalah, omitting the Introductory Verses.

"It is our duty," p. 79.

Mourner's Kaddish, p. 80.

THE HADDALAH SERVICE

*At the conclusion of Festivals falling on a weekday only the Blessings marked with an asterisk * are recited. At the conclusion of the Day of Atonement the blessing for the Light is added.*

A cup of wine is taken in the right hand, and the following is said:—

Behold, God is my salvation; I will trust, and will not be afraid: for Jah the Lord is my strength and song, and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. Salvation belongeth unto the Lord: thy blessing be upon thy people. (Selah.) The Lord of hosts is with us; the God of Jacob is our refuge. (Selah.) The Jews had light and joy and gladness and honour. So be it with us. I will lift the cup of salvation, and call upon the name of the Lord.

* Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

The spice-box is taken, and the following is said :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
מִיְּנֵי בָשָׂמִים :

The hands are spread towards the light, and the following is said :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
מֵאוֹרֵי הָאֵשׁ :

The cup is again taken in the right hand, and the following is said :—

* בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אֹרֶךְ לְחֹשֶׁךְ בֵּין
יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשְּׂבִיעִי לְשִׁשֶּׁת יָמֵי
הַמַּעֲשֶׂה. בָּרוּךְ אַתָּה יְיָ הַמְבַדִּיל בֵּין-קֹדֶשׁ
לְחֹל :

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל. חֲטָאֵינוּ יִמְחַל. וְרַעְנוּ וְכִסְפֵּנוּ
יִרְכֶּה בְּחֹל. וְכֹכָבִים בְּלִילָה :

יוֹם שְׁנָה בְּצֵל תָּמַר. אֶקְרָא לְאֵל עָלֵי גֹמֶר. אָמַר שׁוֹמֵר.
אַתָּה בָּקָר וְגַם-לֵילָה :

צִדְקָתְךָ כְּהַר תְּבוֹר. עַל חֲטָאֵי עֲבוֹר תַּעֲבוֹר. כִּיוֹם
אַתָּה מוֹל בִּי יַעֲבוֹר. וְאַשְׁמוּרָה בְּלִילָה :

חֲלָפָה עֹנֶת מְנוּחָתִי מִי יִתֵּן מְנוּחָתִי. יִגְעַתִּי בְּאַנְחָתִי.
אַשְׁחָה בְּכָל לַיְלָה :

קוֹלִי שְׁמָעָה בַּל יִנָּטֵל. פֶּתַח לִי שְׁעַר הַמִּנְטָל. שְׂרָאשִׁי
נִמְלֵא טָל. קְנוּצוֹתִי רְסִיסֵי לַיְלָה :

The spice-box is taken, and the following is said :—

Blessed art thou, O Lord our God, King of the universe,
who createst divers kinds of spices.

The hands are spread towards the light, and the following is said :—

Blessed art thou, O Lord our God, King of the universe,
who createst the light of the fire.

The cup is again taken in the right hand, and the following is said :—

* Blessed art thou, O Lord our God, King of the universe,
who makest a distinction between holy and profane, between
light and darkness, between Israel and other nations, between
the seventh day and the six working days. Blessed art thou,
O Lord, who makest a distinction between holy and profane.

May he who maketh a distinction between holy and profane
pardon our sins; our offspring and our possessions may he multiply
as the sand, and as the stars in the night.

The day hath declined like the palm tree's shade; I call upon God
who performeth all things for me; the watchman saith, The morning
cometh, though it now be night.

Thy righteousness is like Mount Tabor: O pass thou wholly
over my sins; let them be as yesterday which is past, and as a watch
in the night.

The season of mine oblations is over: would that rest again were
mine! I am weary with my groaning; in my tears I melt away every
night.

Hear my voice, let it not be cast away: open to me the lofty gate,
for my head is filled with dew, my locks with the drops of the night.

הַעֲמֵר גּוֹרָא וְאִיּוֹם. אֲשַׁנֵּעַ תָּנָה פְּדִיּוֹם. בְּנִשְׁף בְּעָרֵב יוֹם.
בְּאִישׁוֹן לְיִלָּה:
קְרֹאתִיהָ זֶה הוֹשִׁיעָנִי. אֶרְחַח חַיִּים תוֹדִיעָנִי. מִדְּלָה
תְּבַצְעָנִי. מִיּוֹם עַד לְיִלָּה:
טַהַר טַהוֹף מַעֲשֵׂי. פֶּן יֵאמְרוּ מִכְעִיסִי. אֵינִי נָא אֱלֹהִים עֲשֵׂי.
נִתֵּן וְמִירוֹת בְּלִילָה:
נִחְנוּ בְּיָדָהּ כְּחֶמֶר. סֵלַח נָא עַל קֵל נְחֹמֶר. יוֹם לְיוֹם
נִבְיַע אֶמֶר. וְלִילָה לְיִלָּה:
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל. חֲטָאתֵינוּ יִמְחַל. וְרַעְנוּ וְכִסְפֵּנוּ
יִרְבֶּה כְּחֹל. וְכֹכָבִים בְּלִילָה:

סדר נטילת לולב:

*On סכּוּת, previous to הַלֵּל, p. 295, being said, the לולב is taken,
and the following Meditation and Blessings are read:—*

הִתְנִי מוֹכֵן וּמִזְמֵן לְקִים מִצְוֹת בּוֹרְאֵי שְׂצוֹנוֹ בְּתוֹרָתוֹ
וּלְקַחְתָּם לָכֶם בַּיּוֹם הַרְאִשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים
נֶעֱנַף עֵץ-עָבֹת וְעַרְבֵי-נַחַל. וּבִנְעֻנְעֵי אוֹתָם יִשְׁפִּיעַ עָלֵי
שִׁפְעַת בְּרָכוֹת וּמִתְשַׁבּוֹת קְדוֹשׁוֹת שֶׁהוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדוֹנֵי
הָאֲדוֹנִים שְׁלִיט בְּמִטָּה וּבְמַעַל וּמְלָכוֹתוֹ בְּכָל מְשָׁלָה. וְתִהְיֶה
תְּשׁוּבָה מִצְוֹת אֶרְבָּעָה מִיָּנִים כְּאֵלוֹ קִימְתִּיהָ בְּכָל-פְּרָטֶיהָ
וְדִקְדוּקֶיהָ. וְהִיא נֵעַם יְיָ אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה
עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהּ. בְּרוּךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן:

Be entreated, O revered and awesome God: while I cry, grant me thy redemption, in the twilight, in the evening of the day, yea, in the blackness of the night.

I call upon thee, Lord, save thou me; make me to know the path of life; from pining sickness snatch thou me, from day to night.

Cleanse the impurity of my deeds, lest my foes should say, Where is the God that made me, who giveth songs in the night?

We are like clay in thy hand; forgive, we beseech thee, our sins both light and grave, and day shall pour forth the word unto day, and night unto night.

May he who maketh a distinction between holy and profane pardon our sins; our offspring and our possessions may he multiply as the sand, and as the stars in the night.

MEDITATION AND BLESSINGS ON TAKING THE LULAV

On Tabernacles, previous to Hallel, p. 295, being said, the Lulav is taken, and the following Meditation and Blessings are read:—

Lo, I am prepared and ready to fulfil the command of my Creator, who hath commanded us in his law, And ye shall take you on the first day the fruit of the tree Hadar, branches of palm trees, a bough of the tree Aboth, and willows of the brook. While I wave them, may the stream of blessings flow in upon me, together with holy thoughts which tell that he is the God of gods and Lord of lords, governing below and above, whose kingdom ruleth over all. May this my observance of the precept of the Four Species be accounted as though I had fulfilled it in all its details and particulars. And let the pleasantness of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. Blessed be the Lord for ever. Amen, and Amen.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל-נְטִילַת לִילָב:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁהַחֲיֵנוּ
וְקַיְמָנוּ וְהוֹדֵעֵנוּ לְזִמְן הַזֶּה:

שְׁהַחֲיֵנוּ is said on the First Day of Tabernacles only. Should the First Day, however, fall on Sabbath, שְׁהַחֲיֵנוּ is said on the Second Day.

סדר הלל:

חול המועד *and תְּנִכָּה*. *On* חול המועד *is said on* ראש חודש *and ראש חודש* *the תְּפָלִין are removed before* הלל *and סְכוּת, before* מוסף *In the house of an אָבֵל, Hallel is not recited on* ראש חודש *and תְּנִכָּה.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַרֵּא אֶת-הַהֵלֵל:

תהלים קי"ג

הִלְלוּיָהּ | הִלְלוּ עַבְדֵי יְיָ הִלְלוּ אֶת-שֵׁם יְיָ:
יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד-עוֹלָם: מִמְזִרְחַ-
שָׁמֶשׁ עַד-מְבֹאוֹ מְהֵלֵל שֵׁם יְיָ: רֵם עַל-כָּל-
גּוֹיִם | יְיָ עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי כִּי אֱלֹהֵינוּ
הַמְגִבִּיהִי לְשָׁבַת: הַמְשַׁפִּילִי לְרֹאוֹת בַּשָּׁמַיִם
וּבְאַרְצִי: מְקִימֵי מַעֲפָר דָּל מַאֲשֵׁפֶת יָרִים אֲבִיוֹן:

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us concerning the taking of the Lulav.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

The latter Blessing is said on the First Day¹ of Tabernacles only. Should the First Day, however, fall on Sabbath, it is said on the Second Day.

HALLEL

The following Prayer (Hallel) is said on New Moon, on Passover, Pentecost and Tabernacles, and on Chanukah.

On the Intermediate Days of Tabernacles, the Tephillin are removed Hallel; on New Moon and the Intermediate Days of Passover, before the Additional Service.

In the house of mourning, Hallel is not recited on New Moon and Chanukah.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to read the Hallel.

Psalm cxiii.

Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Let the name of the Lord be blessed from this time forth and for evermore. From the rising of the sun unto the going down thereof the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, that dwelleth so high; that looketh down so low upon the heavens and the earth? He raiseth up the lowly out of the dust, and lifteth up the needy from the dunghill;

לְהוֹשִׁיבֵי עַם-נְדִיבִים עִם נְדִיבֵי עַמּוֹ: מוֹשִׁיבֵי |
עֲקֶרֶת הַבַּיִת אִם-הַבָּנִים שְׁמִיחָה. הַלְלוּיָהּ:

תהלים ק"ד

בַּצֹּאת יִשְׂרָאֵל מִמִּצְרַיִם בַּיּוֹם יַעֲקֹב מָעַם
לַעֲזוֹ: הָיְתָה יְהוּדָה לְקָדְשׁוֹ יִשְׂרָאֵל מִמְּשָׁלוֹתָיו:
הַיּוֹם רָאָה וַיִּגַּם הַיִּרְדֵּן יֹסֵב לְאַחֹר: הַהָרִים
רָקְדוּ בְּאֵלִים וַבָּעוֹת בְּבִגְי-צֹאן: מִהֲלֹךְ הַיּוֹם
בִּי תָנוּס הַיִּרְדֵּן תִּסָּב לְאַחֹר: הַהָרִים תִּרְקְדוּ
בְּאֵילִים וַבָּעוֹת בְּבִגְי-צֹאן: מִלִּפְנֵי אֲדֹנָי חוֹלֵי
אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: הַהֶפְכִי הַצּוּר אֲנִים-
מֵיָם חֲלָמִישׁ לְמַעֲיָנוּ-מֵיָם:

*On (ראש חֹדֶשׁ טַבַּת except on ראש חֹדֶשׁ) and the last Six Days of
פָּסַח omit the following paragraph:—*

תהלים קט"ו

לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי לְשִׁמְךָ תָּנוּ כְּבוֹד
עַל-חַסְדֶּךָ עַל-אַמְתֶּךָ: לָמָּה יֹאמְרוּ הַגּוֹיִם
אֵי-הָיָא אֱלֹהֵיהֶם: וְאֵלֵהֵנוּ בִשְׁמִיָּם כָּל אֲשֶׁר-
חָפֵץ עָשָׂה: עֲצִבְיָהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יָדֵי
אָדָם: פֶּה-לָהֶם וְלֹא יִדְבְּרוּ עֵינֵי לָהֶם וְלֹא
יֵרְאוּ: אָזְנוֹם לָהֶם וְלֹא יִשְׁמְעוּ אֵף לָהֶם וְלֹא
יִרְחֹנוּ: יָדֵיהֶם וְלֹא יִמְשֹׁן רַגְלֵיהֶם וְלֹא יִהְלְכוּ:

that he may set him with princes, even with the princes of his people. He maketh the barren woman dwell in her house as a joyful mother of children. Praise ye the Lord.

Psalm cxiv.

When Israel went forth out of Egypt, the house of Jacob from a people of strange language; Judah became his sanctuary, Israel his dominion. The sea saw it, and fled; Jordan turned back. The mountains skipped like rams, the hills like lambs. What aileth thee, O thou sea, that thou fleest? thou Jordan, that thou turnest back? Ye mountains, that ye skip like rams? Ye hills, like lambs? At the presence of the Lord tremble, O earth, at the presence of the God of Jacob; who turned the rock into a pool of water, the flint into a fountain of waters.

On New Moon (except on the New Moon of Tebeth) and the last Six Days of Passover omit the following paragraph :—

Psalm cxv.

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy lovingkindness and for thy truth's sake. Wherefore should the nations say, Where, then, is their God? But our God is in the heavens, he doeth whatsoever he pleaseth. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not. They have ears, but they hear not; noses have they, but they smell not. As for their hands, they touch not; as for their feet, they walk not; they give no sound through their throat.

לֹא-יִהְיֶה בְּגִרוֹנָם: כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם כָּל
 אֲשֶׁר-בָּטַח בָּהֶם: יִשְׂרָאֵל בָּטַח בִּיהוָה עֲזָרָם
 וּמִגֹּנָם הוּא: בֵּית אֱהֱרֹן בָּטְחוּ בִיהוָה עֲזָרָם
 וּמִגֹּנָם הוּא: יִרְאִי יְהוָה בָּטְחוּ בִיהוָה עֲזָרָם
 וּמִגֹּנָם הוּא:

יִי זְכֹרְנוּ יְבָרֵךְ יְבָרֵךְ אֶת-בֵּית יִשְׂרָאֵל יְבָרֵךְ
 אֶת-בֵּית אֱהֱרֹן: יְבָרֵךְ יִרְאִי יִי הַקְטָנִים עִם-
 הַגְּדֹלִים: יוֹסֵף יִי עֲלֵיכֶם עֲלֵיכֶם וְעַל-בְּנֵיכֶם:
 בְּרוּכִים אַתֶּם לִי עֲשֵׂה שָׁמַיִם וָאָרֶץ: הַשָּׁמַיִם
 שָׁמַיִם לִי וְהָאָרֶץ נָתַן לְבְנֵי-אָדָם: לֹא-הִמָּתִים
 יִהְלְלוּ-יָהּ וְלֹא כָל-יִרְדֵּי דוֹמָה: וְאַנְחֵנוּ נְבָרֵךְ
 יָהּ מֵעַתָּה וְעַד-עוֹלָם. הִלְלוּיָהּ:

*On ראש חודש טבת (except on ראש חודש) and the last Six Days
 of פסח omit the following paragraph:—*

תהלים קטז

אֶהְבֹּתִי כִּי-יִשְׁמַע יִי אֶת-קוֹלִי תַחֲנוּנֵי: כִּי-
 הִטָּה אָזְנוֹ לִי וּבִימֵי אֶקְרָא: אֶפְפוּנִי חֶבְלֵי-מוֹת
 וּמִצָּרֵי שְׂאוֹל מִצָּאוּנִי צָרָה וַיְגֹן אֶמְצָא: וּבְשֵׁם-
 יִי אֶקְרָא אָנָּה יִי מִלָּטָה נַפְשִׁי: חֲנוּן יִי וְצַדִּיק
 וְאַל-תִּקְנוּ מִרְחָם: שֹׁמֵר פֶּתָאִים יִי דַלְתִּי וְלִי
 יְהוֹשִׁיעַ: שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִּי כִּי יִי גָמַל

They that make them shall be like unto them; yea, every one that trusteth in them. O Israel, trust thou in the Lord: he is their help and their shield. O house of Aaron, trust in the Lord: he is their help and their shield. Ye that fear the Lord, trust in the Lord; he is their help and their shield.

The Lord hath been mindful of us; he will bless, he will bless the house of Israel; he will bless the house of Aaron. He will bless them that fear the Lord, both small and great. May the Lord increase you, you and your children. Blessed are ye of the Lord, who made heaven and earth. The heavens are the heavens of the Lord; but the earth hath he given to the children of men. The dead praise not the Lord, neither any that go down into silence; but we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

On New Moon (except on the New Moon of Tebeth) and the last Six Days of Passover omit the following paragraph :—

Psalm cxvi.

I love the Lord, because he heareth my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The cords of death had encompassed me, and the straits of the grave had come upon me: I found trouble and sorrow. Then I called upon the name of the Lord: O Lord, I beseech thee, deliver my soul. Gracious is the Lord and righteous: yea, our God is merciful. The Lord guardeth the simple: I was brought low, and he saved me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from

עָלֵיכִי: כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת-עֵינִי מִן-
 דְּמָעָה אֶת-רִגְלִי מִדָּחִי: אֶתְהַלֵּךְ לִפְנֵי יי
 בְּאַרְצוֹת חַיִּים: הֶאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי עֲנִיתִי
 מְאֹד: אֲנִי אֶמְרָתִי בְּחַפְזִי כָּל-הָאָדָם כֹּזֵב:
 מָה-אָשִׁיב לַיי כָּל-תַּגְמוּלוֹהִי עָלַי: בּוֹס-
 יְשׁוּעוֹת אִשָּׁא וּבִשֵּׁם יי אֶקְרָא: נִדְרֵי לַיי אֲשַׁלֵּם
 נִגְדָה-נָּא לְכָל-עַמּוֹ: יִקָּר בְּעֵינֵי יי הַמּוֹתָה
 לַחֲסִידָיו: אָנָּה יי בִּי-אֲנִי עֲבָדְךָ אֲנִי עֲבָדְךָ
 בֶּן-אֲמָתְךָ פִּתְחָתָ לְמוֹסְרֵי: לֵךְ אֲזַבַּח זִבְח
 תוֹדָה וּבִשֵּׁם יי אֶקְרָא: נִדְרֵי לַיי אֲשַׁלֵּם נִגְדָה-
 נָּא לְכָל-עַמּוֹ: בְּחִצְרוֹת בֵּית יי בְּתוֹכִי
 יְרוּשָׁלַם. הִלְלוּהָ:

תהלים קי"ז

הִלְלוּ אֶת-יי כָּל-גּוֹיִם שִׁבְחוּהוּ כָּל-הָאֲמִים:
 כִּי גָבַר עָלֵינוּ חֲסִדּוֹ וְאַמֶּת-יי לְעוֹלָם. הִלְלוּהָ:

*The following verses are chanted by the Reader, the Congregation
 responding 'וגו' הודו וגו' at the end of each verse.*

תהלים קי"ח

הוֹדוּ לַיי בִּי-טוֹב כִּי לְעוֹלָם חֲסִדּוֹ:
 יֹאמְרוּ-נָּא יִשְׂרָאֵל כִּי לְעוֹלָם חֲסִדּוֹ:
 יֹאמְרוּ נָּא בֵּית אֶהֱרֹן כִּי לְעוֹלָם חֲסִדּוֹ:
 יֹאמְרוּ נָּא יִרְאֵי יי כִּי לְעוֹלָם חֲסִדּוֹ:

death, mine eyes from tears, my feet from falling. I shall walk before the Lord in the land of the living. I kept my faith in God even when I spake, I am greatly afflicted; even when I said in my haste, All men are liars.

What can I render unto the Lord for all his benefits towards me? I will lift the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all his people. Precious in the sight of the Lord is the death of his loving ones. Ah, Lord, truly I am thy servant: I am thy servant, the son of thy handmaid; thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all his people; in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

Psalm cxvii.

O praise the Lord, all ye nations; laud him, all ye peoples. For his lovingkindness is mighty over us; and the truth of the Lord endureth for ever. Praise ye the Lord.

The following verses are chanted by the Reader, the Congregation at the end of each verse repeating, "O give thanks," etc., to "ever."

Psalm cxviii.

O give thanks unto the Lord; for he is good: for his lovingkindness endureth for ever.

O let Israel say, that his lovingkindness endureth for ever.

O let the house of Aaron say, that his lovingkindness endureth for ever.

O let them that fear the Lord say, that his lovingkindness endureth for ever.

מן-המצר קראתי יה ענני במרחב־יה: יי לי
 לא איךא מה-יעשה לי אדם: יי לי בעזרי
 ואני אראה בשנאי: טוב לחסות ביי מבטח
 באדם: טוב לחסות ביי מבטח בנדיבים: כל-
 גוים סבבוני בשם יי כי אמילם: סבבוני גם-
 סבבוני בשם יי כי אמילם: סבבוני בדברים
 דעכו באש קוצים בשם יי כי אמילם: דחה
 דחיתני לנפל ויי עזרני: עזי וזמרת יה ויהי-
 לי לישועה: קול רנה וישועה באהלי צדיקים
 ימין יי עשה חיל: ימין יי רוממה ימין יי עשה
 חיל: לא-אמות כי-אחיה ואספר מעשי יה:
 יסר יסרני יה ולמות לא נתנני: פתחולי
 שערי-צדק אבא-בם אודה יה: זה-השער ליי
 צדיקים יבאו בו:

אודה כי עניתני ונתהי-לי לישועה:

Repeat this and the next three verses.

אכן מאסו הבונים היתה לראש פנה:
 מאת יי היתה זאת היא נפלאות בעינינו:
 זה-היום עשה יי נגילה ונשמחה בו:

Out of my straitness I called upon the Lord: the Lord answered me with enlargement. The Lord is for me, I will not fear: what can man do unto me? The Lord is for me among them that help me; therefore shall I see my desire on them that hate me. It is better to trust in the Lord than to confide in man. It is better to trust in the Lord than to confide in princes. All nations compassed me about: in the name of the Lord I surely cut them down. They compassed me about; yea, they compassed me about: in the name of the Lord I surely cut them down. They compassed me about like bees;—they were extinguished as a fire of thorns:—in the name of the Lord I surely cut them down. Thou didst thrust sore at me that I might fall: but the Lord helped me. The Lord is my strength and song; and he is become my salvation. The voice of exulting and salvation is in the tents of the righteous: the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly. I shall not die, but live, and recount the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will enter into them, I will give thanks unto the Lord. This is the gate of the Lord; the righteous may enter into it.

I will give thanks unto thee, for thou hast answered me, and art become my salvation.

Repeat this and the next three verses.

The stone which the builders rejected is become the headstone of the corner.

This was the Lord's doing; it is marvellous in our eyes.

This is the day which the Lord hath made; we will be glad and rejoice thereon.

Reader and Congregation :—

אָנא יי הוֹשִׁיעָה נָא : אָנא יי הוֹשִׁיעָה נָא :
 אָנא יי הַצְלִיחָה נָא : אָנא יי הַצְלִיחָה נָא :
 בָּרוּךְ הָבֵא בָשֶׁם יי בְּרַכּוֹכֶם מִבֵּית יי :

Repeat this and the next three verses.

אֵל יי וַיָּאָר לָנוּ אֶסְרוּתֵנוּ בַּעֲבֹתֵינוּ עַד
 קַרְנוֹת הַמִּזְבֵּחַ :

אֵלֵינוּ אֵתָה וְאוֹדֶךָ אֱלֹהֵינוּ אֲרוֹמְמֶךָ :

הוֹדוּ לַיי בִּיטוֹב בִּי לְעוֹלָם חֲסִדוֹ :

יִהְיֶה לָנוּ יי אֱלֹהֵינוּ כָּל מַעֲשֵׂיךָ וְחֲסִידֶיךָ
 צַדִּיקִים עוֹשֵׂי רְצוֹנְךָ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל
 בְּרַנָּה יוֹדוּ וַיִּבְרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ
 וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ מִלְּפָנֵינוּ בִּי
 לָךְ טוֹב לְהַדוֹת וּלְשַׁמֵּךְ נֶאֱמָה לְזִמְרָה בִּי מֵעוֹלָם
 וְעַד עוֹלָם אֵתָה אֵל בָּרוּךְ אֵתָה יי מְלֹךְ
 מְהֻלָּל בַּתְּשֻׁבּוֹת :

(ראש חודש טבת *except on* חנוכה) *but on* p. 78 ; קדיש תתקבל
 p. 37. , תצי קדיש

Reader and Congregation :—

Save, we beseech thee, O Lord.

Save, we beseech thee, O Lord.

We beseech thee, O Lord, send prosperity.

We beseech thee, O Lord, send prosperity.

Blessed be he that cometh in the name of the Lord: we bless you out of the house of the Lord.

Repeat this and the next three verses.

The Lord is God, he hath given us light: bind the festal offering with cords, even unto the horns of the altar.

Thou art my God, and I will give thanks unto thee: thou art my God, I will exalt thee.

O give thanks unto the Lord; for he is good; for his lovingkindness endureth for ever.

All thy works shall praise thee, O Lord our God, and thy pious ones, the just who do thy will, together with all thy people, the house of Israel, shall with exultation thank, bless, praise, glorify, exalt, reverence, sanctify and ascribe sovereignty unto thy name, O our King; for it is good to give thanks unto thee, and becoming to sing praises unto thy name, because from everlasting to everlasting thou art God. Blessed art thou, O Lord, a King extolled with praises.

Kaddish, p. 78 ; but on Chanukah (except on the New Moon of Tebeth), Kaddish, p. 37.

חנכה and חול המועד, ראש חדר on סדר קריאת התורה For
see pp. 69-74; on ימים טובים and ראש חדר see
pp. 193-210.

On ובא לציון, p. 74, אשירי חול המועד and ראש חדר
קדיש, p. 37.

On עמידה continue with the following ראש חדר.

On מוספים say the appropriate חול המועד and ימים טובים.

תפלת מוסף לראש חדר בחול:

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
אֲבֹרָהּ אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים
וְקוֹנֵה הַכֹּל. וְזוֹכֵר הַסִּדִּי אֲבוֹת וּמֵבִיא גּוֹאֵל לְבָנִי
בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.
מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ. מַגֵּן
אֲבֹרָהּ: אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחְיֶה מֵתִים
אַתָּה רַב לְהוֹשִׁיעַ.

From מוסף on the First Day until שְׁמִינִי עֲצֶרֶת on מוסף

of פסח say:—

משיב הרוח ומוריד הגשם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיֶה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ גּוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר

For Order of Service at the Reading of the Law on New Moons, the Intermediate Days of Festivals and Chanukah, see pp. 69-74 ; on Festivals and on New Moons falling on Sabbaths, see pp. 193-210.

On New Moons and the Intermediate Days of Festivals :—

“Happy are they,” p. 74.

“And a redeemer,” p. 76, to “honourable,” p. 78.

Kaddish, p. 37.

On New Moons continue with the following Amidah.

On Festivals and on the Intermediate Days of Festivals, say the appropriate Amidoth of the Additional Service.

ADDITIONAL SERVICE FOR THE NEW MOON

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things ; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou revivest the dead, thou art mighty to save.

From the Additional Service on the Eighth Day of Solemn Assembly until the Additional Service on the First Day of Passover say :—

Thou caustest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, revivest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in

תפלת מוסף לראש חדרש בחול

אֲסוּרִים וּמִקְרָאִים אֲמוֹנָתוֹ לִישְׁנֵי עֶפְרָיִם מִי בְּמוֹד
בַּעַל גְּבוּרֹת וּמִי דְּוָמָה לָךְ. מִלֶּךְ מִמִּית וּמִחַיָּה
וּמִצְמִיחַ יְשׁוּעָה:
וְנֶאֱמָן אֶתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי.
מִחַיָּה הַמֵּתִים:

*When the Reader repeats the עֲמִידָה, the following קְדוּשָׁה is said
after מַחֲיָה הַמֵּתִים, and the verse קְדוּשָׁה אֶתָּה till קְדוּשָׁה
omitted.*

Reader. נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים
אוֹתוֹ בְּשֵׁמִי מְרוֹם בְּכָתוּב עַל יַד נְבִיאָךְ. וְקָרָא
זֶה אֵל זֶה וְאָמַר.
Cong. קְדוּשָׁה קְדוּשָׁה קְדוּשָׁה יי צְבָאוֹת. מְלֹא כָל
הָאָרֶץ בְּבוֹדוֹ:

Reader. לְעַמָּתְךָ בְּרוּךְ יֵאמְרוּ.

Cong. בְּרוּךְ בְּבוֹד יי מִמְּקוֹמוֹ:

Reader. וּבְדַבְּרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר.

Cong. יִמְלֹךְ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר
וָדֹר. הַלְלוּיָהּ:

Reader. לְדֹר וָדֹר נְגִיד גְּדֻלָּה. וּלְנֶצַח נְצָחִים

קִדְשְׁךָ נִקְדִּישׁ. וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ
לְעוֹלָם וָעֶד. כִּי אֵל מִלֶּךְ גָּדוֹל וְקְדוּשָׁה אֶתָּה.
בְּרוּךְ אַתָּה יי. הָאֵל הַקְּדוּשׁ:

the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who causest death and revivest, and causest salvation to spring forth ?

Yea, faithful art thou to revive the dead. Blessed art thou, O Lord, who revivest the dead.

When the Reader repeats the Amidah, the following is said (to " holy God ") after " who revivest the dead," and the verse " Thou art holy " till " the holy God " omitted.

Reader.—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

אָתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל-יוֹם
יְהַלְלוּךָ סֵלָה. בְּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

רֵאשֵׁי חֲדָשִׁים לַעֲמֹךְ נָתַתָּ זְמַן בִּפְרָה לְכָל-
תּוֹלְדוֹתֶם. בְּהִיוֹתֶם מְקַרִּיבִים לְפָנֶיךָ זְבַחֵי רְצוֹן
וְשַׁעֲרֵי חַטָּאת לְכַפֵּר בַּעֲדָם. וּפְרוֹן לְכֹלֶם יְהִיו.
וּתְשׁוּעַת נַפְשָׁם מִיַּד שׁוֹנֵא: מִזִּבְחַת חֲדָשׁ בְּצִיּוֹן
תִּכְבִּין. וְעוֹלַת רֹאשׁ חֲדָשׁ נַעֲלָה עָלֵינוּ. וְשַׁעֲרֵי
עֲזִים נַעֲשֶׂה בְּרִצּוֹן. וּבַעֲבֹדַת בֵּית הַמִּקְדָּשׁ
נִשְׁמַח בְּלָנוּ. וּבְשִׁירֵי דָוִד עַבְדְּךָ הַנִּשְׁמָעִים
בְּעִירְךָ הָאֲמוּרִים לִפְנֵי מִזְבִּיחֶךָ: אֲהַבַת עוֹלָם
תָּבִיא לָהֶם. וּבְרִית אָבוֹת לְבָנִים תִּזְכּוֹר:
וְהַבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה וְלִירוּשָׁלַיִם בֵּית
מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת-
קַרְבָּנוֹת חֻבוֹתֵינוּ תִּמְיִדִּים בְּסִדְרָם וּמוֹסָפִים
בְּהִלָּכְתָּם: וְאֶת-מוֹסֵף יוֹם רֹאשׁ הַחֲדָשׁ הַזֶּה
נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה בְּמִצְוַת רְצוֹנְךָ
כְּמוֹ שֶׁתִּתְּבֹתָ עָלֵינוּ בְּתוֹרָתְךָ עַל-יְדֵי מֹשֶׁה
עַבְדְּךָ מִפִּי כְּבוֹדְךָ בְּאֲמֹר:

וּבְרֵאשֵׁי חֲדָשִׁיכֶם תִּקְרִיבוּ עָלָה לִי פָרִים

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

The beginnings of the months thou didst assign unto thy people for a season of atonement throughout their generations. While they offered unto thee acceptable sacrifices, and goats for a sin offering to atone for them, these were to be a memorial for them all, and the salvation of their soul from the hand of the enemy. O do thou establish a new altar on Zion, and we will offer upon it the burnt offering of the New Moon, and prepare he-goats for thine acceptance; while we all of us rejoice in the service of the sanctuary, and in the songs of David thy servant, which shall then be heard in thy city and chanted before thine altar. O bestow upon them everlasting love, and the covenant of the fathers remember unto the children. Bring us with exultation to Zion thy city, and to Jerusalem thy sanctuary with everlasting joy, and there will we prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offering of this New Moon we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:

And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks and one ram,

תפלת מוסף לראש חדרש בחול

בְּנֵי־בְקָר שָׁנִים וְאֵיל אֶחָד בְּבָשִׁים בְּנֵי־שָׁנָה
שִׁבְעָה תַּמִּימִם: וּמִנְחָתָם וְנִסְבִּיהֶם בְּמִדְבָּר
שָׁלְשָׁה עָשָׂרִים לָפָר וּשְׁנֵי עָשָׂרִים לָאֵיל וְעֶשְׂרֹן
לַבָּבֶשׂ וַיֵּין בְּנִסְכּוֹ וְשַׁעִיר לַכֹּפֶר וּשְׁנֵי תְּמִידִים
בְּהַלְבָּתָם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. חֲדָשׁ עָלֵינוּ אֶת־
הַחֲדָשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה. לְשִׁשּׁוֹן וּלְשִׁמְחָה.
לִישׁוּעָה וּלְנִחָמָה. לְפִרְנָסָה וּלְכִלְכָּלָה. לְחַיִּים
וּלְשָׁלוֹם. לְמַחֲיִלַת חַטָּא וְלִסְלִיחַת עוֹן *[in a Leap]*
Year add וּלְכַפֶּרֶת פָּשָׁע]. כִּי־בַעֲמֻךְ יִשְׂרָאֵל
בַּחֲרֹת מַכְל־הָאֲמוֹת. וְחָקִי רֵאשִׁי חֲדָשִׁים לָהֶם
קִבְעָתִי. בְּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ יִשְׂרָאֵל וְרֵאשִׁי
חֲדָשִׁים:

רְצֵה יְיָ אֱלֹהֵינוּ בַּעֲמֻךְ יִשְׂרָאֵל וּבַתְּפִלָּתָם.
וְהָשֵׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשִׁי יִשְׂרָאֵל
וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן. וְתֵהִי לְרָצוֹן
תְּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ
אַתָּה יְיָ. הַמַּחְזִיר שְׂבִינָתוֹ לְצִיּוֹן:

seven he-lambs of the first year without blemish. And their meal offering and their drink offerings as hath been ordained, three tenth parts of an ephah of fine flour for each bullock, two tenth parts for the ram, one tenth for each lamb, and wine according to the drink offering of each, a goat for atonement, and two daily offerings according to their institution.

Our God and God of our fathers, renew this month unto us for good and for blessing, for joy and gladness, for salvation and consolation, for support and sustenance, for life and peace, for pardon of sin and forgiveness of iniquity, (*in a Leap Year add, and for atonement of transgression*); for thou hast chosen thy people Israel from all nations, and hast appointed unto them statutes for the beginnings of the months. Blessed art thou, O Lord, who sanctifiest Israel and the beginnings of the months.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to thy most holy house; receive in love and favour both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

The Congregation, in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ שְׁאֵתָה
הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
אֱלֹהֵי כָל-בָּשָׂר. יוֹצֵרנוּ יוֹצֵר
בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ. עַל
שֶׁחַיֵּיתָנוּ וְקִמַּמְתָּנוּ. כֵּן
תַּחֲיֵנוּ וְתַקֵּמְנוּ. וְתַאֲסוּף
גְּלוּתֵנוּ לְחַצְרוֹת קִדְשֶׁךָ
לְשֹׁמֵר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ
וְלַעֲבֹדָךְ בְּלִבָּב שְׁלָם עַל
שְׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ
אַל הַהוֹדָאוֹת:

וְעַל נִסֶּיךָ שֶׁבְּכָל-יּוֹם
וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת עָרֵב וּבֹקֵר וְצַהֲרָיִם. הַטּוֹב
בִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם בִּי לֹא-תָמוּ
חַסְדֶּיךָ. מֵעוֹלָם קִיֵּינוּ לָךְ:

On pp. 53-54. add תְּנַכֵּה.

וְעַל-כֵּלָם יִתְבָּרֵךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּבָנוּ
תָּמִיד לְעוֹלָם וָעֶד:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה. וַיְהִלְלוּ אֶת-שְׁמֶךָ
בְּאַמֶּת. הָאֵל יִשְׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בְּרוּךְ
אַתָּה יי. הַטּוֹב שְׁמֶךָ וְלָךְ נִאֲחָה לְהוֹדוֹת:

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

The Congregation, in an undertone—

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

On Chanukah add "We thank thee," p. 53, "great name," p. 54.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the עמידה by the Reader, the following is introduced :—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בָּרַכְנוּ בְּבִרְכָּה הַמְשַׁלֶּשֶׁת בְּתוֹרָה.
הַקְּבוּצָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ. הָאָמוּרָה מִפִּי אֱהֲרֹן וּבְנָיו
כִּתְּנִים. עַם קְדוֹשׁ כְּאֹמֶר. וְבִרְכָּךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו
אֵלֶיךָ וִיחַנֶּנּוּ: יֵשָׁא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׁם לָךְ שְׁלוֹם:

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה חֵן וְחֶסֶד וִרְחָמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמָּךְ. בָּרַכְנוּ אֲבִינוּ
כִּלְנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ. כִּי בְּאוֹר פָּנֶיךָ נִתְּתָה
לָנוּ יְיָ אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה
וּבִרְכָּה וִרְחָמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת־עַמָּךְ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה
בְּשְׁלוֹמְךָ.

בָּרוּךְ אַתָּה יְיָ. הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
בְּשְׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדְּבַר מִרְמָה.
וְלִמְקַלְלֵי נַפְשִׁי תְּדוּם וְנַפְשִׁי כְּעֹפֶר לְכָל תַּהֲוָה:
פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל
הַחוֹשְׁבִּים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל
מַחֲשַׁבוֹתָם. עֲשֵׂה לִמְעַן שְׁמֹךְ עֲשֵׂה לִמְעַן יִמְיָנְךָ
עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן
יִתְּלָצוּן יְדִידֶיךָ הוֹשִׁיעָה יִמְיָנְךָ וַעֲנֵנִי: יִהְיוּ לְרִצּוֹן

At the repetition of the Amidah by the Reader, the following is introduced :—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God ! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of

אמרי-פי והגיון לבי לפניה יי צורי וגאלי: עשה
שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל-כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יהי רצון לפניך יי אלהינו ואלהי אבותינו שיבנה בית
המקדש במהרה בימינו. וזמן חלקנו בתורתך: ושם נעבדך
ביראה כימי עולם וכשנים קדמוניות: וערכה ליי מנחת
יהודה וירושלם כימי עולם וכשנים קדמוניות:

קדיש תתקבל p. 78.

עלינו p. 79.

קדיש יתום p. 80.

ברכי נפשי p. 242.

בדיקת חמץ

On the eve of the day before Passover a search for Chametz is made in the house by candle light.

Before the search say:—

ברוך אתה יי אלהינו מלך העולם אשר
קדשנו במצותיו וצונו על בעור חמץ:

After the search say:—

כל-חמירא וחמיעא דאכא ברשותי דלא
חמתה ודלא בערתה לבטיל ולהוא בעפרא
דארעא:

my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

Kaddish, p. 78.

"It is our duty," etc., p. 79.

Mourner's Kaddish, p. 80.

Psalm civ, p. 242.

SEARCHING FOR CHAMETZ

On the eve of the day before Passover a search for Chametz is made in the house by candle light.

Before the search say :

Blessed art thou, O Lord our God, King of the universe, who hast commanded us concerning the removal of leaven.

After the search say :

May all leaven in my possession both that which I have not seen or not removed be annulled and deemed as dust of the earth.

On the following morning say:—

כָּל חֲמִירָא וְחֲמִיעָא דְאָכָא בְּרִשׁוּתֵי דְחֻמְתָּהּ
וְדָלָא חֻמְתָּהּ דְּבַעֲרִתָּהּ וְדָלָא בַעֲרִתָּהּ לְבָטִיל
וְלִחְוָא כַּעֲפָרָא דְאֶרְעָא:

סדר המועדים והרגלים:

ערוב תבשילין

If the first day of a festival falls on a Thursday or Friday it is necessary to prepare the Eruv on the eve of the festival. This is done by taking a small loaf together with a boiled egg, or a piece of cooked fish or meat to be used on the Sabbath, and the following is said:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוֹת עֵרֹוב:
בִּדְן עֵרֹובָא יְהִי שְׂרָא לָנָא לְמַפָּא
וְלִבְשָׁלָא וְלֵאֲטָמְנָא וְלֵאֲדָלָקָא שְׂרָנָא וְלִמְעַבְדַּ
כָּל-צָרָכָנָא מִיּוֹמָא טָבָא לְשַׁבְתָּא לָנוּ וְלְכָל-
הַדָּרִים בְּעִיר הַזֹּאת:

הדלקת נר של יום טוב

Before kindling the Festival Lights in the Home, say the Meditation, p. 141, and conclude with the following two Blessings:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל
on Friday) add: שַׁבָּת וְיוֹם טוֹב:

On the following morning say :

May all leaven in my possession, whether I have seen it or not, or whether I removed it or not, be annulled and deemed as dust of the earth.

SERVICE FOR FESTIVALS

ERUV TAVSHILIN

If the first day of a festival falls on a Thursday or Friday it is necessary to prepare the Eruv on the eve of the festival. This is done by taking a small loaf together with a boiled egg, or a piece of cooked fish or meat to be used on the Sabbath, and the following is said :—

Blessed art thou, O Lord our God, King of the universe who hast sanctified us by thy commandments, and hast given us command concerning the precept of the Eruv.

By means of this Eruv it shall be permissible for us to bake, cook, to cover hot victuals to retain their heat, to kindle light and to make all our necessary preparations for the Sabbath on this festival, for us and for all who reside in this city.

KINDLING THE FESTIVAL LIGHTS

Before kindling the Festival Lights in the Home, say the Meditation, p. 141, and conclude with the following two Blessings :—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to kindle [on Friday add : the Sabbath and] the Festival light.

This Blessing is omitted on the last two evenings of Passover.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁהַחֲיוֹנוּ
וְקִיָּמָנוּ וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה:

On טוֹב יוֹם עֶרֶב מְנַחָה is said as on Fridays ; see p. 99.

For מַעֲרִיב see pp. 149–154. When a Festival or one of the intermediate days of the Festival falls on Sabbath, מַעֲרִיב commences with מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת, p. 147.

The following עֲמִידָה is said at the Evening, Morning and Afternoon Services on תּוֹרָה וְשְׁמִינִי עֲצָרָת, סְכוּת, שַׁבָּעוֹת, פֶּסַח.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
אַבְרָהָם אֱלֹהֵי יִצְחָק וְאַלְהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַנּוֹבֵר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים
וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסִדֵי אֲבוֹת וּמָבִיא גּוֹאֵל לְבָנֵי
בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ מֶלֶךְ
אַבְרָהָם: אַתָּה גָּבוֹר לְעוֹלָם אֲדֹנָי מְחַיֶּה מֵתִים
אַתָּה רַב לְהוֹשִׁיעַ:

After the מוֹסֵף of עֲצָרָת and on תּוֹרָה וְשְׁמִינִי say:—

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר

This Blessing is omitted on the last two evenings of Passover.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

On the Eve of Festivals, Afternoon Service is said as on Fridays ; see p. 99.

For Evening Service, see pp. 149-154, When a Festival or one of the intermediate days of the Festival falls on Sabbath the Evening Service commences with, "A Psalm, a Song for the Sabbath Day," p. 147.

The following Amidah is said at the Evening, Morning and Afternoon Services of Passover, Pentecost, Tabernacles, and the Eighth Day of Solemn Assembly and the Rejoicing of the Law.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou revivest the dead, thou art mighty to save.

After the Additional Service of the Eighth Day of Solemn Assembly and on the Rejoicing of the Law say :—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, revivest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that

אֲסוּרִים וּמִקְרָאִים אֲמוֹנָתוֹ לִישְׁנֵי עֶפְרָיִם מִי בְּמוֹד
בָּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ. מִלֵּךְ מַמִּית וּמַחְיֶה
וּמַצְמִיחַ יְשׁוּעָה:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי.
מַחְיֶה הַמֵּתִים:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשִׁים בְּכָל-יוֹם
יְהִלְלוּךָ סֵלָה. בְּרוּךְ אַתָּה יי. הָאֵל הַקְדוֹשׁ:

When the Reader repeats the עֲמִידָה in the Morning, the קְדוּשָׁה on p. 187 is said; in the Afternoon that on p. 47.

אַתָּה בְּחִרְתָּנוּ מִכָּל-הָעַמִּים. אָהַבְתָּ אוֹתָנוּ.
וְרָצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ
בְּמִצְוֹתֶיךָ. וְקִבַּבְתָּנוּ מִלִּבְנוֹ לַעֲבוֹדָתְךָ. וְשִׁמְךָ
הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קִרְאָתָּ:

On Saturday Night add the following :—

וּתְדַעְנוּ יי אֱלֹהֵינוּ אֶת-מִשְׁפָּטֵי צִדְקָה וּתְלַמְּדֵנוּ לַעֲשׂוֹת
חֻקֵּי רְצוֹנְךָ. וּתְתַן-לָנוּ יי אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת
אֱמֶת חֻקִּים וּמִצְוֹת טוֹבִים. וּתְנַחֵלֵנוּ וּמִצִּי שְׁשׁוֹן וּמוֹעֲדֵי קֹדֶשׁ
וּמִצֵּי נְדָבָה. וּתְוַרִישֵׁנוּ קִדְשֵׁת שַׁבָּת וּכְבוֹד מוֹעֵד וְחֻגֵּי הַקָּדֹשׁ.
וּתְבַדֵּל יי אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין
יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין
קִדְשֵׁת שַׁבָּת לְקִדְשֵׁת יוֹם טוֹב הַבְּדִלָּה וְאֶת-יוֹם הַשְּׁבִיעִי
מִשְׁשֵׁת יְמֵי הַמַּעֲשֶׂה קִדְשָׁתָּ. הַבְּדִלָּה וְקִדְשָׁתָּ אֶת-עַמְּךָ
יִשְׂרָאֵל בְּקִדְשָׁתְךָ:

sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who causest death and revivest, and causest salvation to spring forth ?

Yea, faithful art thou to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

When the Reader repeats the Amidah in the Morning, the Sanctification on p. 187 is said ; in the Afternoon, that on p. 47.

Thou hast chosen us from all peoples ; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues ; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

On Saturday Night add the following :—

Thou, O Lord our God, hast made known unto us the judgments of thy righteousness ; thou hast taught us to perform the statutes of thy will ; thou hast given us, O Lord our God, righteous judgments, true laws, good statutes and commandments. Thou hast also caused us to inherit seasons of joy, appointed times of holiness, and feasts of free will gifts, and hast given us as an heritage the holiness of the Sabbath, the glory of the appointed time, and the celebration of the festival. Thou hast made a distinction, O Lord our God, between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days ; thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days : thou hast distinguished and sanctified thy people Israel by thy holiness.

On Sabbath add the words in brackets.

וַתֵּתֶן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שְׂבָתוֹת לְמִנוּחָה ו]
מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים לְשִׂשׁוֹן. אֶת-יּוֹם
[הַשְּׂבָת הַזֶּה וְאֶת-יּוֹם]

On פסח say:—

חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתְנוּ

On שבועות say:—

חַג הַשָּׁבָעוֹת הַזֶּה. זְמַן מִתֵּן תּוֹרָתְנוּ

On סוכות say:—

חַג הַסֻּכּוֹת הַזֶּה. זְמַן שִׂמְחָתְנוּ

On שמחת תורה and שמיני עצרת say:—

הַשְּׁמִינִי חַג הָעֲצָרֹת הַזֶּה. זְמַן שִׂמְחָתְנוּ

[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ זָכָר לִיציאת מצרים:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא וַיַּיַּעַ
וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זְכוּרֵנוּ
וּפְקֻדוֹנֵנוּ וְזָכְרוֹן אֲבוֹתֵינוּ. וְזָכְרוֹן מַשִּׁיחַ בֶּן-דָּוִד
עַבְדְּךָ. וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ. וְזָכְרוֹן
כָּל-עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה וּלְשׂוֹבָה
וּלְחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy; [this Sabbath Day, and] this day of—

On Passover say—

The Feast of Unleavened Bread, the season of our Freedom;

On Pentecost—

The Feast of Weeks, the season of the Giving of our Law;

On Tabernacles—

The Feast of Tabernacles, the season of our Gladness;

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law—

The Eighth-day Feast of Solemn Assembly, the season of our Gladness [in love];
an holy convocation, as a memorial of the departure from Egypt.

Our God and God of our fathers ! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, loving-kindness and mercy, life and peace on this day of—

—: שבעות On

—: say פסח On

חג השבעות

חג המצות

—: שמחת תורה and שמיני עצרת On

—: סכות On

חג השמיני חג העצרת

חג הסכות

הִזָּה. זָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפָקְדָנוּ בּוֹ
 לְבִרְכָּה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה
 וּרְחֻמִּים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי
 אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וְהַשִּׁיאֵנוּ יְיָ אֱלֹהֵינוּ אֶת-בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים
 וּלְשָׁלוֹם לְשִׁמְחָה וּלְשִׁשׁוֹן בְּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ
 לְבָרְכֵנוּ: [אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמוֹעֲדֵינוּ] קִדְּשָׁנוּ
 בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעֵנוּ מִטוֹבָךָ
 וְשִׂמְחָנוּ בִּישׁוּעָתְךָ. וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֻּתָּ.
 וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ [בְּאַהֲבָה וּבְרַצוֹן] בְּשִׁמְחָה
 וּבְשִׁשׁוֹן [שְׁבַת ו] מוֹעֲדֵי קִדְּשֶׁךָ. וַיִּשְׂמְחוּ בְךָ
 יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ. מִקִּדְּשֵׁי
 [הַשְּׁבַת ו] יִשְׂרָאֵל וְהַזְמִנִּים:

*For the conclusion of the עמידה at Evening and Afternoon Service,
 say קדמוניות to רצה on pp. 157-159; at Morning Service,
 pp. 189-193.*

On Passover—

The Feast of Unleavened Bread;

On Pentecost—

The Feast of Weeks;

On Tabernacles—

The Feast of Tabernacles;

On the Eighth Day of Solemn Assembly, and on the Rejoicing of the Law—

The Eighth-day Feast of Solemn Assembly.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life; by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

O Lord our God, bestow upon us the blessing of thy appointed times for life and peace, for joy and gladness, even as thou hast been pleased to promise that thou wouldst bless us. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and let us inherit, O Lord our God, [in love and favour,] with joy and gladness thy holy [Sabbath and] appointed times; and may Israel, who hallow thy name, rejoice in thee. Blessed art thou, O Lord, who hallowest [the Sabbath and] Israel and the seasons.

For the conclusion of the Amidah at Evening and Afternoon Service, say "Accept" to "as in ancient years," on pp. 157-159; at Morning Service, pp. 189-193.

סדר קדוש לרגלים:

To be said on פסח, שבועות and סוכות.

When the Festival occurs on שבת begin here :—

וַיְהִי־עָרֵב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי: וַיָּכֻלוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל־צָבָאָם: וַיָּכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכָל־מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכָל־
מְלֹאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
פְּרִי הַגֶּפֶן:

On שבת add the words in brackets.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
בָּחַר־בָּנוּ מִכָּל־עַם וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן וְקִדְּשָׁנוּ
בְּמִצְוֹתָיו. וַתֵּתֶן־לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה [שְׁבֻחוֹת
לְמַנְחָה ו] מוֹעֲדִים לְשִׂמְחָה חַגִּים וַיְבָרֵךְ לְשִׁשְׁוֹן.
אֶת־יוֹם [הַשְּׁבֻחַת חֲזָה וְאֶת־יוֹם]

On פסח say :—

חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתְנוּ

On שבועות :—

חַג הַשְּׁבָעוֹת הַזֶּה. זְמַן מַתָּן תּוֹרָתְנוּ

KIDDUSH FOR FESTIVALS

To be said on Passover, Pentecost and Tabernacles.

When the Festival occurs on Sabbath begin here :—

And it was evening and it was morning,—the sixth day.

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

On Sabbath add the words in brackets.

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and exalted us above all tongues, and sanctified us by thy commandments. And thou hast given us in love, O Lord our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy: [this Sabbath day and] this day of—

On Passover say—

The Feast of Unleavened Bread, the season of our Freedom;

On Pentecost—

The Feast of Weeks, the season of the Giving of our Law;

On סבות:—

חג הסבות הזה. זמן שמחתנו

—: שמחת תורה and שמיני עצרת On

השמיני חג העצרת הזה. זמן שמחתנו
[באתה] מקרא קדש זכר ליציאת מצרים: כי
בנו בחרת ואותנו קדשת מכל-העמים [ושבת]
ומועדי קדשך [באתה וברצון] בשמחה ובששון
הנחתנו. ברוך אתה יי. מקדש (השבת ו)
ישראל והזמנים:

—: On Sabbath Night the following הברכה is added:

ברוך אתה יי אלהינו מלך העולם. בורא מאורי האש:
ברוך אתה יי אלהינו מלך העולם. המבדיל בין קדש
לחול בין אור לחשך בין ישראל לעמים. בין יום השביעי
לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב
הבדלת. ואת יום השביעי מששת ימי המעשה קדשת.
הבדלת וקדשת את עמך ישראל בקדשתך. ברוך אתה יי
המבדיל בין קדש לקדש:

פסס. The following is omitted on the last two nights of

ברוך אתה יי אלהינו מלך העולם. שהחיינו
וקיימנו והגיענו לזמן הזה:

On Tabernacles—

The Feast of Tabernacles, the season of our Gladness;

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law—

The Eighth-day Feast of Solemn Assembly, the season of our Gladness [in love];

an holy convocation, as a memorial of the departure from Egypt; for thou hast chosen us, and sanctified us above all peoples, and thy holy [Sabbath] and appointed times thou hast caused us to inherit [in love and favour] in joy and gladness. Blessed art thou, O Lord, who sanctifiest [the Sabbath,] Israel and the festive seasons.

On Saturday night the following is added :—

Blessed art thou, O Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel by thy holiness. Blessed art thou, O Lord, who makest a distinction between holy and holy.

The following is omitted on the last two nights of Passover.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

סדר חג הסוכות:

To be said in the Tabernacle on the first night of the Festival.

יהי רצון מלפניך יי אלהי ואלהי אבותי שתשרה
שכינתך בינינו ותפרוש עלינו סבת שלומך בנכות מצות
סבה שאנחנו מקימים ליחד שמך הקדוש ברוך הוא
ביראה ובאהבה. ותקיר אותנו מזיו כבודך הקדוש והטהור
נטוי על ראשינו מלמעלה כנשר יעיר קנו. ומשם ישפע
שפע חיים לעבדך (פ'ב'פ'). (לאמתך פ'ב'פ'). ובנכות
צאתי מביתי החוצה ודרך מצותיך ארוצה יחשב-לי כזאת
כאלו הרחקתי נדוד. והרב כבסני מעוני ומחטאתי סהרני.
תחיני אדני תשפיע לי רב ברכות ולרעים גם צמאים
מן לתמם ומים נאמנים. ותתן-לי זכות לשבת ולחסות
בסתר צל כנפיך בעת פטירתי מן-העולם. ותטיב לנו
החתימה ותזכנו לישוב ימים רבים על האדמה אדמת קדש.
בעבודתך וביראתך. ברוך יי לעולם. אמן ואמן:

*On the second night of Tabernacles the order of the following blessings
is reversed.*

ברוך אתה יי אלהינו מלך העולם. אשר
קדשנו במצותיו וצונו לישוב בסבה:
ברוך אתה יי אלהינו מלך העולם. שהחינו
וקיימנו והגיענו לזמן הזה:

MEDITATION IN THE TABERNACLE

To be said in the Tabernacle on the first night of the Festival.

May it be thy will, O Lord my God and God of my fathers, to let thy divine presence abide among us. Spread over us the tabernacle of thy peace in recognition of the precept of the Tabernacle which we are now fulfilling, and whereby we establish in fear and love the unity of thy holy and blessed name. O surround us with the pure and holy radiance of thy glory, that is spread over our heads as the eagle over the nest he stirreth up: and thence bid the stream of life flow in upon thy servant (thy handmaid). And seeing that I have gone forth from my house abroad, and am speeding the way of thy commandments, may it be accounted unto me as though I had wandered far in thy cause. O wash me thoroughly from mine iniquity, and cleanse me from my sin. Keep me in life, O Lord; bestow upon me the abundance of thy blessings; and to such as are hungry and thirsty give bread and water unfailingly. Make me worthy to dwell trustingly in the covert of thy shadowing wings at the time when I part from the world. O deal graciously with us in the decree to which thou settest thy seal, and make us worthy to dwell many days upon the land, the holy land, ever serving and fearing thee. Blessed be the Lord for ever. Amen and Amen.

On the second night of Tabernacles the order of the following blessings is reversed.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to dwell in the Tabernacle.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

תפלת מוסף לרגלים:

To be said on פסח, שבועות, and סוכות, and on המועד

אֲדָנִי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:
 בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
 אֲבֹרָהּם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
 הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן. גּוֹמֵל חֲסָדִים טוֹבִים
 וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסִדֵי אֲבוֹת וּמֵבִיא גּוֹאֵל לְבְנֵי
 בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
 מָלְךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בָּרוּךְ אַתָּה יְיָ מִגֵּן
 אֲבֹרָהּם: אַתָּה גִבּוֹר לְעוֹלָם אֲדָנִי מִתְּחִיל מֵתִים
 אַתָּה רַב לְחַוְשִׁיעַ.

On פסח say:— and the first Day of שמחת תורה, שמיני עצרת

משיב הרוח ומוריד הגשם:

מְבַלְבֵּל חַיִּים בְּחֶסֶד מִתְּחִיל מֵתִים בְּרַחֲמִים
 רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמוֹתִיר
 אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר. מִי בְּמוֹךְ
 בָּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ. מָלְךְ מִמִּית וּמִתְּחִיל
 וּמַצְמִיחַ יְשׁוּעָה:
 וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ
 מִתְּחִיל הַמֵּתִים:

**ADDITIONAL SERVICE FOR THE FESTIVALS:
PASSOVER, PENTECOST AND TABERNACLES,
AND FOR THE INTERMEDIATE DAYS
OF FESTIVALS**

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou revivest the dead, thou art mighty to save.

*On the Eighth Day of Solemn Assembly, Rejoicing of the Law, and the
First Day of Passover, say :—*

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, revivest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who causest death and revivest, and causest salvation to spring forth ?

Yea, faithful art thou to revive the dead. Blessed art thou, O Lord, who revivest the dead.

When the Reader repeats the עמידה, the following קדושה is said after omitted. האל הקדוש אֲתָהּ קדוש till קדוש אֲתָהּ קדוש, and the verse מְחַיֶּה הַמֵּתִים

On קדושה p. 47. (הושענא רבא except on חול המועד

Reader. נְעֲרִיצָךְ וְנִקְדִּישְׁךָ בְּסוּד שִׁיחַ שְׂרָפִי

קִדְשׁ הַמִּקְדָּשִׁים שְׁמֶךָ בִּקְדָשׁ. בְּכַתוּב עַל יַד
נְבִיאֶךָ. וְקָרָא זֶה אֵל זֶה וְאָמַר.

Cong. קדוש קדוש קדוש יי צְבָאוֹת. מְלֹא כָל-

הָאָרֶץ בְּבוֹדוֹ:

Reader. בְּבוֹדוֹ מְלֹא עוֹלָם מְשַׁרְתּוֹ שׂוֹאֲלִים

זֶה לָזֶה אֵיזָה מְקוֹם בְּבוֹדוֹ. לְעַמָּתָם בְּרוּךְ
יֵאמְרוּ.

Cong. בְּרוּךְ בְּבוֹד יי מִמְקוֹמוֹ:

Reader. מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים וַיַּחֲוֶן עִם

הַמִּיֻּחָדִים שְׁמוֹ עָרַב וְבָקָר בְּכָל יוֹם תָּמִיד
פְּעָמִים בְּאַהֲבָה שְ�מַע אוֹמְרִים.

Cong. שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

Reader. אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא

מִלְכֵּנוּ הוּא מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו
שְׁנִית לְעֵינֵי כָל-חַי לַהֲיוֹת לָכֶם לֵאלֹהִים:

Cong. אָנִי יי אֱלֹהֵיכֶם:

When the Reader repeats the Amidah, the following is said (to "holy God," p. 318) after "who revivest the dead," p. 316, and the verse "Thou art holy" till "the holy God" omitted. On the Intermediate Days (except on Hoshana Rabba) say the Kedushah, p. 47.

Reader.—We will reverence and sanctify thee according to the mystic utterance of the holy Seraphim, who hallow thy name in the sanctuary, as it is written by the hand of thy prophet, And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—His glory filleth the universe; his ministering angels ask one another, Where is the place of his glory? Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—From his place may he turn in mercy and be gracious unto a people who, evening and morning, twice every day, proclaim with constancy the unity of his name saying in love, Hear—

Cong.—Hear, O Israel: the Lord our God, the Lord is One.

Reader.—One is our God; he is our Father; he is our King; he is our Saviour; and he of his mercy will let us hear a second time, in the presence of all living (his promise), "To be to you for a God."

Cong.—"I am the Lord your God."

Reader. אֲדִיר אֲדִירָנוּ יְיָ אֲדוֹנֵנוּ מָה אֲדִיר

שְׁמֶךָ בְּכָל הָאָרֶץ. וְהִנֵּה יְיָ לְמִלָּךְ עַל כָּל
הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד:
וּבְדַבְּרֵי קִדְשְׁךָ בְּתוֹב לֵאמֹר.

Cong. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר

וְדֹר. הִלְלוּיָהּ:

Reader. לְדֹר וְדֹר נְגִיד גְּדֻלָּךְ וּלְנֶצַח נִצְחִים

קִדְשְׁתָּךְ נִקְדִּישׁ. וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמּוֹשׁ
לְעוֹלָם וָעֶד. כִּי אֵל מִלָּךְ גְּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל-יוֹם
יִתְלַלֶּוּךָ סֻלָּה. בְּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

אַתָּה בְּחִרְתָּנוּ מִכָּל-הָעַמִּים. אַתְּבָתָּ אוֹתָנוּ.
וְרָצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְשָׁנוֹת. וְקִדְשְׁתָּנוּ
בְּמִצּוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלִּבְנוֹ לַעֲבוֹדָתְךָ. וְשִׁמְךָ
תִּגְדֹּל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ:

On שְׁבַת add the words in brackets.

וְתִתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שְׁבָחוֹת לְמִנְחָה ו]
מוֹעֲדִים לְשִׁמְחָה תַּנִּים וְזִמְנִים לְשִׁשּׁוֹן. אֶת-רִיחֵם
[הַשְּׁבַת הַזֶּה וְאֶת-יוֹם]

Reader.—O thou our most glorious One, O Lord our Lord, how glorious is thy Name in all the earth: And the Lord shall be King over the whole earth; in that day shall the Lord be One and his name One. And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

Thou hast chosen us from all peoples; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy; [this Sabbath day and] this day of—

תפלת מוסף לרגלים

On פסח say:—

חג המצות הַזֶּה. זְמַן חרותנו

On שבעות say:—

חג השבועות הַזֶּה. זְמַן מתן תורתנו

On סוכות say:—

חג הסוכות הַזֶּה. זְמַן שמחתנו

On שמחת תורה and שמיני עצרת say:—

הַשְּׁמִינִי חג העצרת הַזֶּה. זְמַן שמחתנו

[באזהרה] מקרא קדש זָכַר ליציאת מצרים:

ומִפְנֵי חַטֵּאתֵינוּ גָּלִינוּ מֵאֶרְצֵנוּ וְנִתְּרַחֲקֵנוּ מֵעַל
 אֲדָמָתֵנוּ. וְאִין אֲנַחְנוּ יְכוּלִים לַעֲלוֹת וּלְרִאוֹת
 וּלְהִשְׁתַּחֲוֹת לְפָנֶיךָ וּלְעֲשׂוֹת חֻבוֹתֵינוּ בְּבֵית
 בְּחִירָתְךָ בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ
 עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשְׁךָ: יְהִי רָצוֹן
 מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מִלֵּךְ רַחֲמָן
 שֶׁתִּשְׁׁוֹב וְתִרְחַם עָלֵינוּ וְעַל־מִקְדָּשְׁךָ בְּרַחֲמֶיךָ
 הַרְבִּים וְתִבְגְּהוּ מִהֲרָה וְתִגְדֹּל כְּבוֹדוֹ: אָבִינוּ
 מִלְּבָנוּ. גִּלָּה כְבוֹד מַלְכוּתְךָ עָלֵינוּ מִהֲרָה וְהוֹפֵעַ
 וְהַנִּשְׂא עָלֵינוּ לְעֵינֵי כָל־חַי. וְקָרֵב פְּזוּרֵינוּ מִבֵּין
 הַגּוֹיִם וְנַפְּצוֹתֵינוּ בְּנֶס מִיִּרְבַּחֵי אֶרֶץ. וְהִבִּיאֵנוּ
 לְצִיּוֹן עִירְךָ בְּרָנָה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ

On Passover say—

The Feast of Unleavened Bread, the season of our Freedom;

On Pentecost—

The Feast of Weeks, the season of the Giving of our Law;

On Tabernacles—

The Feast of Tabernacles, the season of our Gladness;

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law—

The Eighth-day Feast of Solemn Assembly, the season of our Gladness [in love];
an holy convocation as a memorial of the departure from Egypt.

But on account of our sins we were exiled from our land, and removed far from our country, and we are unable to go up in order to appear and prostrate ourselves before thee, and to fulfil our obligations in thy chosen house, that great and holy temple which was called by thy name, because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord our God and God of our fathers, merciful King, that thou mayest again in thine abundant compassion have mercy upon us and upon thy sanctuary, and mayest speedily rebuild it and magnify its glory. Our Father, our King, do thou speedily make the glory of thy kingdom manifest upon us; shine forth and exalt thyself upon us in the sight of all living; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary with everlasting joy; and there we

תפלת מוסף לרגלים

בְּשִׂמְחַת עוֹלָם. וְשֵׁם נֶעֱשֶׂה לְפָנֶיךָ אֶת-קִרְבָּנוֹת
חֻבוֹתֵינוּ תְּמִידִים בְּסִדְרָם וּמוֹסָפִים בְּהִלְכָתָם:
וְאֶת-מוֹסֵף יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת מוֹסֵף יוֹם]

—: שְׁבָעוֹת On

—: say פסח On

חַג הַשְּׁבָעוֹת

חַג הַמִּצּוֹת

—: שְׂמֵחַת תּוֹרָה and שְׂמִינִי עֲצֶרֶת On

—: סְבוֹת On

חַג הַשְּׂמִינִי חַג הָעֲצֶרֶת

חַג הַסְּבוֹת

הַזֶּה. נֶעֱשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה בְּמִצּוֹת
רְצוֹנָךְ בָּמוֹ שֶׁכְּתוּבָתָּ עָלֵינוּ בְּתוֹרָתְךָ עַל-יְדֵי
מֹשֶׁה עַבְדְּךָ מִפִּי כְּבוֹדְךָ בְּאֲמוּרָ:

[וּבְיוֹם הַשַּׁבָּת שְׁנֵי-כִבְשִׁים בְּנֵי-שָׁנָה תְּמִימִם וְשְׁנֵי עֶזְרָגִים
סֵלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנוֹסֶפוֹ: עֲלֵת שֶׁבֶת בְּשֶׁבֶתוֹ עַל-
עֲלֵת הַתְּמִיד וְנוֹסֶפָה:]

—: say פסח On the first two days of

וּבַחֲדָשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֲדָשׁ פָּסַח לִיהוָה:
וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֲדָשׁ הַזֶּה חַג שְׁבָעַת יָמִים מִצּוֹת יֹאכֹל:
בַּיּוֹם הָרִאשׁוֹן מִקְרָא-קֹדֶשׁ כָּל-מְלָאכָתָ עֲבֹדָה לֹא תַעֲשׂוּ:
וְהִקְרַבְתֶּם אֵשָׁה עֹלָה לִיהוָה פָּרִים בְּנֵי-בָקָר שְׁנָיִם וְאַיִל
אֶחָד וְשִׁבְעָה כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם:

On פסח, after the first two days, say the last paragraph only.

will prepare before thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offering of [this Sabbath day with the additional offering of] this—

On Passover say—

Feast of Unleavened Bread—

On Pentecost—

Feast of Weeks—

On Tabernacles—

Feast of Tabernacles—

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law—

Eighth-day Feast of Solemn Assembly—

We will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:

[And on the Sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof; this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.]

On the first two days of Passover say :—

And in the first month, on the fourteenth day of the month, is the Passover unto the Lord. And on the fifteenth day of this month shall be a feast: seven days shall unleavened bread be eaten. On the first day shall be an holy convocation; ye shall do no servile work.

And ye shall offer an offering made by fire, a burnt offering unto the Lord; two young bullocks and one ram, and seven he-lambs of the first year; they shall be unto you without blemish.

On Passover, after the first two days, say the last paragraph only.

On שבועות say :—

וביום הכּוֹרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה בְּשַׁבְעַתִּיכֶם
מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם כָּל-מִלְאכַת עֲבָדָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם
עֹלָה לַרִיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי-בָקָר שְׁנַיִם אֶיִל אֶחָד שֹׁבַע
כִּבְשִׂים בְּנֵי שָׁנָה:

On the first two days of סָבֹת say :—

ובחמשה עשר יום לַחֲדָשׁ הַשְּׁבִיעִי מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם
כָּל-מִלְאכַת עֲבָדָה לֹא תַעֲשׂוּ וְחַגְתֶּם חַג לַיהוָה שִׁבְעַת יָמִים:
וְהִקְרַבְתֶּם עֹלָה אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי-בָקָר
שְׁלֹשָׁה עֶשֶׂר אֵילִם שְׁנַיִם כִּבְשִׂים בְּנֵי-שָׁנָה אַרְבָּעָה עֶשֶׂר
תְּמִימִם יִהְיוּ:

On all Festivals say :—

ומִנְחָתָם וְנִסְכֵּיהֶם כַּמִּדְבָּר. שְׁלֹשָׁה עֶשְׂרִינָם לֶפָרִי. וּשְׁנֵי
עֶשְׂרִינָם לְאֵיל. וְעֶשְׂרֹן לִכְבֹּשׁ וַיֵּין כְּנֹסֶכֹו. וְשְׂעִיר לְכַפֵּר.
וּשְׁנֵי תְּמִידִים כֹּהֲלִקְתָּם:

On the First Day of סָבֹת מ' חה' say :—

וביום השני פָּרִים בְּנֵי-בָקָר שְׁנַיִם עֶשֶׂר אֵילִם שְׁנַיִם כִּבְשִׂים
בְּנֵי-שָׁנָה אַרְבָּעָה עֶשֶׂר תְּמִימִם: כֹּהֲלִקְתָּם to וּמִנְחָתָם Repeat
וביום השלישי פָּרִים עֶשְׂתִּי-עֶשֶׂר אֵילִם שְׁנַיִם כִּבְשִׂים בְּנֵי-
שָׁנָה אַרְבָּעָה עֶשֶׂר תְּמִימִם: כֹּהֲלִקְתָּם to וּמִנְחָתָם Repeat

On the Second Day of סָבֹת מ' חה' say :—

וביום השלישי וגו' וּמִנְחָתָם וגו'
וביום הרביעי פָּרִים עֶשְׂרֵה אֵילִם שְׁנַיִם כִּבְשִׂים בְּנֵי-שָׁנָה
אַרְבָּעָה עֶשֶׂר תְּמִימִם: וּמִנְחָתָם וגו'

On Pentecost say :—

And on the day of the first fruits, when ye offer a new meal offering unto the Lord in your Feast of Weeks, ye shall have an holy convocation; ye shall do no servile work; ye shall offer a burnt offering for a sweet savour unto the Lord; two young bullocks, one ram, seven he-lambs of the first year.

On the first two days of Tabernacles say :—

And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days. And ye shall offer a burnt offering, an offering made by fire, of a sweet savour unto the Lord; thirteen young bullocks, two rams, fourteen he-lambs of the first year; they shall be without blemish.

On all Festivals say :—

And their meal offering and their drink offerings as hath been ordained; three tenth parts of an ephah for each bullock, and two tenth parts for the ram, and one tenth part for each lamb, with wine according to the drink offering thereof, and a he-goat wherewith to make atonement, and the two continual offerings according to their enactment.

On the First of the Intermediate Days of Tabernacles say :—

And on the second day ye shall offer twelve young bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the third day ye shall offer eleven bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

On the second of the Intermediate Days of Tabernacles, say the last paragraph, and continue :—

And on the fourth day ye shall offer ten bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

—: חה'מ סכות *On the Third Day of*

וביום ה'רביעי וגו' ומנחתם וגו'
וביום ה'חמישי פרים תשעה אילם שנים כבשים בני-שנה
ארבעה עשר תמימם: ומנחתם וגו'

—: חה'מ סכות *On the Fourth Day of*

וביום ה'חמישי וגו' ומנחתם וגו'
וביום הששי פרים שמנה אילם שנים כבשים בני-שנה
ארבעה עשר תמימם: ומנחתם וגו'

—: הושענא רבא *On*

וביום הששי וגו' ומנחתם וגו'
וביום השביעי פרים שבועה אילם שנים כבשים בני-שנה
ארבעה עשר תמימם: ומנחתם וגו'

—: *say* שמחת תורה *and* שמיני עצרת *On*

ביום השמיני עצרת תהיה לכם כל-מלאכת עבודה לא
תעשו: והקרבתם עלה אשה בית ויחם ליהוה פר אחד איל
אחד כבשים בני-שנה שבועה תמימם: ומנחתם וגו'

[ושמחו במלכותך שומרי שבת וקוראי ענג. עם מקדשי
שביעי כלם ישבעו ויתענגו מטובך. והשביעי רצית בו
ומדשתי חמדת ימים אתו קראת וזכר למעשה בראשית:]

אלהינו ואלהי אבותינו מלך רחמן רחם
עלינו טוב ומטיב הדרש-לנו. שובה אלינו

On the third of the Intermediate Days of Tabernacles, say the last paragraph, and continue :—

And on the fifth day ye shall offer nine bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

On the fourth of the Intermediate Days of Tabernacles, say the last paragraph and continue :—

And on the sixth day ye shall offer eight bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

On the fifth of the Intermediate Days of Tabernacles (Hoshana Rabba), say the last paragraph, and continue :—

And on the seventh day ye shall offer seven bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

On the Eighth Day of Solemn Assembly, and on the Rejoicing of the Law, say :—

On the eighth day ye shall have a solemn assembly; ye shall do no servile work. And ye shall offer a burnt offering, an offering made by fire, of a sweet savour unto the Lord: one bullock, one ram, seven he-lambs of the first year without blemish. And their meal offering, etc.

[They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.]

Our God and God of our fathers, merciful King, have mercy upon us, O thou good and beneficent Being, be thou sought of us; return unto us in thy yearning compassion

בְּהֵמוֹן רַחֲמֶיךָ בְּגִלְלֵי אָבוֹת שְׁעָשׂוֹ רְצוֹנָךְ. בְּנֶה
 בֵּיתְךָ בְּבִתְחִלָּה וְכוּנֵן מִקְדָּשְׁךָ עַל־מְכוֹנוֹ.
 וְהִרְאֵנוּ בְּבִנְיָנוּ וּשְׁמִיחָנוּ בְּתַקְוֵנוּ. וְהָשֵׁב פְּתָנִים
 לַעֲבוֹדָתָם וְלוֹיִם לְשִׁירָם וְלִזְמָרָם וְהָשֵׁב יִשְׂרָאֵל
 לְנוֹיָהֶם. וְשֵׁם נִעְלָה וְנִרְאָה וְנִשְׁתַּחֲוָה לְפָנֶיךָ
 בְּשִׁלֹּשׁ פַּעַמֵּי רְגִלֵּינוּ. בְּכָתוּב בְּתוֹרָתְךָ. שְׁלוֹשׁ
 פַּעַמִּים בַּשָּׁנָה יִרְאָה כָּל־זְכוּרָךְ אֶת־פָּנֶי יְהוָה
 אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר בְּחַג הַמִּצּוֹת וּבְחַג
 הַשֻּׁבָּעוֹת וּבְחַג הַסֻּכּוֹת וְלֹא יִרְאָה אֶת־פָּנֶי יְהוָה
 רִיקָם: אִישׁ בְּמִתְנַת יָדוֹ בְּכִרְבַּת יְיָ אֱלֹהֶיךָ
 אֲשֶׁר נָתַן־לָךְ:

וְהַשִּׁיאוּנוּ יְיָ אֱלֹהֵינוּ אֶת־כִּרְבַּת מוֹעֲדֶיךָ
 לַחַיִּים וְלִשְׁלוֹם לְשִׁמְחָה וְלִשְׁשׁוֹן כַּאֲשֶׁר רָצִיתָ
 וְאַמְרָתָ לְכַרְכְּנוּ: [אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ רָצָה
 בְּמִנוּחָנוּ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֵלְקֵנוּ בְּתוֹרָתְךָ.
 שְׂבַעֲנוּ מְטוֹבָךְ וּשְׁמִיחָנוּ בִּישׁוּעָתְךָ. וְטַהַר לִבֵּנוּ
 לַעֲבֹדְךָ בְּאַמְתָּ. וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ [בְּאַהֲבָה
 וּבְרַצוֹן] בְּשִׁמְחָה וּבִשְׁשׁוֹן [שְׂבַת ו'] מוֹעֲדֵי קִדְּשְׁךָ.
 וְיִשְׁמְחוּ בְּךָ יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ בְּרוּךְ אַתָּה יְיָ.
 מִקְדָּשׁ [הַשְּׂבַת ו'] יִשְׂרָאֵל וְהַזְמִינִם:

קִדְּמוּנוֹת לִרְצָה, see pp. 216–219, עֲמִידָה For the conclusion of the

for the fathers' sake who did thy will; rebuild thy house as at the beginning, and establish thy sanctuary upon its site; grant that we may see it in its rebuilding, and make us rejoice in its re-establishment; restore the priests to their service, the Levites to their song and psalmody, and Israel to their habitations: and there we will go up to appear and prostrate ourselves before thee at the three periods of our festivals, according as it is written in thy Law, Three times in the year shall all thy males appear before the Lord thy God in the place which he shall choose, on the Feast of Unleavened Bread, and on the Feast of Weeks, and on the Feast of Tabernacles: and they shall not appear before the Lord empty. Every man shall bring according as he is able, according to the blessing of the Lord thy God which he hath given thee.

O Lord our God, bestow upon us the blessing of thy appointed times for life and peace, for joy and gladness, even as thou hast been pleased to promise that thou wouldst bless us. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and let us inherit, O Lord our God, [in love and favour,] with joy and gladness thy holy [Sabbath and] appointed times; and may Israel who hallow thy name rejoice in thee. Blessed art thou, O Lord, who hallowest [the Sabbath and] Israel and the seasons.

*For the conclusion of the Amidah, see pp. 216-219, "Accept," to
"as in ancient years."*

סדר נשיאת כפים:

יום כפור, שְׁמַחַת תּוֹרָה, and on Festivals, except on Sabbath and תּוֹרָה, even if it falls on Sabbath, the following Order of the Blessing of the Priests is added in the מוֹסֵף Service after עֲמָה, p. 216.

The Priests ascend the steps of the Ark.

Congregation and Reader. וְתַעֲרֹב לְפָנֶיךָ עֲתִירָתָנוּ

בְּעוֹלָה וּבִקְרָבָן. אָנָּה רַחוּם בְּרַחֲמֶיךָ הָרַבִּים הָשֵׁב
שְׂכִינְתְּךָ לְצִיּוֹן עִירְךָ וְסֹדֶר הָעֲבוּדָה לִירוּשָׁלַיִם.
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים. וְשֵׁם
נִעְבְּדְךָ בִּירְאָה בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדָמוֹנִיּוֹת:

Reader. בָּרוּךְ אַתָּה יְיָ שְׂאוֹתְךָ לְבִדְךָ בִּירְאָה

נִעְבּוֹד:

Continue מוֹדִים, p. 216, to לְהוֹדוֹת, p. 217.

The Reader says to וּבָנִי in an undertone.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בָּרַכְנוּ בְּבִרְכָּה
הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל־יְדֵי מֹשֶׁה
עֲבָדְךָ. הָאֲמוּרָה מִפִּי אֶהְרֹן וּבָנָיו.

Reader. בָּהֲנִים.

Cong. עִם קְדוֹשְׁךָ בְּאֲמֹר:

THE BLESSING OF THE PRIESTS

On Festivals, except on Sabbath and Rejoicing of the Law, and on the Day of Atonement even if it falls on Sabbath, the following Order of the Blessing of the Priests is added in the Additional Amidah after "acceptable unto thee," p. 216.

The Priests ascend the steps of the Ark.

Cong. and Reader.—And may our prayer be acceptable unto thee as burnt offering and as sacrifice. O thou who art merciful, we beseech thee, in thine abundant mercy to restore thy divine presence unto Zion and the ordained service to Jerusalem. And let our eyes behold thy return in mercy to Zion, and there will we worship thee in awe, as in the days of old and as in ancient years.

Reader.—Blessed art thou, O Lord, whom alone we serve in awe.

Continue "We give thanks unto thee," p. 216, to "it is becoming to give thanks," p. 217.

The Reader says to "and his sons" in an undertone.

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons,

Reader.—The priests.

Cong.—Thy holy people, as it is said:

The Priests pronounce the following Blessing :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּקִדְּשָׁתוֹ שֶׁל אֶהְרֹן וְצִוָּנוּ לְבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּאַהֲבָה :

Congregation.

Reader, followed by the Priests, word by word.

יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ אָמֵן
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ אָמֵן
יֵשָׁא יְיָ פָּנָיו אֵלֶיךָ וַיֵּשֶׁם לְךָ שְׁלוֹם : אָמֵן סֵלָה :

The Congregation say :—

אֲדִיר בְּמָרוֹם שׁוֹכֵן בְּגִבּוֹרָה אַתָּה שְׁלוֹם וְשִׁמְךָ שְׁלוֹם
יְהִי רָצוֹן שְׁמַיִם עָלֵינוּ וְעַל-עַמֶּךָ בֵּית יִשְׂרָאֵל חַיִּים וּבְרָכָה
לְמִשְׁמֶרֶת שְׁלוֹם :

Continue עמידה p. 217, to the end of the שִׁים שְׁלוֹם.

קדוּשָׁא רבא לשלש רגלים

On Sabbath commence with אֱלֹהֵי ; on other days with וְשִׁמְרוּ

וְשִׁמְרוּ בְּנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת לַעֲשׂוֹת אֶת-
הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם בֵּינִי וּבֵין בְּנֵי
יִשְׂרָאֵל אוֹת הוּא לְעָלָם בִּי-שִׁשָּׁת יָמִים עָשָׂה
יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנָּפֶשׂ : עַל-כֵּן בֵּרַךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת
וַיְקַדְּשֶׁהוּ :

The Priests pronounce the following blessing :

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with the sanctity of Aaron and hast commanded us to bless thy people Israel in love.

Reader, followed by the Priests, word by word.

Cong. :

The Lord bless thee and keep thee :

Amen.

The Lord make his face to shine upon

thee and be gracious unto thee :

Amen.

The Lord turn his face unto thee and

give thee peace.

Amen. Selah.

The Congregation say :—

O thou who art majestic on high, who abidest in might, thou art peace and thy name is Peace, may it be thy will to bestow upon us and upon all thy people the house of Israel, life and blessing and enduring peace.

Continue "Grant peace" p. 217, to the end of the Amidah.

KIDDUSH FOR FESTIVAL MORNINGS

On Sabbath commence with "And the children of Israel etc."; on other days with "These are etc.".

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work, wherefore the Lord blessed the sabbath day and hallowed it.

אֱלֹהֵי מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר-תִּקְרְאוּ
אִתְּכֶם בְּמוֹעֲדֵם:

וַיְדַבֵּר מֹשֶׁה אֶת-מוֹעֲדֵי יְהוָה אֶל-בְּנֵי יִשְׂרָאֵל:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
פָּרִי הַנֶּפֶן:

On washing the hands, previous to partaking of the Meal, say:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קֹדְשָׁנוּ בְּמִצּוֹתָיו וְצוּנוּ עַל נְטִילַת יָדַיִם:

The following Blessing is said over the Bread:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמּוֹצִיא
לֶחֶם מִן הָאָרֶץ:

תפלת ראש השנה:

The kindling of the Festival Lights in the Home, as on p. 141.

as on Fridays. For מַעֲרִיב see pp. 149–154. Should the first evening of הַשָּׁנָה fall on Friday, מַעֲרִיב commences with מזמור שִׁיר לְיוֹם הַשַּׁבָּת, p. 147.

The following עֲמִידָה is said at the Evening, Morning and Afternoon Services:—

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל

These are the appointed seasons of the Lord, even holy convocations, which ye shall proclaim in their appointed season.

And Moses declared the set feasts of the Lord unto the children of Israel.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

On washing the hands, previous to partaking of the Meal, say :—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the washing of the hands.

The following Blessing is said over the Bread :—

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

SERVICE FOR NEW YEAR

The kindling of the Festival Lights in the Home, as on p. 141.

Afternoon Service as on Fridays. For Evening Service, see pp. 149—

154. Should the first evening of the New Year fall on Friday, the Evening Service commences with "A Psalm, a Song for the Sabbath Day," p. 147.

The following Amidah is said at the Evening, Morning and Afternoon Services :—

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great,

הגבור והנזרא אל עליון. גומל חסדים טובים
וקונה הכל. וזוכר חסדי אבות ומביא גואל לבני
בניהם למען שמו באהבה:

זכרנו לחיים מלך חפץ בחיים. וכתבנו
בספר החיים. למענה אלהים חיים.
מלך עוזר ומושיע ומגן. ברוך אתה יי. מן
אברהם:

אתה גבור לעולם אדני מחיה מתים אתה
רב להושיע.

מכלכל חיים בחסד מחיה מתים ברחמים רבים.
סומך נופלים ורופא חולים ומתיר אסורים ומקיים
אמונתו לישגי עפר. מי כמוך בעל גבורות ומי
דומה לך. מלך ממית ומחיה ומצמית ישועה.
מי כמוך אב הרחמים זוכר יצוריו לחיים
ברחמים.

ונאמן אתה להחיות מתים. ברוך אתה יי.
מחיה המתים:

אתה קדוש ושמוך קדוש וקדושים בכל-יום
יהללוך סלה:

ובכן תן פחדך יי אלהינו על כל-מעשה
ואימתך על כל-מה-שבראת. וייראוך כל-
המעשים וישתחוו לפניך כל-הברואים. ויעשו

mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou revivest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, revivest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who causest death and revivest, and causest salvation to spring forth?

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do

כָּלֵם אֲנִיָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבִּי שָׁלֵם.
כְּמוֹ שִׁידְעֵנוּ יְיָ אֱלֹהֵינוּ שְׁחַשְׁלֵטָן לְפָנֶיךָ עֹז
בִּידֶךָ וְנִבְיָרָה בִּימִינְךָ וְשִׁמְךָ נִזְרָא עַל כָּל־מַה־
שֶׁבָּרָאתָ:

וּבְכֵן תֵּן כְּבוֹד יְיָ לְעַמְּךָ תְּהִלָּה לִירֵאֶיךָ
וְתִקְוָה לְדוֹרְשֶׁיךָ וּפְתִיחוֹן פֶּה לַמִּיחָלִים לָךְ.
שְׁמַחָה לְאַרְצְךָ וְשִׁשׁוֹן לְעִירְךָ וְצִמְיַחַת קֶרֶן
לְדוֹר עֲבָדֶךָ וְעֶרִיבַת גֵּר לְבֶן־יִשְׂרָאֵל מְשִׁיחֶךָ
בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֵן צְדִיקִים יֵרָאוּ וַיִּשְׁמְחוּ וַיִּשְׁרִים יַעֲלוּזוּ
וְחַסִּידִים בִּרְנָה יִגִּילוּ וְעוֹלָתָה תִּקְפֹּץ־פִּיהָ
וְכָל־הַרְשָׁעָה כָּלָה כְּעָשָׁן תִּכָּלֶה בִּי תַעֲבִיר
מִמֶּשְׁלַת זָרוֹן מִן־הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יְיָ לְבָדֶךָ עַל כָּל־מַעֲשֶׂיךָ
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר
קֹדְשְׁךָ כְּכַתוּב בְּדִבְרֵי קֹדְשְׁךָ יִמְלֹךְ יְיָ לְעוֹלָם
אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמְךָ וְאִין אֱלֹהִים מִבְּלַעֲדֶיךָ.
כְּכַתוּב וַיִּגְבֹּה יְיָ צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ
נִקְדָּשׁ בְּצִדְקָה: בָּרוּךְ אַתָּה יְיָ הַמְּלֹךְ הַקְּדוֹשׁ:
אַתָּה בְּחִרְתָּנוּ מִכָּל־הָעַמִּים אֶהְבֵּת אֹתָנוּ
וְרָצִיתָ בָּנוּ וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת וְקִדְשְׁתָּנוּ

thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments and brought us

בַּמִּצּוֹתֶיךָ. וְקִרְבָּתֵנוּ מִלְכָּנוּ לַעֲבוּדָתְךָ. וְשִׁמְךָ
תִּגְדּוֹל וְהַקְדוּשָׁה עָלֵינוּ קִרְאָתָּהּ:

On Saturday Night add the following :—

נִתְוַדְּעֵנוּ יְיָ אֱלֹהֵינוּ אֶת-מִשְׁפָּטֵי צָדִיקָה וְתַלְמִידָהּ לַעֲשׂוֹת
חֲסִי וְצוּנָה. נִתְתַּן-לָנוּ יְיָ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת
אֲמֵת חֲקִים וּמִצְוֹת טוֹבִים. נִתְנַחֲלָנוּ וְזִמְנֵי שָׁשׁוֹן וּמוֹעֲדֵי קָדֵשׁ
וְחֲגֵי נִדְבָה. נִתְחַיֶּינֵנוּ קִדְשֵׁת שְׁבֶת וּכְבוֹד מוֹעֵד וְנִתְחַיֶּינֵת הַרְגָּל.
נִתְבָּדֵל יְיָ אֱלֹהֵינוּ בֵּין קָדֵשׁ לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין
יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין
קִדְשֵׁת שְׁבֶת לְקִדְשֵׁת יוֹם טוֹב הַבְּדִלָּה וְאֶת-יוֹם הַשְּׁבִיעִי
מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קִדְשָׁתָּהּ. הַבְּדִלָּה וְקִדְשָׁתָּהּ אֶת-עַמְּךָ יִשְׂרָאֵל
בְּקִדְשָׁתְךָ:

On שְׁבֶת add the words in brackets.

נִתְתַּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יוֹם
[הַשְּׁבֶת הַזֶּה וְאֶת יוֹם] הַזְכָּרוֹן הַזֶּה. יוֹם [זְכוּרוֹן]
תְּרוּעָה [בְּאַהֲבָה] מִקְרָא קָדֵשׁ זָכָר לִיציאת
מִצְרַיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיַגִּיעַ
וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרֹנוּ
וּפְקֻדוֹנוּ וְזְכוּרוֹן אֲבוֹתֵינוּ. וְזְכוּרוֹן מַשִּׁיחַ בֶּן דָּוִד
עֲבִידְךָ. וְזְכוּרוֹן יְרוּשָׁלַיִם עִיר קִדְשָׁהּ. וְזְכוּרוֹן
כָּל-עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה לְטוֹבָה

near unto thy service, O our King, and called us by thy great and holy name.

On Saturday Night add the following :—

Thou, O Lord our God, hast made known unto us the judgments of thy righteousness; thou hast taught us to perform the statutes of thy will; thou hast given us, O Lord our God, righteous judgments, true laws, good statutes and commandments. Thou hast also caused us to inherit seasons of joy, appointed times of holiness, and feasts of free will gifts, and hast given us as an heritage the holiness of the Sabbath, the glory of the appointed time, and the celebration of the festival. Thou hast made a distinction, O Lord our God, between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days; thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days: thou hast distinguished and sanctified thy people Israel by thy holiness.

On Sabbath add the words in brackets :—

And thou hast given us in love, O Lord our God, [this Sabbath Day and] this Day of Memorial, a day of blowing the Shofar, [*on Sabbath substitute for the last phrase—a day of remembrance of blowing the Shofar, in love*]; an holy convocation as a memorial of the departure from Egypt.

Our God and God of our fathers ! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, loving-

לֶחֶן וּלְחֶסֶד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם
הַזְכָּרוֹן הַזֶּה. זָכְרָנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה.
וּפְקָדָנוּ בּוֹ לְבָרָכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.
וּבְדָבָר יְשׁוּעָה וּרַחֲמִים חֹס וְחֻנּוֹ וּרְחַם עָלֵינוּ
וְהוֹשִׁיעֵנוּ. כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי אַל מַלְאָךְ חֲנוּן
וּרְחוּם אַתָּה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל-
הָעוֹלָם בָּלוּ בְּכַבּוּדְךָ. וְהַנְּשֹׂא עַל כָּל-הָאָרֶץ
בִּיקָרְךָ. וְהוֹפֵעַ בְּהִדְר וְאוֹן עֲנֶךָ עַל כָּל-יְיֹשְׁבֵי
תֵּבֵל אֶרֶצְךָ. וַיַּדַּע כָּל-פֶּעוּל כִּי אַתָּה פֹּעֵלְתוֹ
וַיִּבֶין כָּל-יִצְוֹר כִּי אַתָּה יֹצְרְתוֹ וַיֹּאמֶר כֹּל
אֲשֶׁר נִשְׁמָה בְּאִפּוֹ יי אֱלֹהֵי יִשְׂרָאֵל מְלֹךְ
וּמְלִכּוֹתוֹ בְּכֹל מְשָׁלָה: [אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה
בְּמִנוּחֵינוּ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְחַן חֶלְקֵנוּ בְּתוֹרָתְךָ.
שִׁבְעֵנוּ מִטּוֹבָךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ. [וְהַנְּחִילֵנוּ יי
אֱלֹהֵינוּ בְּאַתְנָה וּבְרָצוֹן שֶׁבַת קִדְּשָׁה וְיִגְוֹחוּ-בָהּ יִשְׂרָאֵל
מִקִּדְּשֵׁי שְׁמֶיךָ.] וְטַהַר לִבֵּנוּ לְעִבְדְּךָ בְּאַמֶּת. כִּי
אַתָּה אֱלֹהִים אֱמֶת וּדְבָרְךָ אֱמֶת וְקִנִּים לְעַד.
בְּרוּךְ אַתָּה יי. מְלֹךְ עַל כָּל-הָאָרֶץ מִקִּדְּשׁ
[הַשְּׁבַת ו] יִשְׂרָאֵל יוֹם הַזְכָּרוֹן:

רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְחַפְּלָתָם.
וְהָשִׁב אֶת-הָעֲבוּדָה לְדָבִיר בֵּיתְךָ. וְאֲשִׁי יִשְׂרָאֵל

kindness and mercy, life and peace on this Day of Memorial. Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

Our God and God of our fathers, reign thou in thy glory over the whole universe, and be exalted above all the earth in thine honour, and shine forth in the splendour and excellence of thy might upon all the inhabitants of thy world, that whatsoever hath been made may know that thou hast made it, and whatsoever hath been created may understand that thou hast created it, and whatsoever hath breath in its nostrils may say, The Lord God of Israel is King, and his dominion ruleth over all. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation] [and in thy love and favour, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon]. O purify our hearts to serve thee in truth, for thou art God in truth, and thy word is truth, and endureth for ever. Blessed art thou, O Lord, King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to thy most holy house; receive in love and favour both the fire offerings of Israel and their prayer;

וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן. וְהָיִי לְרָצוֹן
תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

וּתְחַיֶּנָּה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ
אַתָּה יְיָ. הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

The Congregation, in an undertone:—

מוֹדִים אָנֹכְנוּ לָךְ שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
אֱלֹהֵי כָל בָּשָׂר. יוֹצֵרנוּ יוֹצֵר
בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ. עַל
שְׁהַחֲיֵיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֶנּוּ
וּתְקַיֶּמְנוּ: וְתַאֲסֹף גְּלוּתֵינוּ
לְחַצְרוֹת קִדְשְׁךָ לְשֹׁמֵר חֻקֶּיךָ
וְלַעֲשׂוֹת רְצוֹנְךָ וְלַעֲבֹדְךָ
בְּלִבָּב שָׁלֵם עַל שְׂאֵנֹכְנוּ
מוֹדִים לָךְ. בְּרוּךְ אַל
הַהוֹדָאוֹת:

מוֹדִים אָנֹכְנוּ לָךְ
שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם
וָעֶד. צוּר חַיֵּינוּ מִגֵּן
יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר
וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר
תְּהַלֵּלְךָ עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל
נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ

וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת עָרֵב וְבִקֵּר וְצַהֲרַיִם. הַטּוֹב
כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם כִּי לֹא-תָמוּ
חֲסָדֶיךָ. מַעֲוֹלָם קִיֵּינוּ לָךְ:

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְּרוּמָם שְׁמֶךָ מִלְּכֵנוּ
תָּמִיד לְעוֹלָם וָעֶד:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְּרִיתְךָ:

and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee,
for thou art the Lord our God

*The Congregation, in an
undertone—*

and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O inscribe all the children of thy covenant for a happy life.

תפלת ראש השנה

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיְהִלְלוּ אֶת־שִׁמְךָ
בְּאַמֶּת־הָאֵל יִשְׁוּעַתָּנוּ וְעִזְרָתָנוּ סֶלָה בְּרוּךְ
אַתָּה יי: הַטּוֹב שִׁמְךָ וְלֹךְ נֶאֱמָה לְהוֹדוֹת:

At the Services at שחרית and מוסף, say:—

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה חֵן וְחֶסֶד וִרְחָמִים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עֲמֹךְ. בְּרַכְנוּ אֲבִינוּ בְּלִנּוּ
בְּאַחַד בָּאוֹר פְּנִיךָ. כִּי בָאוֹר פְּנִיךָ נְתַתָּ לָנוּ יי
אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה
וּבִרְכָּה וִרְחָמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה
בְּשְׁלוֹמְךָ:

At מעריב and מנחה say:—

שְׁלוֹם רַב עַל יִשְׂרָאֵל עֲמֹךְ תָּשִׁים לְעוֹלָם.
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ:

בְּסִפּוֹר חַיִּים בְּרַכָּה וְשְׁלוֹם וּפְרִינְסָה טוֹבָה
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית
יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשְׁלוֹם. בְּרוּךְ אַתָּה יי:
עוֹשֶׂה הַשְׁלוֹם:

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the Morning and Additional Services say :—

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

At the Afternoon and Evening Services say :—

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

אֱלֹהֵי. נִצּוּר לְשׁוֹנֵי מָרַע וּשְׁפָתֵי מַדְבַּר מִרְמָה.
וּלְמַקְלָלִי נִפְשֵׁי תְדוּם וְנִפְשֵׁי בָעֶפֶר לְכָל תַּהֲוָה:
פָּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכֹל
הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל
מַחֲשַׁבּוֹתָם. עֲשֵׂה לִמְעַן שְׁמֹךְ עֲשֵׂה לִמְעַן יִמְנָךְ
עֲשֵׂה לִמְעַן קִדְשָׁתְךָ עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן
יִחַלְצוּן יִדְיֶיךָ הוֹשִׁיעָה יִמְיִנְךָ וַעֲנֵנִי: יְהִי לְרָצוֹן
אִמְרֵי-פִי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה
שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לִפְנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ. וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נִצְבָּדָד
בִּירְאָה בְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנוֹת: וְעֲרָבָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלַם בְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנוֹת:

*The following forms of greeting are used on ראש השנה, the expression
being varied according to the sex and number of the person or
persons addressed:—*

לְשָׁנָה טוֹבָה תִּכְתֵּב	לְשָׁנָה טוֹבָה תִּכְתְּבוּ:
לְשָׁנָה טוֹבָה תִּכְתְּבֵי:	לְשָׁנָה טוֹבָה תִּכְתְּבֶנָּה:

O my God ! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

The following form of greeting is used on New Year :—

May you be inscribed for a happy year.

סדר קדוש לראש השנה:

When New Year occurs on שבת begin here:—

וַיְהִי-עָרֵב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל-
מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
פָּרִי הַגֶּפֶן:

On שבת add the words in brackets.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
בָּחַר-בָּנוּ מִכָּל-עַם וְרוֹמְמָנוּ מִכָּל-לְשׁוֹן וְקִדְּשָׁנוּ
בְּמִצְוֹתָיו. וַתִּתֵּן-לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת
[יוֹם הַשָּׁבַת הַזֶּה וְאֵת] יוֹם הַזְכָּרוֹן הַזֶּה יוֹם [וְזִכְרוֹן]
תְּרוּעָה [בְּאַהֲבָה] מִקְרָא קָדֵשׁ זָכָר לִיציאת
מִצְרַיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-
הָעַמִּים. וַדְּבָרְךָ אֱמֶת וְקִיָּם לָעַד. בְּרוּךְ אַתָּה
יי מֶלֶךְ עַל כָּל-הָאָרֶץ מִקְדָּשׁ [הַשָּׁבַת ו]
יִשְׂרָאֵל יוֹם הַזְכָּרוֹן:

On Saturday night the following is added:—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מְאֹרֵי הָאֵשׁ:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְּבָדִיל בֵּין קָדֵשׁ לְחֹל

KIDDUSH FOR NEW YEAR

When New Year occurs on Sabbath begin here :—

And it was evening and it was morning,—the sixth day.

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

On Sabbath add the words in brackets.

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples and exalted us above all tongues, and sanctified us by thy commandments. And thou hast given us in love, O Lord our God, [this Sabbath day and] this Day of Memorial, a day of blowing the Shofar [*on Sabbath substitute for the last phrase*—a day of remembrance of blowing the Shofar, in love]; an holy convocation, as a memorial of the departure from Egypt. For thou hast chosen us and hast sanctified us above all nations; and thy word is truth and endureth for ever. Blessed art thou, O Lord, King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial.

On Saturday night the following is added :—

Blessed art thou, O Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and

בין אור לחשך בין ישראל לעמים. בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הבדלה. ואת יום השביעי מששת ימי המעשה קדשת. הבדלה וקדשת את עמך ישראל בקדשתך. ברוך אתה יי המבדיל בין קדש לקדש:

ברוך אתה יי אלהינו מלך העולם. שהחיינו וקיימנו והגיענו לזמן הזה:

having been said, an apple, dipped in honey, is taken, before partaking of which the following is said:—
ברוך אתה יי אלהינו מלך העולם. בורא פרי העץ:

After having partaken of the apple and honey, say:—
יהי רצון מלפניך יי אלהינו ואלהי אבותינו שתתחדש עלינו שנה טובה ומתוקה:

תפלת מוסף לראש השנה:

אדני שפתי *For the commencement of the עמידה, see p. 210 from*
to הקדוש p. 213. Then continue:—

אתה בחרתנו מכל-העמים. אהבת אותנו ורצית בנו ורוממתנו מכל-הלשונות. וקדשתנו במצותך. וקרבתנו מלכנו לעבודתך. ושמוך הגדול והקדוש עלינו קראת:

darkness, between Israel and other nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel by thy holiness. Blessed art thou, O Lord, who makest a distinction between holy and holy.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

Kiddush and the Blessing over the Bread having been said, an apple, dipped in honey, is taken, before partaking of which the following is said :—

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the tree.

After having partaken of the apple and honey, say :—

May it be thy will, O Lord our God, and God of our fathers, to renew unto us a happy and pleasant year.

ADDITIONAL SERVICE FOR NEW YEAR

For the commencement of the Additional Amidah, see p. 210, from "O Lord, open thou my lips," to "holy King," p. 213. Then continue :—

Thou hast chosen us from all peoples; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and called us by thy great and holy name.

On שבת add the words in brackets.

וּתְתֵן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יוֹם [הַשַּׁבָּת הַזֶּה
וְאֶת יוֹם] הַזְכָּרוֹן הַזֶּה. יוֹם [וְזִכְרוֹן] תְּרוּעָה
[בְּאַהֲבָה] מִקְרָא קָדֹשׁ זָכָר לִיצִיאַת מִצְרָיִם:

וּמִפְּנֵי חַטֹּאתֵינוּ גָּלִינוּ מֵאַרְצֵנוּ וּנְתַרְחַקְנוּ מֵעַל
אֲדָמָתֵנוּ. וְאֵין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חֻבוֹתֵינוּ
בְּבֵית בְּחִירָתְךָ בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא
שִׁמְךָ עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשְׁךָ: יְהִי
רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאַל־הִי אַבּוֹתֵינוּ מִלֶּךְ
רַחֲמָן שֶׁתִּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל מִקְדָּשְׁךָ
בְּרַחֲמֶיךָ הַרְבִּים וְתִבְגְּהוּ מְהֵרָה וְתִגְדֹּל כְּבוֹדוֹ:
אָבִינוּ מִלְכֵנוּ. גִּלָּה כְבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה
וְהוֹפֵעַ וְהוֹשֵׁא עָלֵינוּ לְעֵינֵי כָל-חַי. וְקָרֵב
פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וְנַפּוּצוֹתֵינוּ בְּנוֹס מִיִּרְבֵּתִי-
אֶרֶץ. וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה וְלִירוּשָׁלַיִם
בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ
אֶת קְרִבְנוֹת חֻבוֹתֵינוּ תְּמִידִים בְּסִדְרָם וּמוֹסָפִים
כִּהְלָכְתָּם: וְאֶת מוֹסָפֵי יוֹם [הַשַּׁבָּת הַזֶּה וְיוֹם]
הַזְכָּרוֹן הַזֶּה. נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה
בְּמִצְוֹת רְצוֹנָךָ כִּמוֹ שֶׁכְּתִבְתָּ עָלֵינוּ בְּתוֹרָתְךָ עַל
יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ בְּאָמּוֹר:

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [this Sabbath day and] this Day of Memorial, a day of blowing the Shofar [*on Sabbaths substitute for the last phrase—a day of remembrance of blowing the Shofar, in love*]; an holy convocation, as a memorial of the departure from Egypt.

But on account of our sins we were exiled from our land, and removed far from our country, and we are unable to fulfil our obligations in thy chosen house, that great and holy temple which was called by thy name, because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord our God and God of our fathers, merciful King, that thou mayest again in thine abundant compassion have mercy upon us and upon thy sanctuary, and mayest speedily rebuild it and magnify its glory. Our Father, our King, do thou speedily make the glory of thy kingdom manifest upon us; shine forth and exalt thyself upon us in the sight of all living; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offerings of [this Sabbath day and] this Day of Memorial, we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:—

[ובימים השבת שני-כבשים בני-שנה תמימם ושני עֲשָׂרִים
 סֵלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ: עֲלֵת שַׁבַּת בְּשַׁבְתּוֹ עַל-
 עֲלֵת הַתָּמִיד וְנִסְכָּה:]

וּבַחֲדָשׁ הַשְּׁבִיעִי בְּאַחַד לַחֲדָשׁ מִקְרָא-קֳדָשׁ
 יִהְיֶה לָכֶם כָּל-מִלְאכַת עֲבוּדָה לֹא תַעֲשׂוּ יוֹם
 תְּרוּעָה יִהְיֶה לָכֶם: וַעֲשִׂיתֶם עֲלָה לָרִיחַ נִיחֹחַ
 לַיִּי פַר בֶּן-בָּקָר אֶחָד אֵיל אֶחָד כִּבְשִׂים בְּנֵי-
 שָׁנָה שְׁבַעַת תָּמִימִם: וּמִנְחָתָם וְנִסְבִּיהֶם כַּמִּדְבָּר
 שְׁלֹשָׁה עֲשָׂרִים לֶפָר וּשְׁנֵי עֲשָׂרֹנִים לְאֵיל
 וְעֶשְׂרֹן לִכְבֶּשׂ וַיֵּין כְּנִסְכּוֹ וּשְׁנֵי שְׁעִירִים לִכְפֹּר.
 וּשְׁנֵי תָמִידִים כֹּהֲלִכְתָּם: מִלֵּבַד עֲלֵת הַחֲדָשׁ
 וּמִנְחָתָהּ: וְעֲלֵת הַתָּמִיד וּמִנְחָתָהּ: וְנִסְבִּיהֶם
 כַּמִּשְׁפָּט לָרִיחַ נִיחֹחַ אִשָּׁה לַיִּי:

[יִשְׁמְחוּ בְּמִלְכוּתָהּ שְׁמֵרֵי שַׁבַּת וְקוֹרְאֵי עֲנִי עַם מְקֻדָּשִׁי
 שְׁבִיעִי כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּנוּ מִטוֹבָהּ: וְהַשְּׁבִיעִי רָאִיתָ בּוֹ
 וְקִדְשָׁתוֹ חֲמִדַּת יָמִים אִתּוֹ קָרָאתָ זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית:]

עֲלִינוּ לְשִׁבְחָהּ לְאֲדוֹן הַכֹּל לָתֵת גְּדֻלָּה לְיוֹצֵר
 בְּרֵאשִׁית שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׁמְנוּ
 כַּמִּשְׁפָּחוֹת הָאֲדָמָה: שְׁלֹא שָׁם חָלַקְנוּ בָהֶם
 וְגִרְלָנוּ כָּכָל הַמוֹנֶם: וְאַנְחָנוּ כְּרָעִים וּמִשְׁתַּחֲוִים
 וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ

[And on the Sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof; this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.]

And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it shall be a day of blowing the Shofar unto you. And ye shall offer a burnt offering for a sweet savour unto the Lord; one young bullock, one ram, seven he-lambs of the first year without blemish. And their meal offering and their drink offering as hath been ordained; three tenth parts of an ephah for each bullock, and two tenth parts for the ram, and one tenth part for each lamb, with wine according to the drink offering thereof, and two he-goats wherewith to make atonement, and the two continual offerings according to their enactment; beside the burnt offering of the New Moon and the meal offering thereof, and the continual burnt offering and the meal offering thereof, and their drink offerings, according to their ordinance, for a sweet savour, an offering made by fire unto the Lord.

[They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.]

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid

הוא. שהוא נוטה שמים ויוסד ארץ. ומושב
יקרו בשמים ממעל ושכינת עזו בגבהי
מרומים: הוא אלהינו. אין עוד. אמת מלכנו.
אפס זולתו. בכתוב בתורתו. וידעת היום
והשבת אל-לבבך כי יי הוא האלהים בשמים
ממעל ועל-הארץ מתחת אין עוד:

על-כן נקנה לך יי אלהינו לראות מהרה
בתפארת עזך. להעביר גלולים מן הארץ
והאלילים פרות יברתון. לתקן עולם במלכות
שדי וכל-בני בשר יקראו בשמך. להפנות
אליו כל-רשעי ארץ: יכירו וידעו כל-יושבי
חבל כי לך תכרע כל-בך תשבע כל-לשון:
לפניך יי אלהינו יכרעו ויפולו. ולכבוד שמך
יקר יתנו. ויקבלו כלם את-על מלכותך.
ותמלוך עליהם מהרה לעולם ועד. כי המלכות
שלך היא ולעולמי עד תמלוך בכבוד. בכתוב
בתורתך. יהוה ימלך לעולם ועד:

ונאמר. לא-הביט און בינעקב ולא-ראה
עמל בישראל יהוה אלהיו עמו ותרועת מלך
בו: ונאמר. ניהי בישרון מלך בהתאסף ראשי
עם יחד שבטי ישראל: ובדברי קדשך כתוב
לאמר. כי ליי המלוכה ומושל בגוים: ונאמר.

the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honour; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever.

And it is said, He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the trumpet shout of a King is among them. And it is said, And he became King in Jeshurun, when the heads of the people were gathered, the tribes of Israel together. And in thy Holy Words it is written, saying, For the kingdom is the Lord's, and he is ruler over the nations. And it is said, The

יי מִלֵּךְ גִּאוֹת לְבֶשׁ לְבֶשׁ יי עֲזוֹ הַתְּאֵזֶר אֵף
 תִּכּוֹן תִּבְל בֶּל תִּמּוֹט: וַנֹּאמֶר. שְׂאוּ שְׁעָרִים
 רְאִשֵׁיכֶם וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא מִלֵּךְ הַכְּבוֹד:
 מִי זֶה מִלֵּךְ הַכְּבוֹד. יי עֲזוֹז וְגִבּוֹר יי גִּבּוֹר
 מִלְחָמָה: שְׂאוּ שְׁעָרִים רְאִשֵׁיכֶם וּשְׂאוּ פִתְחֵי
 עוֹלָם וַיָּבֹא מִלֵּךְ הַכְּבוֹד: מִי הוּא זֶה מִלֵּךְ
 הַכְּבוֹד. יי צְבָאוֹת הוּא מִלֵּךְ הַכְּבוֹד סֵלָה:
 וְעַל-יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר. כֹּה
 אָמַר יי מִלֵּךְ-יִשְׂרָאֵל וְגִבְלוּ יי צְבָאוֹת אֲנִי
 רִאשׁוֹן וְאֲנִי אַחֲרוֹן וּמִבְלַעְדֵי אֵין אֱלֹהִים:
 וַנֹּאמֶר. וְעָלוּ מוֹשִׁיעִים בְּהֵר צִיּוֹן לְשַׁפֵּט אֶת-
 הָר עֲשׂוּ וְהִיָּתָה לִי הַמְּלוּכָה: וַנֹּאמֶר. וְהָיָה יי
 לְמִלֵּךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יי
 אֶחָד וְשִׁמּוֹ אֶחָד: וּבִתְוִרְתָּךְ כָּתוּב לֵאמֹר. שְׁמַע
 יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלוֹךְ עַל-כָּל-
 הָעוֹלָם כָּלוּ בַּכְּבוֹדָךְ. וְהִנָּשְׂא עַל כָּל-הָאָרֶץ
 בִּיקְרָךְ. וְהוֹפֵעַ בַּהֲדָר גָּאוֹן עֲנֵךְ עַל כָּל-יְיֹשְׁבֵי
 תִּבְל אֶרֶצְךָ. וַיֵּדַע כָּל-פֶּעוּל כִּי אַתָּה פֶּעֱלָתוֹ
 וַיִּבֵּן כָּל-יִצּוֹר כִּי אַתָּה יִצְרָתוֹ וַיֹּאמֶר כֹּל אֲשֶׁר
 נִשְׁמָה בָּאֲפֹ יי אֱלֹהֵי יִשְׂרָאֵל מִלֵּךְ וּמַלְכוּתוֹ
 בְּכָל מְשָׁלָה: [אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצֵה בְּמִנוּחָתְנוּ]

Lord reigneth: he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. And it is said, Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.) And by the hands of thy servants, the prophets, it is written saying, Thus saith the Lord, the King of Israel and his Redeemer, the Lord of hosts: I am the first, and I am the last; and beside me there is no God. And it is said, And saviours shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's. And it is said, And the Lord shall be King over all the earth: in that day shall the Lord be One and his name One. And in thy Law it is written, saying, Hear, O Israel: the Lord our God, the Lord is One.

Our God and God of our fathers, reign thou in thy glory over the whole universe, and be exalted above all the earth in thine honour, and shine forth in the splendour and excellence of thy might upon all the inhabitants of thy world, that whatsoever hath been made may know that thou hast made it, and whatsoever hath been created may understand that thou hast created it, and whatsoever hath breath in its nostrils may say, the Lord God of Israel is King, and his dominion ruleth over all. [Our God and God of our fathers, accept our rest.] Sanctify

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֲלָקֵנוּ בְּתוֹרָתְךָ. שְׂבַעֲנוּ
 מִטּוֹבֶיךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ. [וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרַצוֹן שְׁבַת קִדְּשֶׁךָ וְיִינוּחוּ-בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ].
 וְשִׁתֵּר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה אֱלֹהִים
 אֱמֶת וְדִבְרֶךְ אֱמֶת וְקַיָּם לְעַד. בְּרוּךְ אַתָּה יי.
 מֶלֶךְ עַל כָּל-הָאָרֶץ מִקִּדְּשׁ [הַשְּׁבִיט ו] יִשְׂרָאֵל
 יוֹם הַזִּכְרוֹן:

אַתָּה זֹכֵר מַעֲשֵׂה עוֹלָם וּפּוֹקֵד כָּל-יִצְוֵי
 קִדְּשׁ. לְפָנֶיךָ נָגְלוּ כָּל-תַּעֲלָמוֹת וְהַמּוֹן נִסְתָּרוֹת
 שְׁמִבְרָאשִׁית. כִּי אֵין שְׂכַחָה לְפָנֶי כֶּסֶף כְּבוֹדֶךָ.
 וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ: אַתָּה זֹכֵר אֶת-כָּל-
 הַמַּפְעָל. וְגַם כָּל-הַיִּצּוֹר לֹא נִכְחַד מִמֶּךָ. הַכֹּל
 גָּלוּי וְיָדוּעַ לְפָנֶיךָ יי אֱלֹהֵינוּ. צוּפָה וּמִבִּיט עַד
 סוֹף כָּל-הַדּוֹרוֹת. כִּי תָבִיא חֹק זְכֵרוֹן לְהַפְקִיד
 כָּל-רֵיחַ וְנִפְשׁ. לְהַזְכֵּר מַעֲשִׂים רַבִּים וְהַמּוֹן
 בְּרִיּוֹת לְאֵין תְּכַלִּית. מִרְאשִׁית בְּזֹאת הוֹדַעְתָּ.
 וּמִלְּפָנִים אוֹתָהּ גִּלְיָתָ. זֶה הַיּוֹם תִּתְחַלֵּת מַעֲשֵׂיךָ
 זְכוֹרֹן לַיּוֹם רֵאשׁוֹן. כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט
 לֹאֱלֹהֵי יַעֲקֹב: וְעַל הַמְדִּינוֹת בּוֹ יֹאמְרוּ. אֵי-זוֹ
 לַחֲרָב. וְאֵי-זוֹ לְשָׁלוֹם. אֵי-זוֹ לְרָעָב. וְאֵי-זוֹ
 לְשִׁבְעָה. וּבְרִיּוֹת בּוֹ יִפְקְדוּ. לְהַזְכִּירָם לַחַיִּים
 וּלְמֵוֹת: מִי לֹא נִפְקֵד בְּהַיּוֹם הַזֶּה. כִּי זָכָר כָּל

us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation: [and in thy love and favour, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon]. O purify our hearts to serve thee in truth, for thou art God in truth, and thy word is truth, and endureth for ever. Blessed art thou, O Lord, King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial.

Thou rememberest what was wrought from eternity and art mindful of all that hath been formed from of old: before thee all secrets are revealed and the multitude of hidden things from the beginning; for there is no forgetfulness before the throne of thy glory, nor is there ought hidden from thine eyes. Thou rememberest every deed that hath been done: not a creature is concealed from thee: all things are manifest and known unto thee, O Lord our God, who lookest and seest to the end of all generations. For thou wilt bring on the appointed time of memorial when every spirit and soul shall be visited, and the multitudinous works be remembered with the innumerable throng of thy creatures. From the beginning thou didst make this thy purpose known, and from aforetime thou didst disclose it. This day, on which was the beginning of thy work, is a memorial of the first day, for it is a statute for Israel, a decree of the God of Jacob. Thereon also sentence is pronounced upon countries,—which of them is destined to the sword and which to peace, which to famine and which to plenty; and each separate creature is visited thereon, and recorded for life or for death. Who is not visited on this day? For the remembrance of every creature cometh before thee,

הַיָּצוֹר לְפָנֶיךָ בָּא. מַעֲשֵׂה אִישׁ וּפְקָדָתוֹ. וְעַל־לֵלוֹת
מַצְעָדֵי גִבּוֹר. מַחֲשָׁבוֹת אָדָם וְתַחֲבוּלוֹתָיו וַיִּצְרֵי
מַעֲלָלֵי אִישׁ: אֲשֶׁר־י אִישׁ שָׁלֹא יִשְׁכַּחֲךָ. וּבֵן
אָדָם יִתְאַמֵּץ-בָּךְ. כִּי דוֹרְשֶׁיךָ לַעֲוֹלָם לֹא
יִבְשְׁלוּ. וְלֹא יִכְלְמוּ לְנֹצֵחַ כָּל-תַּחֲוֹסִים בָּךְ: כִּי
זָכָר כָּל-הַמַּעֲשִׂים לְפָנֶיךָ בָּא וְאַתָּה דוֹרֵשׁ
מַעֲשֵׂה כָלָם: וְגַם אֶת-נֶחֱם בְּאַהֲבָה זְכַרְתָּ.
וְתַפְקְדָהוּ בְּדִבְרֵי יְשׁוּעָה וּרְחֻמִּים בְּהִבְיָאֵךְ אֶת-
מִי הַמַּבּוּל לְשַׁחַת כָּל-בָּשָׂר מִפָּנֵי רוּעַ
מַעֲלָלֵיהֶם. עַל-כֵּן זָכְרוּנוּ בָּא לְפָנֶיךָ יי אֱלֹהֵינוּ
לְהַרְבוֹת זִרְעוֹ בַּעֲפָרוֹת תִּבְלִי. וְצֹאצְאוֹ כַּחֲסוֹל
הַיָּם: כִּכְתוּב בְּתוֹרָתְךָ. וַיִּזְכֹּר אֱלֹהִים אֶת-נֶחֱם
וְאֵת כָּל-הַחַיָּה וְאֶת-כָּל-הַבְּהֵמָה אֲשֶׁר אִתּוֹ
בַּתִּבָּה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל-הָאָרֶץ וַיִּשְׁבּוּ
הַמַּיִם: וַנֹּאמֶר. וַיִּשְׁמַע אֱלֹהִים אֶת-נַאֲקָתָם וַיִּזְכֹּר
אֱלֹהִים אֶת-בְּרִיתוֹ אֶת-אַבְרָהָם אֶת-יִצְחָק
וְאֶת-יַעֲקֹב: וַנֹּאמֶר. וְזָכַרְתִּי אֶת-בְּרִיתִי יַעֲקֹב
וְאֵף אֶת-בְּרִיתִי יִצְחָק וְאֵף אֶת-בְּרִיתִי אַבְרָהָם
אֲזָכֹר וְהָאָרֶץ אֲזָכֹר: וּבְדַבְּרֵי קִדְשְׁךָ כְּתוּב
לֵאמֹר. זָכָר עָשָׂה לְנַפְלָאֲתָיו חֲנוּן וּרְחוּם יי:
וַנֹּאמֶר. טָרַף נָתַן לִירְאָיו יִזְכֹּר לַעֲוֹלָם בְּרִיתוֹ:
וַנֹּאמֶר. וַיִּזְכֹּר לָהֶם בְּרִיתוֹ וַיַּנְחֵם כָּרֵב חֲסָדָיו:

each man's deeds and destiny, his works and ways, his thoughts and schemes, his imaginings and achievements. Happy is the man who forgetteth thee not, and the son of man who strengtheneth himself in thee; for they that seek thee shall never stumble, neither shall any be put to shame who trust in thee. Yea, the remembrance of all works cometh before thee, and thou enquirest into the doings of them all. Of Noah also thou wast mindful in thy love, and didst visit him with a promise of salvation and mercy, when thou broughtest the waters of the flood to destroy all flesh on account of their evil deeds. So his remembrance came before thee, O Lord our God, to increase his seed like the dust of the earth, and his offspring like the sand of the sea : as it is written in thy Law, And God remembered Noah, and every living thing, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters subsided. And it is said, And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And it is said, Then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. And in thy Holy Words it is written, saying, He hath made a memorial for his wondrous works: the Lord is gracious and full of compassion. And it is said, He hath given food unto them that fear him: he will be ever mindful of his covenant. And it is said, And he remembered for them his covenant, and repented according to the multitude of his lovingkindnesses. And by the hands

וְעַל-יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר. הָלוֹךְ
 וְקִרְאָתָּ בְּאָזְנֵי יְרוּשָׁלַם לֵאמֹר. כֹּה אָמַר יי
 זְכַרְתִּי לָךְ חֹסֶד נְעוּרֶיךָ אֲהַבַת כְּלוּלָתְךָ
 לְכַתֶּךָ אַחֲרֵי בַמִּדְבָּר בְּאַרְצָן לֹא זְרוּעָה:
 וְנֹאמַר. וְזְכַרְתִּי אֲנִי אֶת-בְּרִיתִי אוֹתְךָ בִּימֵי
 נְעוּרֶיךָ וְהַקִּימוֹתִי לָךְ בְּרִית עוֹלָם: וְנֹאמַר. הֵבֵן
 יִקִּיר לִי אֲפָרִים אִם יִלְד שְׁעִשׂוּעִים כִּי-מֵדִי
 דְּבָרִי בּוֹ זָכַר אֲזַכְּרֶנּוּ עוֹד עַל-בֶּן הָמוֹ מֵעַי
 לוֹ רַחֵם אֲרַחֲמֶנּוּ נְאֻם-יי:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. זְכַרְנוּ בְּזַכְרוֹן טוֹב
 לְפָנֶיךָ וּפְקַדְנוּ בַּפְּקֻדֹת יְשׁוּעָה וּרְחֻמִּים מִשְׁמֵי
 שְׁמַי קָדָם וְזָכַר-לָנוּ יי אֱלֹהֵינוּ אֶת-הַבְּרִית
 וְאֶת-הַחֹסֶד וְאֶת-הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם
 אָבִינוּ בְּהַר הַמֹּרִיָּה. וְתִרְאֶה לְפָנֶיךָ עֲקָרָה
 שְׁעָקֵד אֲבָרָהֶם אָבִינוּ אֶת-יִצְחָק בְּנוֹ עַל גִּב
 הַמִּזְבֵּחַ וְכַבֵּשׁ רַחֲמָיו לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב
 שְׁלָם. בֶּן יִכְבָּשׁוּ רַחֲמֶיךָ אֶת-כַּעֲסְךָ מֵעַלֵּינוּ
 וּבְטוֹבָה הַגָּדוֹל יָשׁוּב חֲרוֹן אַפֶּךָ מֵעַמָּה וּמֵעִירָךְ
 וּמִנִּחְלָתְךָ. וְקִים-לָנוּ יי אֱלֹהֵינוּ אֶת-הַדְּבָר
 שֶׁהַבְּטַחְתָּנוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עֲבָדְךָ מִפִּי
 כְּבוֹדְךָ כְּאֹמֹר. וְזְכַרְתִּי לָהֶם בְּרִית רְאשֻׁנִים
 אֲשֶׁר הוֹצֵאתִי-אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם

of thy servants, the prophets, it is written saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember for thee the kindness of thy youth, the love of thy bridal state; how thou wentest after me in the wilderness, in a land that was not sown. And it is said, Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. And it is said, Is Ephraim a precious son unto me? Is he a caressed child? As often as I speak of him, I earnestly remember him; therefore my heart yearneth for him; I will surely have mercy upon him, saith the Lord.

Our God and God of our fathers, let us be remembered by thee for good: grant us a visitation of salvation and mercy from thy heavens, the heavens of old; and remember unto us, O Lord our God, the covenant and the lovingkindness and the oath which thou swarest unto Abraham our father on Mount Moriah: and may the binding with which Abraham our father bound his son Isaac on the altar appear before thee, how he overbore his compassion in order to perform thy will with a perfect heart. So may thy compassion overbear thine anger against us; in thy great goodness may the fierceness of thy wrath turn aside from thy people, thy city and thine inheritance. Fulfil unto us, O Lord our God, the word in which thou hast bidden us trust in thy Law through the hand of Moses thy servant, from the mouth of thy glory, as it is said, But I will remember unto them the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am the Lord. For thou

להיות להם לאלהים אני יהוה: כי זוכר כל-
 הנשכחות אתה הוא מעולם ואין שבחה לפני
 כסא כבודך. ועקדת יצחק לזרעו היום
 ברחמים תזכור: ברוך אתה יי. זוכר הבטחה:
 אתה נגלית בפענן כבודך על עם קדשך
 לדבר עם. מן השמים השמעתם קולך ונגלית
 עליהם בערפלי טהר. גם כל העולם בלו חל
 מפניך ובריות בראשית חרדו ממך בהגלותך
 מלבנו על-הר סיני ללמד לעמך תורה
 ומצוות. ותשמיעם את-הוד קולך ודברות
 קדשך מלהבות אש. בקלות וברקים עליהם
 נגלית ובקול שפר עליהם הופעת: בכתוב
 בתורתך. ויהי ביום השלישי בהיות הבקר ויהי
 קלת וברקים וענן כבד על-ההר וקל שפר
 חזק מאד ויחרד כל-העם אשר במחנה:
 ונאמר. ויהי קול השפר הולך וחזק מאד משה
 ידבר והאלהים יענו בקול: ונאמר. וכל-העם
 ראים את-הקולת ואת-הלפידים ואת קול
 השפר ואת-ההר עשן וירא העם ויגעו ויעמדו
 מרחק: ובדברי קדשך כתוב לאמר. עלה
 אלהים בתרועה יי בקול שופר: ונאמר.
 בנצרות וקול שופר הקיעו לפני המלך יי:

art he who remembereth from eternity all forgotten things, and before the throne of whose glory there is no forgetfulness. O remember the binding of Isaac this day in mercy unto his seed. Blessed art thou, O Lord, who rememberest the covenant.

Thou didst reveal thyself in a cloud of glory unto thy holy people in order to speak with them. Out of heaven thou didst make them hear thy voice and wast revealed unto them in clouds of purity. The whole world trembled at thy presence, and the works of creation were in awe of thee, when thou didst thus reveal thyself, O our King, upon Mount Sinai to teach thy people the law and commandments, and didst make them hear thy majestic voice and thy holy utterances out of flames of fire. Amidst thunders and lightnings thou didst manifest thyself to them, and while the Shofar sounded thou didst shine forth upon them: as it is written in thy Law, And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the sound of the Shofar exceeding loud; and all the people that were in the camp trembled. And it is said, And the sound of the Shofar waxed louder and louder; Moses spake, and God answered him by a voice. And it is said, And all the people perceived the thunderings and the lightnings, and the sound of the Shofar, and the mountain smoking: and when the people saw it, they were moved and stood afar off. And in thy Holy Words it is written, saying, God is gone up with a shout, the Lord with the sound of a Shofar. And it is said, With trumpets and sound of Shofar shout joyously before the King, the Lord.

וַנֹּאמֶר. תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בִּכְסֶּסֶה לְיוֹם חַגֵּנוּ:
כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:
וַנֹּאמֶר. הִלְלוּיָהּ. הִלְלוּ אֵל בְּקִדְשׁוֹ הִלְלוּהוּ
בְּרָקִיעַ עֲזֹ: הִלְלוּהוּ בְּגִבּוֹרָתוֹ הִלְלוּהוּ בְּרֹב
גְּדֻלוֹ: הִלְלוּהוּ בְּתַקְעַ שׁוֹפָר הִלְלוּהוּ בְּגִבְלוֹ
וּכְנוֹר: הִלְלוּהוּ בְּתֵף וּמַחּוֹל הִלְלוּהוּ בְּמִנִּים
וְעֹנֵב: הִלְלוּהוּ בְּצִלְצַל־שִׁמְעַ הִלְלוּהוּ בְּצִלְצַל־
תְּרוּעָה: כָּל הַנְּשָׁמָה תִּהְלֵל יָהּ. הִלְלוּיָהּ: וְעַל־
יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר. כָּל־יִשְׁבִּי
תִּבֵּל וְשִׁכְנֵי אֶרֶץ כְּנַשְׂא־גַם הָרִים תִּרְאוּ וְכִתְקַע
שׁוֹפָר תִּשְׁמְעוּ: וַנֹּאמֶר. וְהָיָה בְיוֹם הַהוּא יִתְקַע
בְּשׁוֹפָר גְּדוֹל וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אֲשׁוּר
וְהַנְּדָחִים בְּאֶרֶץ מִצְרַיִם וְהִשְׁתַּחֲווּ לַיְי בְּהַר
הַקֹּדֶשׁ בִּירוּשָׁלַם: וַנֹּאמֶר. וַיֵּי עֲלֵיהֶם יִרְאָה
וַיֵּצֵא כַּבָּרְק חֲצוֹ וַאֲדָנִי יִהְיֶה בְשׁוֹפָר יִתְקַע
וְהִלֵּךְ בְּסַעֲרוֹת תִּימָן: יֵי צְבָאוֹת יִגַּן עֲלֵיהֶם:
כֵּן תִּגַּן עַל־עַמֶּךָ יִשְׂרָאֵל בְּשָׁלוֹמָךְ:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תִּקַּע בְּשׁוֹפָר גְּדוֹל
לְחִירוֹתֵנוּ וְשֵׁא גַם לְקַבֵּץ גְּלִיתֵנוּ. וְקָרַב פְּזוּרֵינוּ
מִבֵּין חַגּוּזִים וּנְפוצוֹתֵינוּ בְּגַם מִירְבַּתִּי אֶרֶץ.
וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה וְלִירוּשָׁלַם בֵּית
מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־

And it is said, Blow the Shofar on the new moon, at the beginning of the month, for our day of festival: for it is a statute for Israel, a decree of the God of Jacob. And it is said, Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his abundant greatness. Praise him with the blast of the Shofar: praise him with the harp and the lyre. Praise him with the timbrel and dance: praise him with stringed instruments and the pipe. Praise him with the clear-toned cymbals: praise him with the loud-sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord. And by the hands of thy servants, the prophets, it is written, saying, All ye inhabitants of the world, and ye dwellers on the earth, when a banner is lifted up on the mountains, see ye, and when the Shofar is blown, hear ye. And it is said, And it shall come to pass on that day, that a great Shofar shall be blown; and they shall come who were lost in the land of Assyria, and they that were outcasts in the land of Egypt; and they shall worship the Lord in the holy mountain at Jerusalem. And it is said, And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the Shofar, and shall go with the whirlwinds of the south. The Lord of hosts shall be a shield unto them. So be a shield unto thy people Israel with thy peace.

Our God and God of our fathers, sound the great Shofar for our freedom, lift up the banner to gather our exiles; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary, with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, as is

קָרְבָּנוֹת חֻבוֹתֵינוּ בְּמִצָּה עָלֵינוּ בְּתוֹרָתְךָ עַל
 יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְּבֹדְךָ כְּאִמּוֹר. וּבְיוֹם
 שְ�מִחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֲדָשְׁכֶם וּתְקַעְתֶּם
 בַּחֲצָצְרֹת עַל עַלְתֵיכֶם וְעַל זִבְחֵי שְׁלָמֵיכֶם וְהָיוּ
 לָכֶם לְזִכְרוֹן לִפְנֵי אֱלֹהֵיכֶם אָנִי יי אֱלֹהֵיכֶם:
 כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר וּמֵאֲזִין תְּרוּעָה וְאִין
 דּוֹמָה לָךְ: בָּרוּךְ אַתָּה יי שׁוֹמֵעַ קוֹל תְּרוּעַת
 עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים:

קְדֻמוּנוֹת לִרְצָה, see pp. 216–219, עֲמִידָה For the conclusion of the

For the Blessing of the Priests when הַשָּׁנָה ראש falls on a week-day,

see p. 324.

קדוּשָׁא רבא לראש השנה

וְשִׁמְרוּ שָׁבֹת When the Festival occurs on

(וְשִׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשָּׁבֹת לַעֲשׂוֹת אֶת־
 הַשָּׁבֹת לְדֹרֹתָם בְּרִית עוֹלָם. בִּינִי וּבִין בְּנֵי
 יִשְׂרָאֵל אוֹת הוּא לְעָלֵם כִּי־שָׁשֶׁת יָמִים עָשָׂה
 יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבְיוֹם הַשְּׁבִיעִי
 שָׁבַת וַיִּנָּפֶשׂ: עַל־כֵּן בָּרַךְ יְהוָה אֶת־יוֹם הַשָּׁבֹת
 וַיְקַדְּשֵׁהוּ:)

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ: כִּי
 חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:

commanded us in thy Law through the hand of Moses thy servant, from the mouth of thy glory, as it is said, And in the day of your gladness, and in your set feasts, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your God: I am the Lord your God. For thou hearest the sound of the Shofar and givest heed to the trumpet-blast, and there is none like unto thee. Blessed art thou, O Lord, who in mercy hearest the sound of the trumpet-blast of thy people Israel.

For the conclusion of the Amidah see pp. 216–219, “Accept” to “as in ancient years.”

For the Blessing of the Priests when the New Year falls on a week-day, see p. 324.

KIDDUSH FOR NEW YEAR MORNING.

When the Festival occurs on Sabbath begin with, “and the children of Israel etc.”

(And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work: wherefore the Lord blessed the sabbath day and hallowed it.)

Blow the horn on the new moon, at the beginning of the month, for our day of festival: for it is a statute for Israel, a decree of the God of Jacob.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
פָּרִי הַנֶּפֶן:

On washing the hands, previous to partaking of the Meal, say:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

The following Blessing is said over the Bread:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצִיא
לֶחֶם מִן הָאָרֶץ:

סדר תשליך:

*On the First Day of השָׁנָה ראש, or, when השָׁנָה ראש falls on שַׁבָּת,
on the Second Day, after מְנוּחָה, it is customary to go to the banks
of a river, or of any other stretch of water, and to say the following:—*

מִי אֵל בְּמוֹד נִשָּׂא עֹן וְעִבֵּר עַל-פָּשַׁע
לְשֹׂאֲרֵית נִחַלְתּוֹ לֹא-הִחְזִיק לְעַד אָפוּ בִּי חָפֶץ
חֶסֶד הוּא: יָשׁוּב יִרְחַמְנִי יִכְבֹּשׂ עֲוֹנוֹתַי וְתִשְׁלִיךְ
בְּמַצְלוֹת יָם כָּל-חַטָּאתָם: וְכָל-חַטָּאת עִמָּךְ
בֵּית יִשְׂרָאֵל תִּשְׁלִיךְ בְּמָקוֹם אֲשֶׁר לֹא-יִזְכְּרוּ
וְלֹא-יִפְקְדוּ וְלֹא-יַעֲלוּ עַל-לֵב לְעוֹלָם: תִּתֵּן
אֲמֶת לִיעֹקֵב חֶסֶד לְאַבְרָהָם אֲשֶׁר-נִשְׁבַּעְתָּ
לְאַבְתָּנוּ מִיָּמֵי קֶדֶם:

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

On washing the hands, previous to partaking of the Meal, say :—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the washing of the hands.

The following Blessing is said over the Bread :—

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

TASHLICH

On the First Day of New Year, or, when New Year falls on Sabbath, on the Second Day, after the Afternoon Service, it is customary to go to the banks of a river, or of any other stretch of water, and to say the following :—

Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in lovingkindness. He will turn again and have mercy upon us; he will subdue our iniquities. And thou wilt cast all their sins into the depths of the sea. O mayest thou cast all the sins of thy people, the house of Israel, into a place where they shall be no more remembered or visited, or ever again come to mind. Thou wilt show faithfulness to Jacob, and lovingkindness to Abraham, as thou hast sworn unto our fathers from the days of old.

סדר ערב יום כפור :

On מנחה ערב יום כפור is said as on Fridays, but earlier than usual.

After עושה השלום p. 110, say תבא אלהינו ואלהי אבותינו

to the end of the עמידה of כפור see pp. 353-359.

p. 80. קדיש יתום p. 79. עלינו p. 78, קדיש תתקבל

Before going to Synagogue, the lights are kindled. Say the Meditation on p. 141, and conclude :—

ברוך אתה יי אלהינו מלך העולם. אשר
קדשנו במצותיו וצונו להדליק נר של [on]
שבת ו [Sabbath add] יום הכפרים :

ברוך אתה יי אלהינו מלך העולם. שהחיינו
וקיימנו והגיענו לזמן הזה :

תפלת יום כפור

The following עמידה is said at the Evening, Morning and Afternoon Services.

אדני שפתי תפתח ופי יגיד תהלתך :
ברוך אתה יי אלהינו ואלהי אבותינו. אלהי
אברהם אלהי יצחק ואלהי יעקב. האל הגדול
הגבור והנורא אל עליון. גומל חסדים טובים
וקונה חבל. וזכר חסדי אבות ומביא גואל לבני
בניהם למען שמו באהבה :

SERVICE FOR THE EVE OF THE DAY OF ATONEMENT

On the day previous to the Fast of Atonement, Afternoon Service is said as on Fridays, but earlier than usual. After "who makest peace," p. 110, say "Our God . . . let our prayer come," to the end of the Amidah for the Day of Atonement ; see pp. 353-359.

Kaddish, p. 78. "It is our duty," etc., p. 79. Kaddish, p. 80.

Before going to Synagogue, the lights are kindled. Say the Meditation on p. 141, and conclude :—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the light of the [Sabbath and the] Day of Atonement.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

SERVICE FOR THE DAY OF ATONEMENT

The following Amidah is said at the Evening, Morning and Afternoon Services.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things ; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

זָכְרָנוּ לַחַיִּים מִלֶּלֶךְ חָפֵץ בַּחַיִּים. וְכַתְּבָנוּ

(At in place of וְכַתְּבָנוּ substitute נְעִילָה)

בְּסֶפֶר הַחַיִּים. לְמַעַנְךָ אֱלֹהִים חַיִּים:

מִלֶּלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִן. בְּרוּךְ אַתָּה יְיָ. מִן
אֲבֹרָהֶם:

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנֵי מַחְיָה מֵתִים אַתָּה
רַב לְחַיִּים. מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיָה מֵתִים
בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם
כְּמוֹךְ בָּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ. מִלֶּלֶךְ מֵמִית
וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךְ אֵב הַרְחֵמִים זוֹכֵר יְצוּרֵי לַחַיִּים
בְּרַחֲמִים.

וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה
יְיָ. מַחְיָה הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל-יוֹם
יְהַלְלוּךָ סְלָה:

וּבְכֵן תֵּן פַּחַדְךָ יְיָ אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ
וְאִמְתָּךְ עַל כָּל-מַה-שֶּׁבָּרָאתָ. וַיִּרְאוּךָ כָּל-
הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּ לְפָנֶיךָ כָּל-הַבְּרֹאִים. וַיַּעֲשׂוּ
כְלָם אַנְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלָם.
כְּמוֹ שִׁיְדַעְנוּ יְיָ אֱלֹהֵינוּ שֶׁשְּׁלֹטָן לְפָנֶיךָ עֹז

Remember us unto life, O King, who delightest in life, and inscribe

(At the Conclusion Service, substitute " and seal " in place of " and inscribe ").

us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou revivest the dead, thou art mighty to save. Thou sustainest the living with lovingkindness, revivest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who causest death and revivest, and causest salvation to spring forth ?

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life ?

Yea, faithful art thou to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might

בְּיָדָךְ וּנְבוּרָה בִּימִינָךְ וְשִׁמְךָ נִזְרָא עַל כָּל-מֵה-
שֶׁבָּרָאתָ:

וּבְכֵן תֵּן כְּבוֹד יי לַעֲמֶךָ תְּהַלֵּל לִירֵאֶיךָ
וּתְקַנֶּה לְדוֹרְשֶׁיךָ וּפְתַחֲוֹן פֶּה לַמְּנַחֲלִים לְךָ.
שְׁמַחָה לְאַרְצֶךָ וְשִׁשׁוֹן לְעִירְךָ וְצִמְיֻת קֶרֶן
לְדוֹד עֲבָדֶךָ וְעִרִיבֵת גֵּר לְבֶן-יִשְׂרָאֵל מְשִׁיחֶךָ
בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ וַיִּשְׁרִים יַעֲלוּזוּ
וַחֲסִידִים בִּרְנָה יִגִּילוּ וְעוֹלָתָה תִּקְפֹּץ-פִּיהָ
וְכָל-הָרִשָּׁעָה בָּלָה כַּעֲשָׁן תִּכְבֶּלָה בִּי תַעֲבִיר
מִמִּשְׁלַת זָדוֹן מִן-הָאָרֶץ:

וּתְמַלֹּךְ אַתָּה יי לְבַדְּךָ עַל כָּל-מַעֲשֶׂיךָ בְּהַר
צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ.
בְּכַתוּב בְּדִבְרֵי קִדְשֶׁךָ. יִמְלֹךְ יי לְעוֹלָם אֱלֹהֶיךָ
צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנִזְרָא שִׁמְךָ וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ:
בְּכַתוּב. נִינְבָה יי צָבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְדוֹשׁ
נִקְדָּשׁ בְּצִדְקָה: בְּרוּךְ אַתָּה יי. הַמֶּלֶךְ הַקְדוֹשׁ:
אַתָּה בְּחֻרְתָּנוּ מְכַל-הָעַמִּים. אֶהְבֶּתְ אוֹתָנוּ.
וְרָצִיתְ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְשָׁנוֹת. וְקִדְשְׁתָּנוּ
בְּמִצּוֹתֶיךָ. וְקִרְבְּתָנוּ מִלְּכָנוּ לַעֲבוֹדָתְךָ. וְשִׁמְךָ
תִּהְיֶה וְהַקְדוֹשׁ עָלֵינוּ קִרְבָּתָהּ:

in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and awe-inspiring is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

On שבת add the words in brackets.

ותתן-לנו יי אלהינו באהבה את-יום [השבת
הזה לקדשה ולמנוחה ואת-יום] הכפרים הזה
למחילה ולסליחה ולכפרה ולמחל-בו את-
כל-עונותינו [באהבה] מקרא קדש זכר ליציאת
מצרים:

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע
ויראה וירצה וישמע ויפקד ויזכר זכרוננו
ופקדוננו וזכרון אבותנו. וזכרון משית בן דוד
עבדך. וזכרון ירושלים עיר קדשך. וזכרון
כל-עמך בית ישראל לפניך. לפליטה ולטובה
ולחן ולחסד ולרחמים ולחיים ולשלום ביום
הכפרים הזה. זכרנו יי אלהינו בו לטובה.
ופקדנו בו לברכה. והושיענו בו לחיים:
ובדבר ישועה ורחמים חוס וחסנו ורחם עלינו
והושיענו כי אלקי עינינו. כי אל מלך חנון
ורחום אתה:

אלהינו ואלהי אבותינו. מחל ו לעונותינו
ביום [השבת הזה וביום] הכפרים הזה. מחה
והעבר פשעינו וחסאתינו מנגד עיניך. באמור.
אנכי אנכי הוא מחה פשעיך למעני וחסאתיך

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [this Sabbath day for holiness and rest, and] this Day of Atonement for pardon, forgiveness, and atonement, that we may [in love] obtain pardon thereon for all our iniquities; an holy convocation, as a memorial of the departure from Egypt.

Our God and God of our fathers ! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, loving-kindness and mercy, life and peace on this Day of Atonement. Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

Our God and God of our fathers, pardon our iniquities [on this Sabbath day, and] on this Day of Atonement; blot out our transgressions and our sins, and make them pass away from before thine eyes; as it is said, I, even I, am he that blotteth out thy transgressions for mine own sake and I will

לֹא-אֶזְכֹּר: וְנֹאמַר. מִחִיתִי כָעֵב פִּשְׁעִיךָ וְכַעֲנֹן
 חַטֹּאתֶיךָ שׁוּבָה אֵלַי כִּי גֹאֲלִיָּה: וְנֹאמַר. כִּי-
 בַּיּוֹם הַזֶּה יִכַּפֵּר עָלֵיכֶם לְטָהָר אֶתְכֶם מִכָּל
 חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִטְהָרוּ: [אֱלֹהֵינוּ וְאַלֹהֵי
 אֲבוֹתֵינוּ רָצָה בְּמִנוּחָנוּ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתָן חֶלְקֵנוּ
 בְּתוֹרָתְךָ. שִׁבְעֵנוּ מִטּוֹבָךָ וְשִׁמּוּחָנוּ בִּישׁוּעָתְךָ.
 [וְהִנְחֵלְנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שְׂבַת קִדְשֶׁךָ וְיִנְחוּ בָּה
 יִשְׂרָאֵל מִקִּדְשֵׁי שָׁמַיִם] וְטָהָר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת.
 כִּי אַתָּה סֶלְחֵן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל
 בְּכָל-דּוֹר וָדוֹר. וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מָלָךְ
 מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה יְיָ. מָלָךְ
 מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית
 יִשְׂרָאֵל. וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל-שָׁנָה וְשָׁנָה.
 מָלָךְ עַל כָּל-הָאָרֶץ מִקִּדְשׁ [הַשְּׂבַת ו] יִשְׂרָאֵל
 יוֹם הַכִּפּוּרִים:

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמּוֹךָ יִשְׂרָאֵל וּבְתַפְלָתָם.
 וְהָשִׁב אֶת-הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ וְאַשִּׁי יִשְׂרָאֵל
 וּתְפַלְתָּם בְּאַהֲבָה תִקַּבֵּל בְּרַצוֹן. וְתֵהִי לְרַצוֹן
 תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמּוֹךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ
 אַתָּה יְיָ. הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:
 מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ

not remember thy sins. And it is said, I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins: return unto me, for I have redeemed thee. And it is said, For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; [and let us inherit, O Lord our God, in love and favour, thy holy Sabbath; and may Israel, who hallow thy name, rest thereon;] and purify our hearts to serve thee in truth; for thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king who pardoneth and forgiveth. Blessed art thou, O Lord, thou King who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, who makest our trespasses to pass away year by year, King over all the earth, who sanctifiest [the Sabbath and] Israel and the day of Atonement.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to thy most holy house; receive in love and favour both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God

ואל־הי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן
 יִשְׁעֵנו אֲתָה הוּא לְדוֹר וָדוֹר. נֹדֶה לָךְ וְנִסְפֹּר
 תְּהִלָּתְךָ עַל־חַיֵּינוּ חֲמוּסֵיךָ בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ
 הַפְּקוּדוֹת לָךְ. וְעַל נַפְיֶךָ שֶׁבְּכָל־יוֹם עֲמָנוּ וְעַל
 נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֲרַב וְבֹקֶר
 וְצַהֲרָיִם. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם
 כִּי לֹא־תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִיְּנוּ לָךְ:
 וְעַל־כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּבָנוּ
 תָּמִיד לְעוֹלָם וָעֶד:
 וּבְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וּבְתוֹב in place of נִחְתוֹם substitute נָעִילָה At

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה. וַיְהִלְלוּ אֶת־שְׁמֶךָ
 בְּאַמֶּת. הָאֵל יִשְׁוַעְתָּנוּ וְעִזְרָתָנוּ סֶלָה. בָּרוּךְ
 אַתָּה יְיָ. הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱמָה לְהוֹדוֹת:

— say נָעִילָה and מוֹסֵף, מְנַחָה, שְׁתִּירִית At the Services of

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה חֵן וְחֶסֶד וּרְחֻמִּים
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בָּרַכְנוּ אֲבִינוּ בְּלִנּוּ
 בְּאַחַד בָּאוֹר פְּנִיָּךְ. כִּי בָאוֹר פְּנִיָּךְ נִתַּתְּ לָנוּ יְיָ
 אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבִרְכָּה
 וּרְחֻמִּים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרְךָ
 אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמָךְ:

and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O inscribe all the children of thy covenant for a happy life.

At the Conclusion Service substitute "O seal" in place of "O inscribe."

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the Morning, Afternoon, Additional, and Conclusion Services say :—

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

At the מעריב Service say:—

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׁים לְעוֹלָם.
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֶךְ אֶת-עַמָּךְ יִשְׂרָאֵל בְּכָל-עֵת
וּבְכָל-שָׁעָה בְּשִׁלּוֹמָךְ.

בְּסִפּוּר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִינָסָה טוֹבָה
נִזְכֵּר וְנִכְתָּב * לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמָּךְ בֵּית
יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ.
עוֹשֶׂה הַשָּׁלוֹם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ. וְאֵל תַּתְּעַלֵּם מִתְּחִנָּתֵנוּ.
שְׂאִין אֲנַחְנוּ עַזִּי פָּנִים וְקָשִׁי עוֹרְךָ לֹאמַר לְפָנֶיךָ
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא
חַטָּאנוּ אֲבָל אֲנַחְנוּ חַטָּאנוּ:

אֲשָׁמְנוּ. בְּגִדְנוּ. גִּזְלָנוּ. דִּבְרָנוּ לְפִי:

הַעֲיִינוּ. וְהִרְשָׁעֵנוּ. זָדְנוּ. חִמְסָנוּ. טַפְּלָנוּ שָׁקֵר:
יַעֲצָנוּ רָע. בִּזְבָּנוּ. לָצָנוּ. מָרְדְּנוּ. נֶאֱצָנוּ.
סָרְדְּנוּ. עֵינֵינוּ. פִּשְׁעֵנוּ. צָרְדְּנוּ. קִשְׁיֵנוּ עָרָף:
רָשָׁעֵנוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲיִנוּ. תַּעֲתָעֵנוּ:

* וְנִכְתָּב for וְנִחַתְמָם נִצִּילָהּ

At the Evening Service say :—

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed * before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Our God and God of our fathers, let our prayer come before thee; hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned; but verily, we have sinned.

We have trespassed, we have been faithless, we have robbed, we have spoken basely;

We have committed iniquity, we have wrought unrighteousness, we have been presumptuous, we have done violence, we have forged lies;

We have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have blasphemed, we have been rebellious, we have acted perversely, we have transgressed, we have persecuted, we have been stiff-necked;

We have done wickedly, we have corrupted ourselves, we have committed abomination, we have gone astray, and we have led astray.

* *At the Conclusion Service substitute "and be sealed" for "and be inscribed".*

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁחָ
לָנוּ. וְאַתָּה צַדִּיק עַל כָּל-הַבָּא עָלֵינוּ. כִּי אָמַת
עֲשִׂיתָ וַאֲנַחְנוּ הִרְשָׁעְנוּ:

מִה-נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמִה-נִּסְפָּר
לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים. הֲלֹא כָל-הַנִּסְתָּרוֹת וְהַנְּגִלוֹת
אַתָּה יוֹדֵעַ:

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם. וְתַעֲלוּמוֹת סִתְרֵי כָל-
חַי: אַתָּה חוֹפֵשׁ כָּל חַדְרֵי בָטָן וּבּוֹחֵן כְּלִיּוֹת
וְלֵב: אֵין דָּבָר נֶעְלָם מִמֶּךָ. וְאֵין נִסְתָּר מִנֶּגֶד
עֵינֶיךָ:

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאַל-הִי
אֲבוֹתֵינוּ. שֶׁתִּסְלַח-לָנוּ עַל כָּל חַטָּאוֹתֵינוּ. וְתִמְחַל-
לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ. וְתִכַּפֵּר-לָנוּ עַל כָּל
פְּשָׁעֵינוּ:

עַל חַטָּא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאַנָּס וּבְרָצוֹן:

וְעַל חַטָּא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאַמּוּץ הַלֵּב:

עַל חַטָּא שֶׁחָטָאנוּ לְפָנֶיךָ בְּבְלִי דַעַת:

וְעַל חַטָּא שֶׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם:

עַל חַטָּא שֶׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת:

וְעַל חַטָּא שֶׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵּר:

עַל חַטָּא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה:

We have turned aside from thy commandments and good judgments, and it hath profited us nought. But thou art righteous in all that is come upon us; for thou hast acted truthfully, but we have wrought unrighteousness.

What shall we say before thee, O thou who dwellest on high, and what shall we recount unto thee, thou who abidest in the heavens? dost thou not know all things, both the hidden and the revealed?

Thou knowest the secrets of eternity and the most hidden mysteries of all living. Thou searchest the innermost recesses, and triest the reins and the heart. Nought is concealed from thee, or hidden from thine eyes.

May it then be thy will, O Lord our God and God of our fathers, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us remission for all our transgressions. For the sin which we have committed before thee under compulsion, or of our own will;

And for the sin which we have committed before thee in hardening of the heart:

For the sin which we have committed before thee unknowingly;
And for the sin which we have committed before thee with utterance of the lips:

For the sin which we have committed before thee by unchastity;
And for the sin which we have committed before thee openly and secretly:

For the sin which we have committed before thee knowingly and deceitfully;

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה:
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּהוֹנָאת רֶעַ:
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתַרְהוּר הַלֵּב:
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת:
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה:
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים
 וּמוֹרִים:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְיָה:
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחֻזֵּק יָד:
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטַמְאַת שְׁפָתַיִם:
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה:
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּיִצְרַר הָרֶעַ:
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים:
 וְעַל כָּלֶם אֱלֹהֵי סְלִיחוֹת סְלַח-לָנוּ
 מִחַל-לָנוּ בִּפְרִי-לָנוּ:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב:
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכַפְת־שֹׁחַד:
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּלִצּוֹן:

And for the sin which we have committed before thee in speech:
For the sin which we have committed before thee by wronging
our neighbour;

And for the sin which we have committed before thee by the
sinful meditating of the heart:

For the sin which we have committed before thee by association
with impurity;

And for the sin which we have committed before thee by
confession with the mouth alone:

For the sin which we have committed before thee by despising
parents and teachers;

And for the sin which we have committed before thee in
presumption or in error:

For the sin which we have committed before thee by violence;

And for the sin which we have committed before thee by the
profanation of the divine Name:

For the sin which we have committed before thee by unclean
lips;

And for the sin which we have committed before thee by folly
of the mouth:

For the sin which we have committed before thee by the evil
inclination;

And for the sin which we have committed before thee wittingly
or unwittingly:

For all these, O God of forgiveness, forgive us, pardon us,
grant us remission.

For the sin which we have committed before thee by denying
and lying;

And for the sin which we have committed before thee by the
taking of bribes:

For the sin which we have committed before thee by scoffing;

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמַשָּׂא וּבְמַתָּן:
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאֵכָל וּבְמִשְׁתָּה:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמִרְבִּית:
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתֵינוּ:
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקוֹר עֵיִן:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינִים רְמוֹת:
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֻזַּת מְצַח:
 וְעַל כָּלֶם אֱלֹהִים סְלִיחוֹת סְלַח-לָנוּ.
 מַחֲל-לָנוּ. בִּפְרֹ-לָנוּ:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל:
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְלוֹת:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָע:
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצֻרוֹת עֵיִן:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ:
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרֶךְ:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלִים
 לְהָרָע:

And for the sin which we have committed before thee by slander:

For the sin which we have committed before thee in business;

And for the sin which we have committed before thee in eating and drinking:

For the sin which we have committed before thee by usury and interest;

And for the sin which we have committed before thee by the stretched forth neck of pride:

For the sin which we have committed before thee by the conversation of our lips;

And for the sin which we have committed before thee with wanton looks:

For the sin which we have committed before thee with haughty eyes;

And for the sin which we have committed before thee by effrontery:

For all these, O God of forgiveness, forgive us, pardon us, grant us remission.

For the sin which we have committed before thee by breaking off the yoke of thy commandments;

And for the sin which we have committed before thee by contentiousness:

For the sin which we have committed before thee by ensnaring our neighbour;

And for the sin which we have committed before thee by envy:

For the sin which we have committed before thee by levity;

And for the sin which we have committed before thee by being stiff-necked:

For the sin which we have committed before thee by running to do evil;

תפלת יום כפור

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִבְלִיּוֹת:
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁבְעַת שָׁוָא:
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֲנָם:
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתַשּׁוּמַת יָד:
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתַמְהוֹן לִבָּב:
 וְעַל כָּלֶם אֱלֹהִי סְלִיחוֹת סְלַח-לָנוּ.
 מְחַל-לָנוּ. כְּפָר-לָנוּ:

וְעַל חֲטָאִים שְׁאֲנוּ חֲטָבִים עָלֵיהֶם עוֹלָה:
 וְעַל חֲטָאִים שְׁאֲנוּ חֲטָבִים עָלֵיהֶם חֲטָאֵת:
 וְעַל חֲטָאִים שְׁאֲנוּ חֲטָבִים עָלֵיהֶם קָרְבֵּן עוֹלָה
 יְיָ יוֹרֵד:

וְעַל חֲטָאִים שְׁאֲנוּ חֲטָבִים עָלֵיהֶם אֲשֶׁם וְדַאי וְתַלּוּי:
 וְעַל חֲטָאִים שְׁאֲנוּ חֲטָבִים עָלֵיהֶם מִכַּת מְרִדוֹת:
 וְעַל חֲטָאִים שְׁאֲנוּ חֲטָבִים עָלֵיהֶם מְלָקוֹת אֶרְבָּעִים:
 וְעַל חֲטָאִים שְׁאֲנוּ חֲטָבִים עָלֵיהֶם מִיתָה בִּידֵי שְׁמַיִם:
 וְעַל חֲטָאִים שְׁאֲנוּ חֲטָבִים עָלֵיהֶם כָּרֶת וְעִרְרוֹת:
 וְעַל כָּלֶם אֱלֹהִי סְלִיחוֹת סְלַח-לָנוּ.
 מְחַל-לָנוּ. כְּפָר-לָנוּ:

וְעַל חֲטָאִים שְׁאֲנוּ חֲטָבִים עָלֵיהֶם אֶרְבַּע
 מִיתוֹת בֵּית דִּין. סְקִילָה. שְׂרָפָה. הֶרְגָּה. וְחֲנָקָה.

And for the sin which we have committed before thee by tale-bearing:

For the sin which we have committed before thee by vain oaths;

And for the sin which we have committed before thee by causeless hatred:

For the sin which we have committed before thee by breach of trust;

And for the sin which we have committed before thee with confusion of mind:

For all these, O God of forgiveness, forgive us, pardon us, grant us remission.

And also for the sins for which we owe a burnt offering:

And for the sins for which we owe a sin offering:

And for the sins for which we owe an offering, varying according to our means:

And for the sins for which we owe an offering, whether for certain or for doubtful trespass.

And for the sins for which we are liable to the penalty of chastisement:

And for the sins for which we are liable to the penalty of forty stripes:

And for the sins for which we are liable to the penalty of death by the hand of heaven:

And for the sins for which we are liable to the penalty of excision and childlessness:

For all these, O God of forgiveness, forgive us, pardon us, grant us remission:

And also for the sins for which we are liable to any of the four death penalties inflicted by the court,—stoning, burning, beheading, and strangling; for the violation of positive, or for

עַל מַצּוֹת עֲשֵׂה. וְעַל-מַצּוֹת לֹא תַעֲשֶׂה. בֵּין
שֵׁשׁ-בָּה קוֹם עֲשֵׂה. וּבֵין שְׁאִין בָּה קוֹם עֲשֵׂה.
אֶת-הַגְּלוּיִם לָנוּ וְאֶת-שְׁאִינָם גְּלוּיִם לָנוּ: אֶת-
הַגְּלוּיִם לָנוּ בְּכָר אֲמָרְנוֹם לְפָנֶיךָ. וְהוֹדִינוּ לְךָ
עֲלֵיהֶם. וְאֶת-שְׁאִינָם גְּלוּיִם לָנוּ לְפָנֶיךָ הֵם גְּלוּיִם
וִידוּעִים. בְּדָבָר שֶׁנֶּאֱמַר הִנֵּסְתָּרַת לִי אֱלֹהֵינוּ.
וְהִנָּגַלְתָּ לָנוּ וּלְבָנֵינוּ עַד-עוֹלָם. לַעֲשׂוֹת אֶת-
כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת: כִּי אַתָּה סֶלְחָן
לְיִשְׂרָאֵל וּמַחֲלָן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל יוֹר וְדוֹר.
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא
אַתָּה:

אֱלֹהֵי. עַד שֶׁלֹּא נִזְכַּרְתִּי אִינִי כְּדִי. וְעַכְשָׁו
שֶׁנִּזְכַּרְתִּי בָּאֵלוּ לֹא נִזְכַּרְתִּי. עָפָר אָנִי בְּחַיִּי.
קַל וְחֶמֶד בְּמִיתָתִי. הֲרִי אָנִי לְפָנֶיךָ בְּכָלִי מְלֹא
בוֹשָׁה וּבְלִמָּה. יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי
וְאֱלֹהֵי אֲבוֹתִי שֶׁלֹּא אֶחְטָא עוֹד. וּמָה שֶׁחָטָאתִי
לְפָנֶיךָ מֶרֶק בְּרַחֲמֶיךָ הַרְבִּים. אֲבָל לֹא עַל
יְדֵי יְסוּרִים וְחֲלָיִים רָעִים:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנִי מִרַע וּשְׁפָתִי מִדְּבַר מִרְמָה.
וּלְמַקְלָלִי נִפְשִׁי תִדּוּם וְנִפְשִׁי בְּעָפָר לְכָל תַּהֲוָה:
פֶּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּנָה נִפְשִׁי. וְכָל

the violation of negative precepts, whether these latter do or do not admit of a remedy by the subsequent fulfilment of a positive command *; for all our sins, whether they be or be not manifest to us. Such sins as are manifest to us, we have already declared and confessed unto thee, while such as are not manifest unto us are manifest and known unto thee, according to the word that hath been spoken, The secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this Law. For thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king, who pardoneth and forgiveth.

O my God, before I was formed I was of no worth, and now that I have been formed I am but as though I had not been formed. Dust am I in my life: how much more so in my death. Behold, I am before thee like a vessel filled with shame and confusion. O may it be thy will, O Lord my God and God of my fathers, that I may sin no more, and as to the sins I have committed, purge them away in thine abounding compassion though not by means of affliction and sore diseases.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any

* There are prohibitions, the transgression of which cannot be rectified by any subsequent act of the offender. Such, for example, are the laws forbidding work to be done on the Sabbath, and leavened bread to be eaten on Passover; to each of them the statement applies, **אין בָּה קום עֲשֶׂה**. On the other hand, the law (Deut. xxii. 6, 7) forbidding the rifling of a bird's nest, and taking the mother with the young, is, according to one view expressed in the Talmud (Maccoth, 17a), a negative precept, the transgression of which may be rectified by letting the mother go free: to this class of prohibitions the rule applies, **ישׁ-בָּה קום עֲשֶׂה**.

תפלת מוסף ליום כפור

החושבים עלי רעה מהרה הפר עצתם וקלקל
מחשבותם. עשה למען שמך עשה למען ימינך
עשה למען קדשתך עשה למען תורתך. למען
יחלצון ידיך הושיעה ימינך וענני: יהיו לרצון
אמרי-פי והגיון לבי לפניך יי צורי וגאלי: עשה
שלוש במרומיו הוא יעשה שלום עלינו ועל-כל-
ישראל. ואמרו אמן:

תפלת מוסף ליום כפור:

For the commencement of the עמידה see p. 210, from אדני שפתי to

הקדוש, p. 213. Then continue:—

אתה בחרתנו מכל-העמים. אהבת אותנו.
ורצית בנו. ורוממתנו מכל הלשונות. וקדשתנו
במצותיך. וקרבתנו מלכנו לעבודתך. ושמך
תגדול והקדוש עלינו קראת:

On שבת add the words in brackets.

נתתן לנו יי אלהינו באהבה את-יום [השבת הזה
לקדשה ולמונה ואת יום] הכפרים הזה למחילה
ולסליחה ולכפרה ולמחל-בו את-כל-עונותינו
[באהבה] מקרא קדש וקר ליציאת מצרים:

design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

ADDITIONAL SERVICE FOR THE DAY OF ATONEMENT

For the commencement of the Amidah see p. 210, from " O Lord, open thou my lips " to " holy King," p. 213. Then continue :—

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and hast brought us near unto thy service, O our King, and hast called us by thy great and holy name.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [this Sabbath day for holiness and rest, and] this Day of Atonement for pardon, forgiveness and atonement, that we may [in love] obtain pardon thereon for all our iniquities; an holy convocation, as a memorial of the departure from Egypt.

תפלת מוסף ליום כפור

ומפני חטאינו גלינו מארצנו ונתרחקנו מעל
אדמתנו ואין אנחנו יכולים לעשות חובותינו
בבית בחירתך בבית הגדול והקדוש שנקרא
שמך עליו מפני היר שנסתלקה במקדשך:

יהי רצון מלפניך יי אלהינו ואלהי אבותינו
מלך רחמן שתשוב ותרחם עלינו ועל מקדשך
ברחמיך הרבים ותבנהו מהרה ותגדל כבודו:
אבינו מלכנו גלה כבוד מלכותך עלינו מהרה
והופע והנשא עלינו לעיני כל-חי וקרב פזורינו
מבין הגוים ונפוצותינו בנס מירבתי-ארץ.
והביאנו לציון עירך ברנה ולירושלים בית
מקדשך בשמחת עולם ושם נעשה לפניך את
קרבנות חובותינו תמידים בסדרם ומוספם
בהלכתם: ואת מוסף יום [השבת הזה ואת מוסף יום]
הכפרים הזה. נעשה ונקריב לפניך באהבה
במצות רצונך כמו שכתבת עלינו בתורתך על
ידי משה עבדך מפי כבודך באמור:

[ויביום השבת שני-כבשים בני-שנה תמימים ושני עזונים
סלת מנחה בלולה בשמן ונסכו: עלת שבת בשבתו על-
עלת התמיד ונסכה:]

ובעשור לחדש השביעי הזה מקרא-קדש

But on account of our sins we were exiled from our land, and removed far from our country, and we are unable to fulfil our obligations in thy chosen house, that great and holy temple which was called by thy name, because of the hand that hath been stretched out against thy sanctuary.

May it be thy will, O Lord our God and God of our fathers, merciful King, that thou mayest again in thine abundant compassion have mercy upon us and upon thy sanctuary, and mayest speedily rebuild it and magnify its glory. Our Father, our King, do thou speedily make the glory of thy kingdom manifest upon us; shine forth and exalt thyself upon us in the sight of all living; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary, with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offerings of [this Sabbath day and] this day of Atonement we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:—

[And on the Sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof; this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.]

And on the tenth day of this seventh month there shall be an holy convocation unto you; and ye shall afflict your souls,

יְהִי לָכֶם וְעִנִּיתֶם אֶת־נַפְשֵׁיכֶם כָּל־מְלָאכָה
 לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֲלֶה לַי רֵיחַ נִיחַח פֶּר
 בֶּן־בָּקָר אֶחָד אֵיל אֶחָד בְּכָשִׁים בְּנִי־שָׁנָה
 שִׁבְעָה תְּמִימִם יִהְיוּ לָכֶם: וּמִנְחָתָם וְנִסְבִּיהֶם
 בַּמִּדְבָּר שְׁלֹשָׁה עָשָׂרִים לֶפֶר. שְׁנֵי עֶשְׂרִים
 לְאֵיל. וְעֶשְׂרֹן לִבְכֹּשׁ. וַיִּין בְּנִסְכּוֹ וּשְׁנֵי שְׁעִירִים
 לִכְפֹּר. וּשְׁנֵי תְּמִידִים בְּהִלְכָתָם:

[יִשְׁמְחוּ בְּמִלְכוּתָהּ שְׁמֵרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי עִם מְקַדְּשֵׁי
 שְׂבִיעֵי כָלֶם יִשְׁבְּעוּ וַיִּתְּעַנּוּ מְטוֹבָהּ. וְהַשְׂבִּיעִי רָצִיתָ בּוֹ
 וְקִדְשָׁתוּ חֲמֻדָּת יָמִים אֹתוֹ קִרְאתָ וְכָר לְמַעֲשֶׂה בְּרֹאשִׁית:]

עֲמִידָה *Continue* אֶלֶה־יִנּוּ...מִחֵל, p. 350–359, to the end of the

For the Blessing of the Priests see p. 324.

תפלת מנחה ליום כפור:

For the עֲמִידָה see p. 347.

תפלת נעילה:

אֲשָׁרִי, p. 232.

וּבָא לְצִיּוֹן, p. 233.

חֲצִי קָדִישׁ, p. 37.

ye shall do no manner of work. And ye shall offer a burnt offering unto the Lord for a sweet savour; one young bullock, one ram, seven he-lambs of the first year; they shall be unto you without blemish. And their meal offering and their drink offerings as hath been ordained; three tenth parts of an ephah for each bullock, and two tenth parts for the ram, and one tenth part for each lamb, with wine according to the drink offering thereof, and two he-goats wherewith to make atonement, and the two continual offerings according to their enactment.

[They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.]

Continue p. 350–359, “Our God . . . pardon,” to the end of the Amidah.

For the Blessing of the Priests see p. 324.

AFTERNOON SERVICE FOR THE DAY OF ATONEMENT

For the Amidah, see p. 347.

CONCLUSION SERVICE FOR THE DAY OF ATONEMENT

“Happy are they,” etc., p. 232.

“And a Redeemer,” etc., p. 233.

Kaddish, p. 37.

תפלת נעילה:

The commencement of the עמידה as in the Evening Service, see p. 347, to יהגלות אתה יודע p. 354. Then continue, adding on Sabbath the words in brackets :—

אתה נותן יד לפושעים וימינך פשוטה
לקבל שבים. ותלמדנו יי אלהינו להתנדות
לפניך על כל-עונותינו למען נחידל מעשק
ידינו ותקבלנו בתשובה שלמה לפניך באשים
וכניחים למען דבריך אשר אמרת: אין קץ
לאשי חובותינו ואין מספר לניחתי אשמותינו.
ואתה יודע שאחריתנו רמה ותולעה לפיך
הרבית סליחתנו: מה אנחנו מה חיינו מה
חסדנו מה-צדקנו מה-ישענו מה-בחנו מה-
נבחרתנו. מה-נאמר לפניך יי אלהינו ואלהי
אבותינו. הלא כל-הגבורים כאין לפניך ואנשי
השם בלא היו וחקמים בבלי מדע ונבונים
בבלי השכל. כי רב מעשיהם תהו וימי תהיהם
הכל לפניך. ומותר האדם מן-הבהמה אין כי
הכל הכל:

אתה הבדלת אנש מראש ותפירהו לעמוד
לפניך. כי מי יאמר לך מה-תפעל ואם-יצדק
מה-יתן-לך: ותתן-לנו יי אלהינו באהבה את

CONCLUSION SERVICE FOR THE DAY OF ATONEMENT

The commencement of the Amidah as in the Evening Service, see p. 347, to "the hidden and the revealed?" p. 354. Then continue, adding on Sabbath the words in brackets :—

Thou givest a hand to transgressors, and thy right hand is stretched out to receive the penitent; thou hast taught us, O Lord our God, to make confession unto thee of all our sins, in order that we may cease from the violence of our hands, that thou mayest receive us into thy presence in perfect repentance, even as fire offerings and sweet savours, for thy words' sake which thou hast spoken. Endless would be the fire offerings required for our guilt, and numberless the sweet savours for our trespasses; but thou knowest that our latter end is the worm, and hast therefore multiplied the means of our forgiveness. What are we? What is our life? What is our piety? What our righteousness? What our helpfulness? What our strength? What our might? What shall we say before thee, O Lord our God and God of our fathers? Are not all the mighty men as nought before thee, the men of renown as though they had not been, the wise as if without knowledge, and the men of understanding as if without discernment? For most of their works are void, and the days of their lives are vanity before thee, and the pre-eminence of man over the beast is nought, for all is vanity.

Thou hast distinguished man from the beginning, and hast recognized his privilege that he might stand before thee; for who shall say unto thee, What doest thou? and if he be righteous what can he give thee? But thou of thy love hast given us, O Lord our God, [this Sabbath day and] this Day of Atonement to

יום [השבת הזה ואֵת יום] הכפרים הזה קץ ומחילה
 וסליחה על כל-עונותינו למען נחַדל מעֲשֶׂק
 יְדִינוּ ונָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חֲסִי רְצוֹנְךָ בְּלִבָּב
 שָׁלֵם: וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ כִּי
 לֹא תַחֲפוּץ בְּהַשְׁחָתָת עוֹלָם. שְׁנֹאֲמַר. דַּרְשׁוּ יי
 בְּהַמְצָאוֹ קִרְאָהוּ בְּהִיּוֹתוֹ קְרוֹב: וְנֹאֲמַר. יַעֲזֹב
 רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מִחֲשַׁבְתּוֹ וַיֵּשֶׁב אֶל-יי
 וִירַחֲמֵהוּ וְאֶל-אֱלֹהֵינוּ כִּי-יִרְבֶּה לְסִלּוֹחַ: וְאַתָּה
 אֱלֹהֵי סְלִיחוֹת חַנוּן וְרַחוּם אֲרֹךְ-אַפַּיִם וְרַב-
 חֶסֶד וּמִרְבֶּה לְהַטִּיב. וְרוֹצֵה אֶתָּה בְּתַשׁוּבַת
 רָשָׁעִים וְאִין אֶתָּה חָפֵץ בְּמִיתָתָם. שְׁנֹאֲמַר. אָמַר
 אֱלֹהֵם חִי-אֲנִי נָא אֲדֹנִי יְיָ הִזֵּה אִם-אֶחָפֵץ
 בְּמוֹת הָרָשָׁע כִּי אִם-בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְחָיָה.
 שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם הָרָעִים וְלָמָּה תָּמוּתוּ בֵּית
 יִשְׂרָאֵל: וְנֹאֲמַר. הֶחָפֵץ אֶחָפֵץ מוֹת רָשָׁע נָא
 אֲדֹנִי יְיָ הִזֵּה הֲלֹוא בְּשׁוּבוֹ מִדַּרְכּוֹ וְחָיָה: וְנֹאֲמַר.
 כִּי לֹא אֶחָפֵץ בְּמוֹת הַמֵּת נָא אֲדֹנִי יְיָ הִזֵּה.
 וְהַשִּׁיבוּ וְחִיו: כִּי אֶתָּה סֶלְחָן לְיִשְׂרָאֵל וּמַחֲלָן
 לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל-דּוֹר וָדוֹר. וּמִבְּלַעַדְיָךָ אִין
 לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלָח:

For the conclusion of the עמידה, see p. 358, from

אֱלֹהֵי עַד שְׁלֹא נוֹצְרָתִי.

be the end of, as well as the season of pardon and forgiveness for, all our iniquities, that we may cease from the violence of our hands, and may return unto thee to do the statutes of thy will with a perfect heart. O do thou, in thy abounding compassion, have mercy upon us, for thou delightest not in the destruction of the world, as it is said, Seek ye the Lord, while he may be found, call ye upon him while he is near. And it is said, Let the wicked forsake his way, and the man of iniquity his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon. But thou art a God ready to forgive, gracious and merciful, slow to anger, plenteous in lovingkindness, and abounding in goodness; thou delightest in the repentance of the wicked, and hast no pleasure in their death; as it is said, Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? And it is said, Have I at all any pleasure in the death of the wicked, saith the Lord God, and not rather that he should return from his way, and live? And it is said, For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live. For thou art the pardoner of Israel and the forgiver of the tribes of Jeshurun in every generation, and beside thee we have no King who pardoneth and forgiveth.

For the conclusion of the Amidah see p. 358, from "O my God, before I was formed."

שחרית and מעריב as on pp. 57-59, is said during אָבִינוּ מְלִכְנוּ. At
נְעִילָה is said only at שַׁבָּת, as below. On נְעִילָה, as below.

אָבִינוּ מְלִכְנוּ. חָטֵאנוּ לְפָנֶיךָ :
אָבִינוּ מְלִכְנוּ. אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה :
אָבִינוּ מְלִכְנוּ. עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמוֹךְ :
אָבִינוּ מְלִכְנוּ. חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה :
אָבִינוּ מְלִכְנוּ. בָּטַל מִעָלֵינוּ כָּל-גְּזֵרוֹת קִשּׁוֹת :
אָבִינוּ מְלִכְנוּ. בָּטַל מִחֲשָׁבוֹת שְׂנְאֵינוּ :
אָבִינוּ מְלִכְנוּ. הִפֵּר עֲצַת אוֹיְבֵינוּ :
אָבִינוּ מְלִכְנוּ. כָּלָה כָּל-צָר וּמִשְׁטֵין מִעָלֵינוּ :
אָבִינוּ מְלִכְנוּ. סָתוּם פִּיּוֹת מִשְׁטֵינֵינוּ וּמִקְטִרְגֵּינוּ :
אָבִינוּ מְלִכְנוּ. כָּלָה דָּבָר וְחָרַב וְרָעַב וְשָׁבִי
וּמִשְׁחִית מִבְּנֵי בְרִיתְךָ :
אָבִינוּ מְלִכְנוּ. מָנַע מִנִּפְּחָה מִנִּחְלָתְךָ :
אָבִינוּ מְלִכְנוּ. סָלַח וּמַחֵל לְכָל-עֲוֹנוֹתֵינוּ :
אָבִינוּ מְלִכְנוּ. מָחָה וְהֵעֵבֵר פֶּשְׁעֵינוּ מִגִּזְרֵי עֵינֶיךָ :
אָבִינוּ מְלִכְנוּ. מָחוּק בְּרַחֲמֶיךָ הַרְבִּים כָּל-
שְׁטָרֵי חֻבוֹתֵינוּ :
אָבִינוּ מְלִכְנוּ. הִחְזִירְנוּ בְּתִשּׁוּבָה שְׁלָמָה לְפָנֶיךָ :
אָבִינוּ מְלִכְנוּ. שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמֶּךָ :
אָבִינוּ מְלִכְנוּ. קָרַע רוּעַ גִּזְרֵי דִינֶנוּ :
אָבִינוּ מְלִכְנוּ. זָכְרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ :

"Our Father, our King," as on pp. 57-59. is said during the Evening and Morning Services. At the Conclusion Service, as below. On Sabbath, this prayer is said only at the Conclusion Service.

Our Father, our King ! we have sinned before thee.

Our Father, our King ! we have no king but thee.

Our Father, our King ! deal with us for the sake of thy name.

Our Father, our King ! let a happy year begin for us.

Our Father, our King ! nullify all evil decrees against us.

Our Father, our King ! nullify the designs of those that hate us.

Our Father, our King ! make the counsel of our enemies of none effect.

Our Father, our King ! rid us of every oppressor and adversary.

Our Father, our King ! close the mouths of our adversaries and accusers.

Our Father, our King ! of pestilence and the sword, of famine, captivity and destruction, rid the children of thy covenant.

Our Father, our King ! withhold the plague from thine inheritance.

Our Father, our King ! forgive and pardon all our iniquities.

Our Father, our King ! blot out our transgressions, and make them pass away from before thine eyes.

Our Father, our King ! erase in thine abundant mercies all the records of our guilt.

Our Father, our King ! bring us back in perfect repentance unto thee.

Our Father, our King ! send a perfect healing to the sick of thy people.

Our Father, our King ! rend the evil judgment decreed against us.

Our Father, our King ! let thy remembrance of us be for good.

אָבִינוּ מִלְכֵנוּ. חַתְּמָנוּ בְּסֶפֶר חַיִּים טוֹבִים:
 אָבִינוּ מִלְכֵנוּ. חַתְּמָנוּ בְּסֶפֶר גְּאֻלָּה וַיְשׁוּעָה:
 אָבִינוּ מִלְכֵנוּ. חַתְּמָנוּ בְּסֶפֶר פְּרִנָּסָה וּבִלְבָּלָה:
 אָבִינוּ מִלְכֵנוּ. חַתְּמָנוּ בְּסֶפֶר זְכוּיֹת:
 אָבִינוּ מִלְכֵנוּ. חַתְּמָנוּ בְּסֶפֶר סְלִיחָה וּמַחֲלָה:
 אָבִינוּ מִלְכֵנוּ. הִצַּמַּח לָנוּ יְשׁוּעָה בְּקֶרֶב:
 אָבִינוּ מִלְכֵנוּ. הָרַם קֶרֶן יִשְׂרָאֵל עַמּוֹךְ:
 אָבִינוּ מִלְכֵנוּ. הָרַם קֶרֶן מְשִׁיחֶךָ:
 אָבִינוּ מִלְכֵנוּ. מִלֵּא יִדְּיֵנוּ מִבְּרֻכּוֹתֶיךָ:
 אָבִינוּ מִלְכֵנוּ. מִלֵּא אֲסָמִינוּ שְׂבָע:
 אָבִינוּ מִלְכֵנוּ. שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ:
 אָבִינוּ מִלְכֵנוּ. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־
 תְּפִלָּתֵנוּ:

אָבִינוּ מִלְכֵנוּ. פָּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתֵנוּ:
 אָבִינוּ מִלְכֵנוּ. נָא אֵל־תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ:
 אָבִינוּ מִלְכֵנוּ. זְכוּר כִּי עָפָר אֲנַחְנוּ:
 אָבִינוּ מִלְכֵנוּ. תְּהִי הַשְׁעָה הַזֹּאת שְׁעַת רַחֲמִים
 וַעַת רָצוֹן מִלְּפָנֶיךָ:
 אָבִינוּ מִלְכֵנוּ. חֲמוּל עָלֵינוּ וְעַל־עוֹלָלֵינוּ וּטְפָנוּ:
 אָבִינוּ מִלְכֵנוּ. עֲשֵׂה לָמַעַן הַרוּגִים עַל־שֵׁם
 קִדְשֶׁךָ:
 אָבִינוּ מִלְכֵנוּ. עֲשֵׂה לָמַעַן טְבוּחִים עַל־יְחודֶךָ:

Our Father, our King ! seal us in the book of happy life.

Our Father, our King ! seal us in the book of redemption and salvation.

Our Father, our King ! seal us in the book of maintenance and sustenance.

Our Father, our King ! seal us in the book of merit.

Our Father, our King ! seal us in the book of forgiveness and pardon.

Our Father, our King ! let salvation soon spring forth for us.

Our Father, our King ! exalt the horn of Israel, thy people.

Our Father, our King ! exalt the horn of thine anointed.

Our Father, our King ! fill our hands with thy blessings.

Our Father, our King ! fill our storehouses with plenty.

Our Father, our King ! hear our voice, spare us, and have mercy upon us.

Our Father, our King ! receive our prayer in mercy and in favour.

Our Father, our King ! open the gates of heaven unto our prayer.

Our Father, our King ! we pray thee, turn us not back empty from thy presence.

Our Father, our King ! remember that we are but dust.

Our Father, our King ! let this hour be an hour of mercy and a time of favour with thee.

Our Father, our King ! have compassion upon us and upon our children and our infants.

Our Father, our King ! do this for the sake of them that were slain for thy holy name.

Our Father, our King ! do it for the sake of them that were slaughtered for thy Unity.

אָבִינוּ מִלְכֵּנוּ. עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבִמְיָם עַל-
קִדּוּשׁ שְׁמֶךָ:

אָבִינוּ מִלְכֵּנוּ. נָקוּם לְעֵינֵינוּ נִקְמַת דָּם-עֲבָדֶיךָ
הַשְּׂפוּךְ:

אָבִינוּ מִלְכֵּנוּ. עֲשֵׂה לְמַעַן אִם-לֹא-לְמַעַנֵּנוּ:

אָבִינוּ מִלְכֵּנוּ. עֲשֵׂה לְמַעַן וְהוֹשִׁיעֵנוּ:

אָבִינוּ מִלְכֵּנוּ. עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים:

אָבִינוּ מִלְכֵּנוּ. עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגָּבוֹר
וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ:

אָבִינוּ מִלְכֵּנוּ. חַנּוּנוּ וְעֲנָנוּ כִּי אֵין בָּנוּ מַעֲשִׂים
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

The Reader says the following verse, the Congregation repeating it :—

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

The Reader says the following three times, the Congregation each time repeating it :—

בָּרוּךְ אַתָּה יְיָ מַלְכוּתוֹ לְעוֹלָם וָעֶד:

The Reader says the following seven times, the Congregation each time repeating it :—

יְיָ הוּא הָאֱלֹהִים:

Our Father, our King ! do it for the sake of them that went through fire and water for the sanctification of thy name.

Our Father, our King ! avenge before our eyes the blood of thy servants that hath been shed.

Our Father, our King ! do it for thy sake, if not for ours.

Our Father, our King ! do it for thy sake, and save us.

Our Father, our King ! do it for the sake of thine abundant mercies.

Our Father, our King ! do it for the sake of thy great, mighty and revered name by which we are called.

Our Father, our King ! be gracious unto us and answer us, for we have no good works of our own ; deal with us in charity and kindness, and save us.

The Reader says the following verse, the Congregation repeating it :—

Hear O Israel: the Lord our God, the Lord is One.

The Reader says the following three times, the Congregation each time repeating it :—

Blessed be his name, whose glorious Kingdom is for ever and ever.

The Reader says the following seven times, the Congregation each time repeating it :—

The Lord, he is God.

The Shofar is sounded.

סדר ספירת העמר:

The פסח is counted from the second night of the night before שבועות.

הנני מקיים מצות עשה של-ספירת העמר כמו שכתוב בתורה. וספרתם לכם ממחרת השבת מיום הביאכם את-עמר התנופה שבע שבתות תמימות תהיינה עד ממחרת השבת השביעית תספרו תמשים יום:

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו במצותיו וצונו על ספירת העמר:

1. היום יום אחד לעמר:
2. היום שני ימים לעמר:
3. היום שלשה ימים לעמר:
4. היום ארבעה ימים לעמר:
5. היום חמשה ימים לעמר:
6. היום ששה ימים לעמר:
7. היום שבעה ימים שהם שבוע אחד לעמר:
8. היום שמונה ימים שהם שבוע אחד ויום אחד לעמר:
9. היום תשעה ימים שהם שבוע אחד ושני ימים לעמר:
10. היום עשרה ימים שהם שבוע אחד ושלשה ימים לעמר:
11. היום אחד עשר יום שהם שבוע אחד וארבעה ימים לעמר:

ORDER OF COUNTING THE OMER

The Omer is counted from the second night of Passover until the night before Pentecost.

Lo, I am about to fulfil the positive precept of the counting of the Omer, as it is written in the Law, And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the Omer of the wave-offering, seven complete weeks they shall be; until the morrow of the seventh week shall ye number fifty days.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us concerning the counting of the Omer.

1. This is the first day of the Omer.
2. This is the second day of the Omer.
3. This is the third day of the Omer.
4. This is the fourth day of the Omer.
5. This is the fifth day of the Omer.
6. This is the sixth day of the Omer.
7. This is the seventh day, making one week of the Omer.
8. This is the eighth day, making one week and one day of the Omer.
9. This is the ninth day, making one week and two days of the Omer.
10. This is the tenth day, making one week and three days of the Omer.
11. This is the eleventh day, making one week and four days of the Omer.

12. היום שנים עשר יום שהם שבוע אחד ונתמשה ימים

לעמר:

13. היום שלשה עשר יום שהם שבוע אחד ושלשה ימים

לעמר:

14. היום ארבעה עשר יום שהם שני שבועות לעמר:

15. היום תמשה עשר יום שהם שני שבועות ויום אחד

לעמר:

16. היום ששה עשר יום שהם שני שבועות ושני ימים

לעמר:

17. היום שבועה עשר יום שהם שני שבועות ושלשה ימים

לעמר:

18. היום שמונה עשר יום שהם שני שבועות וארבעה

ימים לעמר:

19. היום תשעה עשר יום שהם שני שבועות ונתמשה ימים

לעמר:

20. היום עשרים יום שהם שני שבועות ושלשה ימים

לעמר:

21. היום אחד ועשרים יום שהם שלשה שבועות לעמר:

22. היום שנים ועשרים יום שהם שלשה שבועות ויום

אחד לעמר:

23. היום שלשה ועשרים יום שהם שלשה שבועות ושני

ימים לעמר:

24. היום ארבעה ועשרים יום שהם שלשה שבועות

ושלשה ימים לעמר:

12. This is the twelfth day, making one week and five days of the Omer.

13. This is the thirteenth day, making one week and six days of the Omer.

14. This is the fourteenth day, making two weeks of the Omer.

15. This is the fifteenth day, making two weeks and one day of the Omer.

16. This is the sixteenth day, making two weeks and two days of the Omer.

17. This is the seventeenth day, making two weeks and three days of the Omer.

18. This is the eighteenth day, making two weeks and four days of the Omer.

19. This is the nineteenth day, making two weeks and five days of the Omer.

20. This is the twentieth day, making two weeks and six days of the Omer.

21. This is the twenty-first day, making three weeks of the Omer.

22. This is the twenty-second day, making three weeks and one day of the Omer.

23. This is the twenty-third day, making three weeks and two days of the Omer.

24. This is the twenty-fourth day, making three weeks and three days of the Omer.

25. היום תמשה ועשרים יום שהם שלשה שבועות

וארבעה ימים לעמר:

26. היום ששה ועשרים יום שהם שלשה שבועות ותמשה

ימים לעמר:

27. היום שבعة ועשרים יום שהם שלשה שבועות וששה

ימים לעמר:

28. היום שמונה ועשרים יום שהם ארבעה שבועות

לעמר:

29. היום תשעה ועשרים יום שהם ארבעה שבועות ויום

אחד לעמר:

30. היום שלשים יום שהם ארבעה שבועות ושני ימים

לעמר:

31. היום אחד ושלשים יום שהם ארבעה שבועות ושלשה

ימים לעמר:

32. היום שנים ושלשים יום שהם ארבעה שבועות

וארבעה ימים לעמר:

33. היום שלשה ושלשים יום שהם ארבעה שבועות

ותמשה ימים לעמר:

34. היום ארבעה ושלשים יום שהם ארבעה שבועות

וששה ימים לעמר:

35. היום תמשה ושלשים יום שהם תמשה שבועות לעמר:

36. היום ששה ושלשים יום שהם תמשה שבועות ויום אחד

לעמר:

37. היום שבعة ושלשים יום שהם תמשה שבועות ושני

ימים לעמר:

25. This is the twenty-fifth day, making three weeks and four days of the Omer.

26. This is the twenty-sixth day, making three weeks and five days of the Omer.

27. This is the twenty-seventh day, making three weeks and six days of the Omer.

28. This is the twenty-eighth day, making four weeks of the Omer.

29. This is the twenty-ninth day, making four weeks and one day of the Omer.

30. This is the thirtieth day, making four weeks and two days of the Omer.

31. This is the thirty-first day, making four weeks and three days of the Omer.

32. This is the thirty-second day, making four weeks and four days of the Omer.

33. This is the thirty-third day, making four weeks and five days of the Omer.

34. This is the thirty-fourth day, making four weeks and six days of the Omer.

35. This is the thirty-fifth day, making five weeks of the Omer.

36. This is the thirty-sixth day, making five weeks and one day of the Omer.

37. This is the thirty-seventh day, making five weeks and two days of the Omer.

38. היום שמונה ושלשים יום שהם תמשה שבועות ושלשה ימים לעמר :

39. היום תשעה ושלשים יום שהם תמשה שבועות וארבעה ימים לעמר :

40. היום ארבעים יום שהם תמשה שבועות ותמשה ימים לעמר :

41. היום אחד וארבעים יום שהם תמשה שבועות וששה ימים לעמר :

42. היום שנים וארבעים יום שהם ששה שבועות לעמר :

43. היום שלשה וארבעים יום שהם ששה שבועות ויום אחד לעמר :

44. היום ארבעה וארבעים יום שהם ששה שבועות ושני ימים לעמר :

45. היום תמשה וארבעים יום שהם ששה שבועות ושלשה ימים לעמר :

46. היום ששה וארבעים יום שהם ששה שבועות וארבעה ימים לעמר :

47. היום שבעה וארבעים יום שהם ששה שבועות ותמשה ימים לעמר :

48. היום שמונה וארבעים יום שהם ששה שבועות וששה ימים לעמר :

49. היום תשעה וארבעים יום שהם שבעה שבועות לעמר :

הרתמן הוא יחזיר עבודת בית המקדש למקומה : יהי

38. This is the thirty-eighth day, making five weeks and three days of the Omer.

39. This is the thirty-ninth day, making five weeks and four days of the Omer.

40. This is the fortieth day, making five weeks and five days of the Omer.

41. This is the forty-first day, making five weeks and six days of the Omer.

42. This is the forty-second day, making six weeks of the Omer.

43. This is the forty-third day, making six weeks and one day of the Omer.

44. This is the forty-fourth day, making six weeks and two days of the Omer.

45. This is the forty-fifth day, making six weeks and three days of the Omer.

46. This is the forty-sixth day, making six weeks and four days of the Omer.

47. This is the forty-seventh day, making six weeks and five days of the Omer.

48. This is the forty-eighth day, making six weeks and six days of the Omer.

49. This is the forty-ninth day, making seven weeks of the Omer.

May the All-merciful restore the service of the temple to its place.

רצון לפניך יי אלהינו ואלהי אבותינו שיבנה בית המקדש
במהרה בימינו ומן חלקנו בתורתך: ושם נעבדך ביראה
כימי עולם וקשנים קדמוניות:

283. p. תהלים סז

אנא ברכה גדלת ימינה תתיר צורכה. קבל רנת עמך
שגבנו טהרנו נורא. נא גבור דורשי יחודך ככבת שמרים.
ברככם טהרם רחמים צדקתך תמיד גמלים. תסין קדוש ברב
טובך נהל עדתך. יחיד גאה לעמך פנה זוכרי קדשתך.
שועתנו קבל ושמע צעקתנו יודע תעלמות. ברוך שם כבוד
מלכותו לעולם ועד:

סדר חנוכה:

The Feast of חנוכה lasts eight days. On the first evening a light is kindled, the number of lights being increased by one on each consecutive evening. The חנוכה lights should be kindled as soon as possible after nightfall.

On Friday the lights are kindled before the beginning of שבת.

Before kindling the lights the following Blessings are said:—

ברוך אתה יי אלהינו מלך העולם. אשר
קדשנו במצותיו וצונו להדליק נר של חנוכה:
ברוך אתה יי אלהינו מלך העולם. שעשה
נסים לאבותינו בימים קדושים הנה:

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years.

Psalm lxvii. p. 283.

We beseech thee, release thy captive nation by the mighty strength of thy right hand. Accept the joyful chant of thy people, lift us and purify us, O revered God. O thou mighty One, guard as the apple of thine eye them that meditate upon thy unity. Bless them, purify them, have mercy upon them, ever bestow thy charity unto them. O powerful and holy Being, in thine abounding goodness lead thy congregation. Turn, thou who art the only and exalted God, unto thy people, who are mindful of thy holiness. Accept our prayer and hearken unto our cry, thou who knowest all secrets. Blessed be his name, whose glorious kingdom is for ever and ever.

SERVICE FOR CHANUKAH

The Feast of Dedication lasts eight days. On the first evening a light is kindled, the number of lights being increased by one on each consecutive evening. The Chanukah lights should be kindled as soon as possible after nightfall.

On Friday the lights are kindled before the beginning of the Sabbath.

Before kindling the lights the following Blessings are said :—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the light of Chanukah.

Blessed art thou, O Lord our God, King of the universe, who wroughtest miracles for our fathers in days of old, at this season.

The following Blessing is said on the first evening only:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁחֲחִינוּ
וְקִיָּמָנוּ וְהִנֵּי עָנוּ לְזִמְנָהּ הַזֶּה:

After kindling the first light, the following is said:—

הַנֵּרוֹת הֶלְלוּ אֲנַחְנוּ מִדְּלִיקִין עַל הַנְּסִים וְעַל
הַתְּשׁוּעוֹת וְעַל הַנִּפְלְאוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ עַל-
יְדֵי כְּהֲנִיךָ הַקְּדוֹשִׁים. וְכָל-שְׁמִנַת יָמֵי חֲנֻכָּה
הַנֵּרוֹת הֶלְלוּ קָדֵשׁ וְאִין לָנוּ רִשׁוֹת לְהַשְׁתַּמֵּשׁ
בָּהֶם אֲלֵא לְרֹאוֹתָם בְּלִבְדִּי. בְּדֵי לְהוֹדוֹת לְשִׁמְךָ
עַל-נִסֶּיךָ וְעַל-יְשׁוּעָתְךָ וְעַל-נִפְלְאוֹתֶיךָ:

In the Synagogue הבית הנזכר שיר מן מזור, p. 16, is chanted.

In the home the following Hymn is chanted:—

מִעוֹז צוּר יְשׁוּעָתִי. לֵךְ נָאָה לְשִׁבְתִּי. תְּבוֹן
בֵּית תְּפִלָּתִי. וְשֵׁם תּוֹדָה נִזְכַּרְתִּי. לְעֵת תְּבוֹן
מִטְּבַח מִצָּר הַמִּנְבָּח. אֲזִי אֲנִי מִזְמוֹר. בְּשִׁיר מִזְמוֹר.
חֲנֻכַּת הַמִּזְבֵּחַ:

רְעוֹת שְׂבָעָה נִפְשֵׁי. בְּיָגוֹן כְּחֵי כָלָה. חֲמִי
מִכְּרֹו בְּקוֹשֵׁי. בְּשִׁעְבוֹר מַלְכוּת עֲגָלָה. וּבִידּוֹ
הַגְּדוּלָּה. הוֹצִיא אֶת-הַסִּגְלָה. חֵיל פָּרְעָה. וְכָל-
זָרָעוֹ. יָרְדוּ בְּאֶבֶן מִצּוּלָה:

The following Blessing is said on the first evening only :—

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

After kindling the first light, the following is said :—

We kindle these lights on account of the miracles, the deliverances and the wonders which thou didst work for our fathers, by means of thy holy priests. During all the eight days of Chanukah these lights are sacred, neither is it permitted us to make any profane use of them; but we are only to look at them, in order that we may give thanks unto thy name for thy miracles, thy deliverances and thy wonders.

In the Synagogue Psalm xxx. p. 16, is chanted.

In the home the following Hymn is chanted :—

O Fortress, Rock of my salvation, unto thee it is becoming to give praise: let my house of prayer be restored, and I will there offer thee thanksgivings; when thou shalt have utterly destroyed the blaspheming foe, I will complete with song and psalm the dedication of the altar.

Full sated was my soul with ills, my strength was spent with sorrow; they embittered my life by hardship during my subjection to the dominion of Egypt,* but God with his great power brought forth the chosen race, while the host of Pharaoh and all his seed sank like a stone into the deep.

* "The kingdom of the heifer," see Jeremiah xlv. 20.

דְּבִיר קָדְשׁוֹ הֵבִיאֵנִי. וְגַם שֵׁם לֹא שָׁקֵטִיתִי.
וּבֹא נֹגֵשׁ וְהַגְלֵנִי. כִּי זָרִים עָבַדְתִּי. וַיֵּין רַעַל
מִסֻּכְתִּי. כְּמַעַט שְׁעַבַדְתִּי. קֶץ בָּבֶל. זְרָבָל.
לְקֶץ שְׁבָעִים נוֹשַׁעְתִּי:

בָּרוּת קֹמֶת בְּרוּשׁ בִּקְשׁ. אֲנִי בֶן־הַמֶּדְתָּא.
וְנִהְיֶיתָה לִּי לְמוֹקֵשׁ. וְנִאֲזַתוּ נִשְׁבָּתָה. רֹאשׁ יְמֵי
נִשְׁאֲתָה. וְאוֹיֵב שְׁמוֹ מִחִיתָ. רוֹב בָּנָיו. וְקִנְיָיו. עַל
הָעֵץ תִּלְחִיתָ:

יָנִים נִקְבְּצוּ עָלַי. אֲזִי בִימֵי חֲשָׁמַיִם. וּפְרָצוּ
חֻמוֹת מִגְדָּלִי. וְטָמְאוּ כָּל הַשְּׁמָנִים. וּמְנוֹתַי
קִנְיָנִים. נַעֲשֶׂה גַם לְשׁוֹשְׁנִים. בְּנֵי בֵינָה. יְמֵי
שְׁמוֹנָה. קָבְעוּ שִׁיר וּרְנָנִים:

סדר פורים:

Before reading the מגילה the following Blessings are said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִקְרָא מְגִלָּה:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁעָשָׂה
נִסִּים לְאַבוֹתֵינוּ בְּיָמֵם הָהֵם בְּזֶמֶן הַזֶּה:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהִחְיָנוּ
וְהִצִּילֵנוּ לְזֶמֶן הַזֶּה:

To his holy temple he brought me, yet there also I found no peace, for the oppressor came and led me captive, because I had served strange gods: I had to quaff the wine of bewilderment; well nigh had I perished when Babylon's end drew near; through Zerubbabel I was saved after seventy years.

The Agagite (Haman), the son of Hammedatha, sought to cut down the lofty fir tree (Mordecai)¹; but this design became a snare to himself, and his pride was brought to an end. The head of the Benjamite thou didst exalt, but the enemy's name thou didst blot out: the many sons he had gotten thou didst hang upon the gallows.

The Grecians were gathered against me in the days of the Hasmoneans; they broke down the walls of my towers, and defiled all the oils; but from one of the last remaining flasks a miracle was wrought for thy beloved,² and their men of understanding appointed these eight days for song and praises.

SERVICE FOR PURIM

Before reading the Book of Esther the following Blessings are said:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the reading of the Megillah.

Blessed art thou, O Lord our God, King of the universe, who didst work miracles for our fathers in days of old, at this season.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

¹ See Talmud Babli, Megillah. 10b.

² Likened to a lily in Song of Songs ii. 2.

After reading the מגלה say:—

ברוך אתה יי אלהינו מלך העולם. הרב את ריבנו והדן את דיננו והנזקם את נקמתנו והמשלם גמול לכל אויבי נפשנו והנפדע לנו מצרינו: ברוך אתה יי. הנפדע לעמו ישראל מכל-צריהם. האל המושיע:

The following paragraph is omitted after the Reading of the מגלה in the morning.

אשר הניא עצת גוים ויפר מחשבות ערומים: בקום עלינו אדם רשע נצר ודון מזרע עמלק: גאה בעשורו וכרה לו בור וגדלתו יקשה לו לכד: דמה בנפשו ללכוד ונלכד בקש להשמיד ונשמד מהרה: המן הודיע איבת אבותיו ועורר שנאת אחים לבנים: ולא זכר רחמי שאול כי-בחמלתו על-אגג נולד אויב: זמם רשע להכרית צדיק ונלכד טמא בידי טהור: חסד גבר על-שננת אב ורשע הוסיף חטא על-חטאיו: טמן בלבו מחשבות ערומו ויתמכר לעשות רעה: ידו שלח בקדושי אל כספו נתן להכרית זכרים: פראות מרדכי כי-יגא קצף ודתי המן נתנו בשושן. לבש שק וקשר מספד וגור צום וישב על-האפר: מי זה יעמוד לכפר שגגה ולמחול חטאת עון אבותינו: נץ פרח מלולב הן תדסה עמדה לעורר ישנים: סריסיה הבהילו להמן להשקותו יין תמת תנינים: עמד בעשורו ונפל ברשעו עשה לו עץ ונתלה עליו: פיהם פתחו כל-יושבי תבל כי פור המן נהפך לפורנו: צדיק נחלץ מיד רשע אויב נתן תחת נפשו: קימו עליהם לעשות פורים ולשמוח בכל-שנה

After reading the Book of Esther say :—

Blessed art thou, O Lord our God, King of the universe, who dost plead our cause, judge our suit and avenge our wrong, who renderest retribution to all that hate our soul, and on our behalf dealest out punishment to our adversaries. Blessed art thou, O Lord, who on behalf of thy people Israel dealest out punishment to all their adversaries, O God, the Saviour.

The following paragraph is omitted after the Reading of the Book of Esther in the morning :—

—Who broughtest the counsel of the heathen to nought, and madest the devices of the crafty of none effect, when a wicked man, an arrogant offshoot of the seed of Amalek, rose up against us. Insolent in his riches, he digged himself a pit, and his own greatness laid him a snare. In his mind he thought to entrap, but was himself entrapped; he sought to destroy, but was speedily destroyed. Haman displayed the hatred of his fathers, and stirred up against the children the ancient enmity of the brothers (Esau and Jacob), remembering not the mercy of Saul, through whose compassion for Agag the enemy was born. The wicked plotted to cut off the just, and the unclean was caught in the hands of the pure. (Mordecai's) lovingkindness (to Esther) prevailed over the father's (Saul's) error, but the wicked (Haman) heaped sin upon the sins of his ancestor. In his heart he hid his cunning devices, and sold himself to do wickedness. He stretched forth his hand against God's saints; he gave his silver to cut off the remembrance of them. When Mordecai saw that wrath had gone forth, and that the decrees of Haman were issued in Shushan, he put on sackcloth and wrapped himself in mourning, ordained a fast and sat upon ashes. Who will rise up to atone for error, and obtain pardon for the sin and iniquity of our fathers? A flower blossomed from the palm tree: lo! Hadassah arose to awaken the merit of those that slept in the grave. Her servants hastened to make Haman drink the wine of the poison of snakes. He rose by his riches, but fell in his wickedness; he made him a gallows, and was himself hanged thereon. All the inhabitants of the world were agape for the lot cast against us by Haman was turned to our favour. When the righteous was delivered out of the hand of the wicked, and the enemy was put in his stead, the Jews ordained for themselves to celebrate Purim, and to rejoice thereon every year. Thou didst

ושנה: ראת את תפילת מרדכי ואסתר. המן ובניו על-העץ
תלית:

ששנת יעקב צלה ושמחה בראותם יחד תכלת מרדכי:
תשועתם הית לנצח ותקנתם בכל-דור ודור: להודיע
שכל-קניף לא יבשו ולא יכלמו לנצח כל-החוסים בך:
ארור המן אשר בקש לאבדי ברוך מרדכי היהודי. ארורה
ורש אשת מפחידיו ברוכה אסתר מננה בעדי וגם חרבונה
זכור לטוב:

וש קדוש, p. 284, to ויאדיר, p. 286, On Saturday Evening begin
קדיש, p. 78, (omitting ויהי נעם, p. 284. The Reader says
p. 286. ויתן לה On Saturday Evening say (תתקבל

עלינו, p. 79.

קדיש יתום p. 80.

סדר סעודה וברכותיה:

On washing the hands, previous to partaking of a Meal, say:—

ברוך אתה יי אלהינו מלך העולם. אשר
קדשנו במצותיו וצונו על נטילת ידים:

The following Blessing is said over the Bread:—

ברוך אתה יי אלהינו מלך העולם. המוציא
לחם מן הארץ:

regard the prayer of Mordecai and Esther: Haman and his sons thou didst hang upon the gallows.

The lily of Jacob rejoiced and was glad when Mordecai was seen in the temple. Thou hast ever been Israel's salvation, and their hope in every generation, to make known that all who hope in thee shall not be ashamed, neither shall any be confounded who put their trust in thee. Accursed be Haman who sought to destroy me; blessed be Mordecai the Jew; accursed be Zeresh, the wife of him that terrified me; blessed be Esther my protectress, and may Harbonah also be remembered for good.

"But thou art holy," etc., p. 284, to "honourable," p. 286. On Saturday evening begin "And let the pleasantness," etc., p. 284. The Reader says Kaddish, p. 78 (omitting "May the prayers," etc.), On Saturday say the Conclusion Service, p. 286.

"It is our duty," etc., p. 79.

Mourner's Kaddish, p. 80.

GRACE BEFORE MEALS

On washing the hands, previous to partaking of a Meal, say:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us concerning the washing of the hands.

The following Blessing is said over the Bread:—

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

ברכת המזון

On Sabbaths and Holydays, and on those days when תַּחֲנוּן (see p. 60) is not said, הַמַּעֲלוֹת שִׁיר is said.

תהלים קכ"ז

שִׁיר הַמַּעֲלוֹת. בָּשׁוּב יי אֶת-שִׁיבַת צִיּוֹן הֵינּוּ
בְּחִלָּמִים: אֲזִי יִמָּלֵא שְׂחָק פִּינִי וּלְשׁוֹנִי רִנָּה אֲזִי
יֹאמְרוּ בְּגוֹיִם הַגִּדִּיל יי לַעֲשׂוֹת עִם-אֱלֹהִים:
הַגִּדִּיל יי לַעֲשׂוֹת עִמָּנוּ הֵינּוּ שְׂמֵחִים: שׁוּבָה יי
אֶת-שְׁבִיתָנוּ בְּאִפְיקִים בְּנֶגֶב: הִזְרְעִים בְּדִמְעָה
בְּרִנָּה יִקְצְרוּ: הָלוֹךְ יֵלֵךְ וּבָכָה נָשָׂא מִשְׁשֶׁה-
הִזְרַע בְּאִיבָא בְּרִנָּה נָשָׂא אֶלְמֹתָיו:

תהלת יהוה ידבר-פי ויברך כל-בשר שם קדשו לעולם
ועד:

נאנחנו נברך זה מעתה ועד-עולם הללויה:

The following Introduction is customary if three or more Males, above the age of thirteen, have eaten at table together :—

He who says Grace commences thus :—

רבותי נברך:

The others respond :—

יהי שם יי מברך מעתה ועד עולם:

GRACE AFTER MEALS

On Sabbaths and Holydays, and on those days when Tachanun (see p. 60) is not said, Psalm cxxvi. is said :—

Psalm cxxvi. A Song of Degrees.

When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with exultation : then said they among the nations, The Lord hath done great things for them. The Lord hath done great things for us ; whereat we rejoiced. Bring back our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing the store of seed, he shall come back with joy, bearing his sheaves.

My mouth shall speak of the praise of the Lord ; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

The following Introduction is customary if three or more Males, above the age of thirteen, have eaten at table together :—

He who says Grace, commences thus :—

Let us say grace.

The others respond :—

Blessed be the name of the Lord from this time forth and for ever.

He who says Grace proceeds :—

בְּרָשׁוֹת רַבּוֹתִי

If there be present ten or more Males above the age of thirteen, the word אֱלֹהֵינוּ is added.

*וְנִבְרָךְ (אֱלֹהֵינוּ) שְׁאֵכְלָנוּ מִשְּׁלוֹ:

The others respond :—

בָּרוּךְ (אֱלֹהֵינוּ) שְׁאֵכְלָנוּ מִשְּׁלוֹ וּבָטוּבוֹ חַיֵּינוּ:

Persons present who have not partaken of the Meal, say the following:—

בָּרוּךְ וּמְבוֹרָךְ שְׁמוֹ תָמִיד לְעוֹלָם וָעֶד:

He who says Grace replies :—

בָּרוּךְ (אֱלֹהֵינוּ) שְׁאֵכְלָנוּ מִשְּׁלוֹ וּבָטוּבוֹ חַיֵּינוּ:

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ:

* *In the house of an אַבֵּל the following Introductory Form is used:—*

נִבְרָךְ מְנַחֵם אַבְלִים שְׁאֵכְלָנוּ מִשְּׁלוֹ:

The others respond :—

בָּרוּךְ מְנַחֵם אַבְלִים שְׁאֵכְלָנוּ מִשְּׁלוֹ וּבָטוּבוֹ חַיֵּינוּ:

He who says Grace repeats the last sentence. Persons present who have not partaken of the Meal, say the following :—

בָּרוּךְ וּמְבוֹרָךְ שְׁמוֹ תָמִיד לְעוֹלָם וָעֶד:

He who says Grace proceeds :—

With the sanction of those present,

If there be present ten or more Males above the age of thirteen, the words " our God " are added :—

* We will bless (our God) him of whose bounty we have partaken.

The others respond :—

Blessed be (our God) he of whose bounty we have partaken, and through whose goodness we live.

Persons present who have not partaken of the Meal, say the following :—

Blessed be his name, yea, continually to be blessed for ever and ever.

He who says Grace replies :—

Blessed be (our God) he of whose bounty we have partaken, and through whose goodness we live.

Blessed be he, and blessed be his name.

* *In the house of a Mourner the following Introductory Form is used :—*

We will bless him that comforteth the mourners, and of whose bounty we have partaken.

The others respond :—

Blessed be he that comforteth the mourners, of whose bounty we have partaken, and through whose goodness we live.

He who says Grace repeats the last sentence. Persons present who have not partaken of the Meal, say the following :—

Blessed be his name, yea, continually to be blessed for ever and ever.

*If less than three Males above the age of thirteen be present,
begin here :—*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הֵזֵן
אֶת־הָעוֹלָם בָּלוּ. בְּטוֹבוֹ בָּחַן בְּחֶסֶד וּבְרַחֲמִים.
הוא נוֹתֵן לָחֶם לְכָל־בָּשָׂר. כִּי לְעוֹלָם חֲסִדוֹ:
וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא־חָסַר לָנוּ וְאֵל יַחֲסֹר־
לָנוּ מִזֹּון לְעוֹלָם וָעֶד בְּעֶבֶר שְׁמוֹ הַגָּדוֹל. כִּי
הוא זֵן וּמַפְרִיֵּס לְכָל וּמַטִּיב לְכָל וּמַכִּין מִזֹּון
לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יי. הֵזֵן
אֶת־הַכֹּל:

נוֹדָה לָךְ יי אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ
אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה. וְעַל שֶׁהוֹצֵאתָנוּ יי
אֶל־הֵינוּ מֵאֶרֶץ מִצְרַיִם. וּפְדִיתָנוּ מִבֵּית עַבְדִּים.
וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ. וְעַל תּוֹרַתְךָ
שֶׁלְּמִדְתָּנוּ. וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ. וְעַל חַיִּים חֵן
וְחֶסֶד שֶׁחֻנְנֵתָנוּ. וְעַל אֲכִילַת מִזֹּון שֶׁאַתָּה זֵן
וּמַפְרִיֵּס אוֹתָנוּ תָּמִיד בְּכָל־יוֹם וּבְכָל־עֵת
וּבְכָל־שָׁעָה:

On pp. 53, 54. add פּוּרִים and תְּנָכָה.

וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ
וּמַבְרִיכִים אוֹתְךָ. יְתַבְרַךְ שְׁמֶךָ בְּפִי כָל־מִי

*If less than three Males above the age of thirteen be present,
begin here :—*

Blessed art thou, O Lord our God, King of the universe, who feedest the whole world with thy goodness, with grace, with lovingkindness and tender mercy; thou givest food to all creatures, for thy lovingkindness endureth for ever. Through thy great goodness food hath never failed us: O may it not fail us for ever and ever for thy great name's sake, since thou nourishest and sustainest all beings, and doest good unto all, and providest food for all thy creatures whom thou hast created. Blessed art thou, O Lord, who givest food unto all.

We thank thee, O Lord our God, because thou didst give as an heritage unto our fathers a desirable, good and ample land, and because thou didst bring us forth, O Lord our God, from the land of Egypt, and didst deliver us from the house of bondage; as well as for thy covenant which thou hast sealed in our flesh, thy Law which thou hast taught us, thy statutes which thou hast made known unto us, the life, grace and lovingkindness which thou hast bestowed upon us, and for the food wherewith thou dost constantly feed and sustain us on every day, in every season, at every hour.

*On Chanukah and Purim add, " We thank thee also for the
miracles," etc., pp. 53, 54.*

For all this, O Lord our God, we thank and bless thee, blessed be thy name by the mouth of all living continually

תמיד לעולם ועד: בכתוב. ואכלת ושבעת
 וברכת את-י' אלהיך על-הארץ הטבה אשר
 נתן-לך. ברוך אתה י' על-הארץ ועל-
 המזון:

רחם י' אלהינו על-ישראל עמך. ועל
 ירושלים עירך. ועל ציון משכן כבודך. ועל
 מלכות בית דוד משיחך. ועל-הבית הגדול
 והקדוש שנקרא שמה עליו: אלהינו אבינו.
 רענו זוננו פרנסנו וכלכלנו והרוחנו. והרנח-
 לנו י' אלהינו מהרה מכל-צרותינו: ונא אל-
 תצריכנו י' אלהינו לא לידי מהנת בשר ודם
 ולא לידי הלואתם. כי אם לידך המלאה
 הפתוחה הקדושה והרחבה. שלא גבוש ולא
 נכלם לעולם ועד:

On שבת say:—

רצה ותתליצנו י' אלהינו במצותיך ובמצנות יום השביעי
 השבת הגדול והקדוש הזה. כי יום זה גדול וקדוש הוא
 לפניך לשבת-בו ולנות בו באהבה כמצנות רצונך. ברצונך
 הקים לנו י' אלהינו שלא תהי צרה ויגון ואנחה ביום
 מנוחתנו. ותראנו י' אלהינו בנחמת ציון עירך. ובבנין
 ירושלים עיר קדשך. כי אתה הוא בעל הישועות ובעל
 הנחמות:

and for ever, even as it is written, And thou shalt eat and be satisfied, and thou shalt bless the Lord thy God for the good land which he hath given thee. Blessed art thou, O Lord, for the land and for the food.

Have mercy, O Lord our God, upon Israel thy people, upon Jerusalem thy city, upon Zion the abiding place of thy glory, upon the kingdom of the house of David thine anointed, and upon the great and holy house that was called by thy name. O our God, our Father, feed us, nourish us, sustain, support and relieve us, and speedily, O Lord our God, grant us relief from all our troubles. We beseech thee, O Lord our God, let us not be in need either of the gifts of men or of their loans, but only of thy helping hand, which is full, open, holy and ample, so that we may not be ashamed nor confounded for ever and ever.

On Sabbath say :—

Be pleased, O Lord our God, to fortify us by thy commandments, and especially by the commandment of the seventh day, this great and holy Sabbath, since this day is great and holy before thee, that we may rest and repose thereon in love in accordance with the precept of thy will. In thy favour, O Lord our God, grant us such repose that there be no trouble, grief or lamenting on the day of our rest. Let us, O Lord our God, behold the consolation of Zion thy city, and the rebuilding of Jerusalem thy holy city, for thou art the Lord of salvation and of consolation.

On add: יום טוב ראש חֲדָשׁ

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר וְיִכְרְנוּ וּפְקֻדָּנוּ. וְיִזְכְּרוּ אֲבוֹתֵינוּ. וְיִזְכְּרוּ
מְשִׁיחַ בֶּן דָּוִד עֲבָדֶךָ. וְיִזְכְּרוּ יְרוּשָׁלַיִם עִיר קְדֻשָּׁה. וְיִזְכְּרוּ כָל
עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִּיטָה וּלְטוֹבָה וּלְחַן וּלְחַסֵּד
וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם

on סכות :—	on ראש השנה :—	say :— ראש חֲדָשׁ on
חג הסוכות	הזכרון	ראש החודש
on שבעות :—	on פסח :—	שמחת תורה and שמיני עצרת on
חג השבועות	חג המצות	השמיני חג העצרת

הַזֶּה. וְיִזְכְּרוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנו
בּוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חֹסֶם וְחַנּוּן וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנו. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

* וּבִגְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ.
בְּרוּךְ אַתָּה יְיָ. בִּנְהַ בְּרַחֲמֵינוּ יְרוּשָׁלַיִם. אָמֵן:

* In the house of an אָבֵל the following is substituted in place of the
passage from וּבִגְנֵה to וְיִזְכְּרוּנוּ :—

נַחֵם יְיָ אֱלֹהֵינוּ אֶת אָבֵלֵי יְרוּשָׁלַיִם וְאֶת הָאֲבֵלִים
הַמִּתְאַבְּלִים בְּאָבֵל הַזֶּה. נַחֲמֵם מְאֹבְלִים וְשִׁמְחֵם מִיּוֹגָם.
כְּאִשׁוּר. כְּאִשׁוּר אֲמֹר תִּנְחַמְנוּ כֵּן אֲנִכִּי אֲנַחֲמְכֶם וּבִירוּשָׁלַיִם
תִּנְחַמְנוּ. בְּרוּךְ אַתָּה יְיָ. מְנַחֵם צִיּוֹן בְּבִגְנֵי יְרוּשָׁלַיִם:

On New Moons and Festivals add :—

Our God and God of our fathers ! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of—

*On the New Moon say—*The New Moon.

*On New Year—*Memorial.

*On Tabernacles—*The Feast of Tabernacles.

*On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law—*The Eighth-day Feast of Solemn Assembly.

*On Passover—*The Feast of Unleavened Bread.

*On Pentecost—*The Feast of Weeks.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

* And rebuild Jerusalem the holy city speedily in our days. Blessed art thou, O Lord, who in thy compassion rebuildest Jerusalem. Amen.

* *In the House of a Mourner the following is substituted, in place of the passage from " And rebuild " to " in want " :—*

Comfort, O Lord our God, the mourners of Jerusalem and those who share in this present mourning. Do thou give them comfort in place of their mourning, and gladness instead of their grief, as it is said, As one whom his mother comforteth, so will I comfort you, and in Jerusalem shall ye be comforted. Blessed art thou, O Lord, who comfortest Zion by the rebuilding of Jerusalem.

ברכת המזון

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל
 אֲבִינוּ מִלִּבְנוֹ. אֲדִירֵנוּ בּוֹרְאֵנוּ גֹאֲלֵנוּ יוֹצְרֵנוּ
 קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב. רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל.
 הַמֶּלֶךְ הַטוֹב וְהַמְּטִיב לְכָל. שְׂבָכָל-יוֹם יוֹם
 הוּא הַטֵּיב הוּא מְטִיב הוּא יְטִיב לָנוּ: הוּא
 גִּמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לְעַד. לַחֵן לַחֲסֵד
 וּלְרַחֲמִים וּלְרִנּוֹת. הַצֵּלָה וְהַצִּלָּה בִּרְכָה
 וַיְשׁוּעָה. נַחֲמָה פְּרִנְסָה וְכִלְכָּלָה. וְרַחֲמִים וְחַיִּים
 וְשָׁלוֹם וְכָל-טוֹב. וּמְכַל-טוֹב אֵל-יַחֲסְרָנוּ:

הַרְחֵמֵן. הוּא יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעַד:
 הַרְחֵמֵן. הוּא יִתְבָּרֵךְ בְּשִׁמְיָם וּבָאָרֶץ: הַרְחֵמֵן.
 הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים. וַיִּתְפָּאֵר בָּנוּ לְנֶצַח
 נְצָחִים. וַיִּתְהַדָּר בָּנוּ לְעַד וּלְעוֹלָמֵי עוֹלָמִים:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל אֲבִינוּ מִלִּבְנוֹ.
 בּוֹרְאֵנוּ גֹאֲלֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב. הַמֶּלֶךְ הַחַי הַטוֹב וְהַמְּטִיב.
 אֵל אֱמֶת. דִּין אֱמֶת. שׁוֹפֵט צֶדֶק וְלֶקַח נִפְשׁוֹת בְּמִשְׁפָּט.
 וְשֹׁלֵט בְּעוֹלָמוֹ לַעֲשׂוֹת בּוֹ כִּרְצוֹנוֹ. כִּי כָל דָּרְכָיו מִשְׁפָּט.
 וְאֶנְחָנוּ עִמּוֹ וְעִבְדָּיו. וְעַל הַכָּל אֲנַחְנוּ חַיִּים לְהוֹדוֹת לוֹ
 וּלְבָרְכוֹ. גֹדֵר פְּרָצוֹת בְּיִשְׂרָאֵל הוּא יְגַדֵּר אֶת הַפְּרָצָה הַזֹּאת
 מֵעָלֵינוּ לְחַיִּים וּלְשָׁלוֹם. הוּא יְגַמְלָנוּ לְעַד חֵן וְחֲסֵד וְרַחֲמִים
 וְכָל טוֹב. וּמְכַל טוֹב אֵל יַחֲסְרָנוּ:

Blessed art thou, O Lord our God, King of the universe, O God, our Father, our King, our Mighty One, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, O King, who art kind and dealest kindly with all, day by day thou hast dealt kindly, dost deal kindly, and wilt deal kindly with us; thou hast bestowed, thou dost bestow, thou wilt ever bestow benefits upon us, yielding us grace, lovingkindness, mercy and relief, deliverance and prosperity, blessing and salvation, consolation, sustenance and support, mercy, life, peace and all good: of no manner of good let us be in want.

The All-merciful shall reign over us for ever and ever. The All-merciful shall be blessed in heaven and on earth. The All-merciful shall be praised throughout all generations, glorified amongst us to all eternity, and honoured amongst us for

Blessed art thou, O Lord our God, King of the universe, O God, our Father, our King, our Creator, our Redeemer, our Holy One, the Holy One of Jacob, the living King, who art kind and dealest kindly with all, true God and Judge, who judgest with righteousness, and in judgment takest the souls of men unto thyself, who rulest in thy world, doing therein according to thy will, for all thy ways are judgment. We are thy people and thy servants, and for all things it is our duty to give thanks unto thee and to bless thee. O thou who reparairst the breaches in Israel, mayest thou also repair this breach in us, granting us life and peace. Mayest thou ever bestow upon us grace, lovingkindness, mercy and all good: of no manner of good let us be in want.

הִרְחֵמְנוּ. הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד: הִרְחֵמְנוּ. הוּא יִשְׁבֹּר עָלֵנוּ מֵעַל צָוָאֲרָנוּ. וְהוּא יוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ: הִרְחֵמְנוּ. הוּא יִשְׁלַח בְּרָכָה מִרְבָּה בְּבֵית הַזֶּה. וְעַל שְׁלַחן זֶה שְׂאֵבְלֵנוּ עָלָיו: הִרְחֵמְנוּ. הוּא יִשְׁלַח לָנוּ אֶת-אֱלֹהֵי הַנְּבִיא זְכוֹר לְטוֹב. וַיִּבְשֹׁר-לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת: הִרְחֵמְנוּ. הוּא יִבְרֹךְ

*A master of the house says :—**

אוֹתִי (וְאֶת-אִשְׁתִּי וְאֶת-זַרְעִי) וְאֶת-כָּל-אֲשֶׁר לִי.

*At a stranger's table say :—**

אֶת-בֵּעַל הַבֵּית הַזֶּה אוֹתוֹ (וְאֶת-אִשְׁתּוֹ וְאֶת-זַרְעוֹ) וְאֶת-כָּל-אֲשֶׁר לוֹ.

*A child at his parents' table says :—**

אֶת-אָבִי מוֹרִי בֵּעַל הַבֵּית הַזֶּה. וְאֶת-אִמִּי מוֹרְתִי בֵּעַל הַבֵּית הַזֶּה. אוֹתָם וְאֶת-בֵּיתָם וְאֶת-זַרְעָם וְאֶת-כָּל-אֲשֶׁר לָהֶם.

אוֹתָנוּ וְאֶת-כָּל-אֲשֶׁר לָנוּ. כִּמוֹ שְׁנֵתְבָרְכוּ אֲבֹתֵינוּ אֲבָרְהָם יִצְחָק וַיַּעֲקֹב בְּכָל מָכַל כָּל. כֵּן יִבְרֹךְ אוֹתָנוּ כָּלָנוּ יַחַד בְּבִרְכָּה שְׁלֵמָה. וְנֹאמַר אָמֵן:

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוֹת שְׁתֵּהֲנוּ

* The following has to be varied according to circumstances.

everlasting. May the All-merciful grant us an honourable livelihood. May the All-merciful break the yoke from off our neck, and lead us upright to our land. May the All-merciful send a plentiful blessing upon this house, and upon this table at which we have eaten. May the All-merciful send us Elijah the prophet (let him be remembered for good), who shall give us good tidings, salvation and consolation. May the All-merciful bless

*A child at his parents' table
says :—**

my honoured father, the master of this house, and my honoured mother, the mistress of this house, them, their household, their children, and all that is theirs;

*A master of the house says :—**
me, (and my wife and my children) and all that is mine;

*At a stranger's table say :—**
the master of this house (and his wife and his children) and all that is his;

us also and all that is ours, as our fathers Abraham, Isaac and Jacob were blessed each with his own comprehensive blessing; even thus may he bless all of us together with a perfect blessing, and let us say, Amen.

Both on their and on our behalf may there be such advocacy on high as shall lead to enduring peace; and may we receive

* The following has to be varied according to circumstances.

ברכת המזון

לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשָּׂא בִּרְכָה מֵאֵת יי וַיְדַקֵּה
מֵאֱלֹהֵי יִשְׁעֵנוּ. וְנִמְצָא-חֵן וְשָׂכָל טוֹב בְּעֵינֵי
אֱלֹהִים וְאָדָם:

On שַׁבַּת say:—

הֶרְחַמְנוּ. הוּא יִנְחִילֵנוּ יוֹם שְׂכָלוֹ שַׁבַּת וּמְנוּחָה לְחַיֵּי
הָעָלְמִים:

On חֲדָשׁ say:—

הֶרְחַמְנוּ. הוּא יַחְדֹּשׁ עָלֵינוּ אֶת-הַחֲדָשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה:

On יוֹם טוֹב say:—

הֶרְחַמְנוּ. הוּא יִנְחִילֵנוּ יוֹם שְׂכָלוֹ טוֹב:

On הַשָּׁנָה say:—

הֶרְחַמְנוּ. הוּא יַחְדֹּשׁ עָלֵינוּ אֶת-הַשָּׁנָה הַזֹּאת לְטוֹבָה וְלִבְרָכָה:

On חוֹל הַמוֹעֵד סְכוּת say:—

הֶרְחַמְנוּ. הוּא יָקִים לָנוּ אֶת-סְכַּת דָּוִד הַנִּפְלֵאָה:

הֶרְחַמְנוּ. הוּא יִזְכֵּנוּ לִימֹת הַמְּשִׁיחַ וּלְחַיֵּי
הָעוֹלָם הַבָּא:

On Week-days say:—

מִגְדֹּל

On ראש חֲדָשׁ and יוֹם טוֹב, שַׁבַּת say:—

מִגְדֹּל

יְשׁוּעוֹת מִלְּכּוֹ וְעֲשֵׂה חֲסֵד לְמַשִּׁיחוֹ לְדָוִד

a blessing from the Lord, and righteousness from the God of our salvation; and may we find grace and good understanding in the sight of God and man.

On Sabbath :—

May the All-merciful let us inherit the day which shall be wholly a Sabbath and rest in the life everlasting.

On New Moon :—

May the All-merciful renew unto us this month for good and for blessing.

On Festivals :—

May the All-merciful let us inherit the day which is altogether good.

On New Year :—

May the All-merciful renew unto us this year for good and for blessing.

On the Intermediate Days of Tabernacles :—

May the All-merciful raise up for us the fallen Tabernacle of David.

May the All-merciful make us worthy of the days of the Messiah, and of the life of the world to come.

On Week-days :—

Great salvation giveth he to his king.*

On Sabbaths, Festivals, and New Moons :—

He is a tower of salvation to his king;* and sheweth lovingkindness to his anointed, to David and to his seed, for

* These changes are based upon the two readings of this verse in Psalm xviii. 51, and 2 Sam. xxii. 51 respectively.

ברכת המזון

וְלִזְרְעוּ עַד-עוֹלָם: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא
נַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

יִרְאוּ אֶת-יְיָ קְדוֹשֵׁיו. כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ
וְרָעִבוּ. וְדָרְשֵׁי יְיָ לֹא-יִחְסְרוּ כָל-טוֹב: הוֹדוּ לֵי כִי-טוֹב.
כִּי לְעוֹלָם חֲסִדוֹ: פִּתְחָה אֶת-יְדֶהָ. וּמִשְׁבִּיעַ לְכָל-חַי רָצוֹן:
בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּיָי. וְהִיא יְיָ מְבַטְחוּ: גֵּעַר הֵייתִי
גַּם-זְקֵנָתִי. וְלֹא-רָאִיתִי צָדִיק נֶעְזֵב וְזָרְעוֹ מִבְּקָשׁ-לֶחֶם: יְיָ עוֹ
לְעַמּוֹ יִתֵּן. יְיָ יִבְרַךְ אֶת-עַמּוֹ בְּשְׁלוֹם:

ברכת המזון בקצרה:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הֵנּוּ אַתָּה הָעוֹלָם כָּלוּ.
בְּטוֹבוֹ בָּחַן בְּחֶסֶד וּבְרַחֲמִים. הוּא נוֹתֵן לֶחֶם לְכָל בָּשָׂר. כִּי
לְעוֹלָם חֲסִדוֹ. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ וְאֵל יִחְסַר
לָנוּ מִזֶּן לְעוֹלָם וְעַד בְּעֶבֶר שְׁמוֹ הַגָּדוֹל. כִּי הוּא זֶן וּמַפְרִיֵּס
לְכָל וּמַטִּיב לְכָל וּמַכִּין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ
אַתָּה יְיָ. הֵנּוּ אַתָּה הַכֹּל:

נוֹדֶה לָךְ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבֹּתֵינוּ אֶרֶץ חֲמֻדָּה
טוֹבָה וְרַחֲבָה. בְּרִית וְתוֹרָה. וְלֶחֶם לְשׁוֹבְעֵי. בְּרוּךְ אַתָּה יְיָ.
עַל הָאֶרֶץ וְעַל הַמִּזֶּן:

רַחֵם יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ. וְעַל מַלְכוּת בֵּית דָּוִד
מְשִׁיחֶךָ. וְתַגְדִּיל מַהֲרָה כְבוֹד הַבָּיִת. וְתַנַּחֲמֵנוּ בְּכַפָּלִים. בְּרוּךְ
אַתָּה יְיָ. בּוֹנֵה בְרִיתָיו יְרוּשָׁלַיִם. אָמֵן:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ. הָאֵל אֲבִינוּ מְלִכְנוּ. הַמֶּלֶךְ הַטוֹב
וְהַמַּטִּיב לְכָל. הוּא הַטִּיב הוּא מַטִּיב הוּא יְטִיב לָנוּ.

(say שֶׁבַת On וַיִּנְחֵלֵנוּ יוֹם שְׁכָלוּ שֶׁבַת)

(say יוֹם טוֹב On וַיִּנְחֵלֵנוּ יוֹם שְׁכָלוּ טוֹב)

וְזָכְנוּ לַיְמֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא:

evermore. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

O fear the Lord, ye his holy ones; for there is no want to them that fear him. Young lions do lack and suffer hunger: but they that seek the Lord shall not want any good. O give thanks unto the Lord, for he is good: for his lovingkindness endureth for ever. Thou openest thine hand, and satisfiest every living thing with favour. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. I have been young and now I am old; yet have I not seen the righteous forsaken, nor his seed begging for bread. The Lord will give strength unto his people; the Lord will bless his people with peace.

SHORTER FORM OF GRACE

Blessed art thou, O Lord our God, King of the universe, who feedest the whole world with thy goodness, with grace, with lovingkindness and tender mercy; thou givest food to all flesh, for thy lovingkindness endureth for ever. Through thy great goodness food hath never failed us: O may it not fail us for ever and ever for thy great name's sake, since thou nourishest and sustainest all beings, and doest good unto all, and providest food for all thy creatures whom thou hast created. Blessed art thou, O Lord, who givest food unto all.

We thank thee, O Lord our God, because thou didst give as an heritage unto our fathers a desirable, good and ample land, the covenant and the Law, and food in plenty. Blessed art thou, O Lord, for the land and for the food.

Have compassion, O Lord our God, upon Israel thy people, and upon the kingdom of the house of David thine anointed: speedily magnify the glory of the temple, and doubly comfort us. Blessed art thou, O Lord, who in thy compassion rebuildest Jerusalem. Amen.

Blessed art thou, O Lord our God, O God, our Father, our King, who art kind and dealest kindly with all; thou hast dealt kindly, dost deal kindly, and wilt deal kindly with us.

(On Sabbath say: Let us inherit the day which shall be wholly a Sabbath; and)

(On Festivals say: Let us inherit the day which is altogether good; and)

O, make us worthy of the days of the Messiah, and the life of the

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמֵי הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל וְאָמְרוּ אָמֵן :

סדר הברכות:

*For the Blessings on Washing the Hands, and before
partaking of Bread, see p. 375.*

Before drinking Wine :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
פָּרִי הַגֶּפֶן :

*Before partaking of Food, other than Bread, prepared from any of
"the five species of Grain" (wheat, barley, rye, oats and spelt) :—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
מִיְנֵי מִזֻּנוֹת :

After any Food, excepting Bread :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. עַל

<i>After Food prepared as above, and Wine :</i>	<i>After Food prepared as above :</i>	<i>After Grapes, Figs, Olives, Pomegranates or Dates :</i>	<i>After Wine :</i>
הַמִּתִּיָּה וְעַל	הַמִּתִּיָּה	הָעֵץ	הַגֶּפֶן
הַכֹּלֶלָּה עַל הַגֶּפֶן	וְעַל	וְעַל פָּרִי	וְעַל פָּרִי
וְעַל פָּרִי הַגֶּפֶן	הַכֹּלֶלָּה	הָעֵץ	הַגֶּפֶן

וְעַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ חֲמֵדָה טוֹבָה
וְרִחְבָּה שְׂרָצִית וְהִנְחִלָּתָ לְאֲבוֹתֵינוּ לֶאֱכֹל
מִפְרִיָּה וּלְשִׁבּוּעַ מִטוֹבָה. רַחֵם יְיָ אֱלֹהֵינוּ עַל
יִשְׂרָאֵל עַמּוֹךְ וְעַל יְרוּשָׁלַיִם עִירָךְ וְעַל צִיּוֹן

world to come. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

BLESSINGS ON VARIOUS OCCASIONS

For the Blessings on Washing the Hands, and before partaking of Bread, see p. 375.

Before drinking Wine :—

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Before partaking of Food, other than Bread, prepared from any of "the five species of Grain" (wheat, barley, rye, oats and spelt) :—

Blessed art thou, O Lord our God, King of the universe, who createst various kinds of food.

After any Food, excepting Bread :—

Blessed art thou, O Lord our God, King of the universe,

<i>After Wine :</i>	<i>After Grapes, Figs, Olives, Pomegranates or Dates :</i>	<i>After Food prepared as above :</i>	<i>After Food prepared as above and Wine :</i>
for the vine and fruit of the vine;	for the tree and the fruit of the tree;	for the sus- tenance and the nourish- ment;	for the sustenance and the nourish- ment, the vine and the fruit of the vine;

—for the produce of the field; for the desirable, good and ample land which thou wast pleased to give as an heritage unto our fathers, that they might eat of its fruits and be satisfied with its goodness. Have mercy, O Lord our God, upon Israel thy people, upon Jerusalem thy city, upon Zion

מִשְׁכֵּן בְּבוּדָךְ וְעַל מִזְבִּיחֶךָ וְעַל הַיִּכְלֶיךָ. וּבִנְיָה
 יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ
 לְתוֹכָהּ וְשִׁמְחָנוּ בְּבִנְיָנָהּ. וְנֹאכַל מִפְּרִיָּהּ וְנִשְׁבַּע
 מִטוֹבָהּ וְנִבְרַכְךָ עָלֶיהָ בְּקִדְשָׁהּ וּבְטַהֲרָהּ.

(say שבת On) וּרְצֵה וְהַחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה.

(ראש חודש On) וְזָכְרָנוּ בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה.

(פסח On) וְשִׁמְחָנוּ בְּיוֹם חַג הַמִּצּוֹת הַזֶּה.

(שבועות On) וְשִׁמְחָנוּ בְּיוֹם חַג הַשָּׁבָעוֹת הַזֶּה.

(סוכות On) וְשִׁמְחָנוּ בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה.

(שמחת תורה and שמיני עצרת On)

וְשִׁמְחָנוּ בְּיוֹם הַשְּׁמִינִי חַג הָעֲצָרֹת הַזֶּה.

(ראש השנה On) וְזָכְרָנוּ לְטוֹבָה בְּיוֹם הַזִּכְרוֹן הַזֶּה.

כִּי אַתָּה יי טוֹב וּמַטִּיב לְכָל וְנוֹדֶה לְךָ עַל

הָאָרֶץ

After Food pre-
pared as above,
and Wine :

After Food pre-
pared from any
of the " five
species of
Grain " :

After
Fruit :

After
Wine :

וְעַל הַמַּחְיָה

וְעַל הַמַּחְיָה.

וְעַל הַפְּרוֹת.

וְעַל פְּרֵי

וְעַל פְּרֵי

בְּרוּךְ אַתָּה יי

בְּרוּךְ אַתָּה יי

הַגֶּפֶן. בְּרוּךְ

הַגֶּפֶן. בְּרוּךְ

עַל הָאָרֶץ

עַל הָאָרֶץ

אַתָּה יי עַל

אַתָּה יי עַל

וְעַל הַמַּחְיָה :

וְעַל הַפְּרוֹת :

הָאָרֶץ וְעַל

פְּרֵי הַגֶּפֶן : הָאָרֶץ וְעַל הַמַּחְיָה וְעַל פְּרֵי הַגֶּפֶן :

the abiding place of thy glory, upon thine altar and thy temple. Rebuild Jerusalem, the holy city, speedily in our days; lead us up thither and make us rejoice in its rebuilding. May we eat of the fruits of the land, and be satisfied with its goodness, and bless thee for it in holiness and purity.

(*On Sabbath Day*) Be pleased to fortify us on this Sabbath Day.

(*On New Moon*) Be mindful of us on this day of the New Moon.

(*On Passover*) Make us rejoice on this Feast of Unleavened Bread.

(*On Pentecost*) Make us rejoice on this Feast of Weeks.

(*On Tabernacles*) Make us rejoice on this Feast of Tabernacles.

(*On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law*) Make us rejoice on this Eighth-day Feast of Solemn Assembly.

(*On New Year*) Be mindful of us for good on this Day of Memorial.

For thou, O Lord, art good and beneficent unto all; and we will give thee thanks for the land,

<i>After Wine :</i>	<i>After Fruit :</i>	<i>After Food pre- pared from any of the " five species of Grain " :</i>	<i>After Food pre- pared as above, and Wine :</i>
and for the fruit of the vine. Blessed art thou, O Lord, for the land and for the fruit of the vine.	and for the fruits. Blessed art thou, O Lord, for the land and for the fruits.	and for the sustenance. Blessed art thou, O Lord, for the land and for the sustenance.	for the sustenance and for the fruit of the vine. Blessed art thou, O Lord, for the land, the
	sustenance and the fruit of the vine.		

On eating Fruit which grows on Trees :—

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
פְּרִי הָעֵץ :

On eating Fruit which grows on the Ground, Vegetables, etc. :—

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
פְּרִי הָאֲדָמָה :

*On partaking of Flesh, Fish, Eggs, Cheese, etc., or drinking
any Liquor except Wine :—*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהַכֹּל
נִתְּנָה בְּדָבָרוֹ :

*After partaking of any of the food and drink referred to in the three
preceding Blessings :—*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
נֶפֶשׁוֹת רַבּוֹת וְחִסְרוֹנָן. עַל כָּל-מַה-שֶּׁצָּבֵרָא
לְהַחְיֹת בָּהֶם נֶפֶשׁ כָּל-חַי. בָּרוּךְ חַי הָעוֹלָמִים :

On smelling Fragrant Woods or Barks :—

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
עֲצֵי בִשְׁמִים :

On smelling Odorous Plants :—

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
עֲשָׂבוֹת בִּשְׁמִים :

On smelling Odorous Fruits :—

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַנוֹתֵן
רִיחַ טוֹב בִּפְרוֹת :

On eating Fruit which grows on Trees :—

Blessed art thou, O Lord our God, King of the universe,
who createst the fruit of the tree.

On eating Fruit which grows on the Ground, Vegetables, etc. :—

Blessed art thou, O Lord our God, King of the universe,
who createst the fruit of the earth.

*On partaking of Flesh, Fish, Eggs, Cheese, etc., or drinking
any Liquor except Wine :—*

Blessed art thou, O Lord our God, King of the universe,
by whose word all things exist.

*After partaking of any of the food and drink referred to in the three
preceding Blessings :—*

Blessed art thou, O Lord our God, King of the universe,
who createst many living beings with their wants, for all the
means thou hast created wherewith to sustain the life of each
of them. Blessed be he who is the life of all worlds.

On smelling Fragrant Woods or Barks :—

Blessed art thou, O Lord our God, King of the universe,
who createst fragrant woods.

On smelling Odorous Plants :—

Blessed art thou, O Lord our God, King of the universe,
who createst odorous plants.

On smelling Odorous Fruits :—

Blessed art thou, O Lord our God, King of the universe,
who givest a goodly scent to fruits.

On smelling Fragrant Spices :—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
מִיָּי בְשָׁמִים :

On smelling Fragrant Oils :—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
שֶׁמֶן עָרֵב :

*On seeing Lightning, or on seeing Falling Stars, Lofty Mountains,
or Great Deserts :—*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. עֹשֶׂה
מַעֲשֵׂה בְּרָאשִׁית :

On hearing Thunder :—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֹׁפֵחַ
וּנְבוֹרָתוֹ מֵלֵא עוֹלָם :

At the sight of the Sea :—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֹׁעֵשֶׂה
אֶת־הַיָּם הַגָּדוֹל :

On seeing beautiful Trees or Animals :—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֹׁכֵכָה
לוֹ בְּעוֹלָמוֹ :

On seeing the Rainbow :—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. זוֹכֵר
הַבְּרִית וְנֹאמָן בְּבְרִיתוֹ וְקִיָּם בְּמֵאמְרוֹ :

On smelling Fragrant Spices :—

Blessed art thou, O Lord our God, King of the universe,
who createst divers kinds of spices.

On smelling Fragrant Oils :—

Blessed art thou, O Lord our God, King of the universe,
who createst fragrant oil.

*On seeing Lightning, or on seeing Falling Stars, Lofty Mountains,
or Great Deserts :—*

Blessed art thou, O Lord our God, King of the universe,
who hast made the creation.

On hearing Thunder :—

Blessed art thou, O Lord our God, King of the universe,
whose strength and might fill the world.

At the sight of the Sea :—

Blessed art thou, O Lord our God, King of the universe,
who hast made the great sea.

On seeing beautiful Trees or Animals :—

Blessed art thou, O Lord our God, King of the universe,
who hast such as these in thy world.

On seeing the Rainbow :—

Blessed art thou, O Lord our God, King of the universe,
who rememberest the covenant, art faithful to thy covenant,
and keepest thy promise.

On seeing Trees blossoming the first time in the Year :—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁלֹא
חָסַר בְּעוֹלָמוֹ דָּבָר. וּבָרָא בּוֹ בְּרִיּוֹת טוֹבוֹת
וְאֵילָנוֹת טוֹבִים לְהֵנוֹת בָּהֶם בְּנֵי אָדָם:

On seeing a Sage distinguished for his knowledge of the Law :—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁחַלַּק
מִמְּכַמְתּוֹ לִירָאִיו:

On seeing Wise Men distinguished for other than Sacred knowledge :—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁנַתֵּן
מִמְּכַמְתּוֹ לְבָשָׂר וָדָם:

On seeing a King and his Court :—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם: שְׁנַתֵּן
מִמְּכַבְּדוֹ לְבָשָׂר וָדָם:

On seeing strangely formed Persons, such as Giants or Dwarfs :—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. מְשַׁנֶּה
הַבְּרִיּוֹת:

On fixing a Mezuzah :—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַבֹּעַ מְזוּזָה:

On tasting any Fruit for the first time in the season ; on entering into possession of a new House or Land ; or on using new Raiment for the first time :—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁהַחֲיֵינוּ
וְקִיַּמְנוּ וְהִגִּיעָנוּ לְיָמֵן הַזֶּה:

On seeing Trees blossoming the first time in the Year :—

Blessed art thou, O Lord our God, King of the universe, who hast made thy world lacking in nought, but hast produced therein goodly creatures and goodly trees wherewith to give delight unto the children of men.

On seeing a Sage distinguished for his knowledge of the Law :—

Blessed art thou, O Lord our God, King of the universe, who hast imparted of thy wisdom to them that fear thee.

On seeing Wise Men distinguished for other than Sacred knowledge :—

Blessed art thou, O Lord our God, King of the universe, who hast given of thy wisdom to flesh and blood.

On seeing a King and his Court :—

Blessed art thou, O Lord our God, King of the universe, who hast given of thy glory to flesh and blood.

On seeing strangely formed Persons, such as Giants or Dwarfs :—

Blessed art thou, O Lord our God, King of the universe, who variest the forms of thy creatures.

On fixing a Mezuzah :—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to affix the Mezuzah.

On tasting any Fruit for the first time in the season ; on entering into possession of a new House or Land ; or on using new Raiment for the first time :—

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and hast enabled us to reach this season.

On hearing Good Tidings :—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַטוֹב
וְהַמְּטִיב :

On hearing Evil Tidings :—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. וַיֵּן
הָאֵמֶת :

סדר ברכת הלבנה

Read (ולא יַעֲבֹר to) קמ'ח, verses 1-6, p. 32.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
בְּמֵאֲמָרוֹ בָּרָא שְׁחָקִים. וּבָרוּחַ פִּיו כָּל-צָבָאָם:
חֶק וְזִמָּן נָתַן לָהֶם. שְׁלֹא יִשְׁנוּ אֶת-תַּפְקִידָם:
שָׁשִׁים וּשְׁמֹחִים לַעֲשׂוֹת רְצוֹן קוֹנֵם. פּוֹעֵל אֵמֶת
שֶׁפַּעֲלָתוֹ אֵמֶת. וְלִלְבָנָה אָמַר שְׁתַּתְּחִדֵּשׁ עֲטֻרַת
תַּפְאֲרָתָהּ לַעֲמוּסֵי בָשָׁן. הָעֲתִידִים לְהִתְחַדֵּשׁ
בְּמוֹתָהּ. וּלְפָאֵר לְיוֹצְרָם עַל שֵׁם כְּבוֹד מַלְכוּתוֹ.
בְּרוּךְ אַתָּה יי מְחַדֵּשׁ חֲדָשִׁים :

Read קכ"א, p. 245, and ק'י, p. 34.

On hearing Good Tidings :—

Blessed art thou, O Lord our God, King of the universe,
who art good and dispensest good.

On hearing Evil Tidings :—

Blessed art thou, O Lord our God, King of the universe,
the true Judge.

BLESSING ON THE APPEARANCE OF THE
NEW MOON

*Read Psalm cxlviii. verses 1-6 (to " which none shall
transgress "), p. 32.*

Blessed art thou, O Lord our God, King of the universe,
by whose word the heavens were created, and by the breath
of whose mouth all their host. Thou didst assign them a statute
and a season, that they should not change their appointed
charge. They are glad and rejoice to do the will of their Master,
the truthful Worker whose work is truth, who bade the moon
renew itself, a crown of glory unto those that have been
upborne by him from the womb, who in the time to come will
themselves be renewed like it, to honour their Creator for his
glorious kingdom's sake. Blessed art thou, O Lord, who
renewest the months.

Read Psalms cxxi. p. 245, and cl., p. 34.

סדר קריאת שמע על המטה:

ברוך אתה יי אלהינו מלך העולם. המפיל
 חבלי שנה על-עיני ותנומה על-עפעפי: ויהי
 רצון מלפניך יי אלהי ואלהי אבותי שתשביבני
 לשלום ותעמידני לשלום. ואל יבהלוני רעיוני
 ונחלומות רעים ותרהורים רעים. ותהי מטתי
 שלמה לפניך. והאר עיני פן-אישן המות. כי
 אתה המאיר לאישון בת-עין. ברוך אתה יי.
 המאיר לעולם בלוי בכבודו:

אל מלך נאמן:

שמע ישראל יי אלהינו יי אחד:

ברוך שם כבוד מלכותו לעולם ועד:

ואהבת את יי אלהיך בכל-לבבך ובכל-
 נפשך ובכל מאריך: והיו הדברים האלה אשר
 אנכי מצוך היום על-לבבך: ושננתם לבניך
 ודברת בם בשבתך בביתך ובלקחתך בדרךך
 ובשכבך ובקומך: וקשרתם לאות על-ידך
 והיו לטשפת בין עיניך: וכתבתם על-מזוזות
 ביתך ובשעריך:

ויהי נעם אדני אלהינו עלינו ומעשה ידינו
 כוננה עלינו ומעשה ידינו כוננהו:

PRAYERS BEFORE RETIRING TO REST AT NIGHT

Blessed art thou, O Lord our God, King of the universe, who makest the bands of sleep to fall upon mine eyes, and slumber upon mine eyelids. May it be thy will, O Lord my God and God of my fathers, to suffer me to lie down in peace and to let me rise up again in peace. Let not my thoughts trouble me, nor evil dreams, nor evil fancies, but let my rest be perfect before thee. O lighten mine eyes, lest I sleep the sleep of death, for it is thou who givest light to the apple of the eye. Blessed art thou, O Lord, who givest light to the whole world in thy glory.

God, faithful King.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be his name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

And let the pleasantness of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

תהלים צ"א

יֵשֶׁב בְּסִתְרָא עֲלִיּוֹן בְּצֹל שְׁדֵי יִתְלוֹנֵן: אָמֵר
 לַיהוָה מַחְסֵי וּמִצֻּדֹתַי אֱלֹהֵי אֲבֹטֹחֶבּוּ: כִּי
 הוּא יִצְיִלָּךְ מִפֶּחַ יְקוֹשׁ מִדְּבַר הַחוֹת: בְּאֲבָרְתוֹ
 יִסֹּךְ לָךְ וְתַחַת בְּנִפְיוֹ תִּחְסֶה צָנָה וְסִחְרָה אֲמַתּוֹ:
 לֹא-תִירָא מִפֶּחַד לִילָה מִחֵץ יַעֲוִף יוֹמָם: מִדְּבַר
 בְּאִפֶּל יִהְיֶה מִקָּטָב יָשׁוּד צָהָרִים: יִפֹּל מִצִּדְךָ
 אֱלֹף וּרְבָבָה מִימִינְךָ אֱלִיף לֹא יִנָּשׁ: רַק
 בְּעִינֶיךָ תִּבְיֹט וְשִׁלְמַת רָשָׁעִים תִּרְאֶה: כִּי-אַתָּה
 יְהוָה מַחְסֵי עֲלִיּוֹן שִׁמְתָּ מְעוֹנָךְ: לֹא-תֵאָנֶה
 אֱלִיף רָעָה וְנָנַע לֹא-יִקְרַב בְּאַהֲלֶיךָ: כִּי
 מִלֵּאבָיו יִצְוֶה-לָךְ לְשִׁמְרָךְ בְּכָל-דְּרָכֶיךָ: עַל-
 כַּפִּים יִשְׁאוּנֶךָ פֶּן תִּגַּף בְּאֶבֶן רִגְלֶךָ: עַל-שֹׁחַל
 וְפִתָּן תִּדְרֹךְ תִּרְמָס כְּפִיר וְתַנִּין: כִּי בִי חָשַׁק
 וְאַפְלִטָהוּ אֲשַׁנְּבֶהוּ כִּי-יָדַע שְׁמִי: יִקְרָאֵנִי וְאַעֲנֶהוּ
 עִמּוֹ אֲנֹכִי בְּצָרָה אֲחַלְצֶהוּ וְאֲכַבְּדֶהוּ: אֲרֹךְ
 יָמִים אֲשַׁבִּיעֶהוּ וְאַרְאֶהוּ בִּישׁוּעָתִי: *Repeat the last verse.*

תהלים ג'

יְיָ מִה־רַבּוֹ צָרִי רַבִּים קָמִים עָלַי: רַבִּים
 אוֹמְרִים לְנַפְשִׁי אֵין יְשׁוּעָתָה לּוֹ בָּאלֹהִים סִלָּה:
 וְאַתָּה יְיָ מִגֵּן בְּעַדִּי וּמִרִים רֹאשִׁי: קוֹלִי

Psalm xci.

He that dwelleth in the shelter of the Most High, abideth under the shadow of the Almighty. I say of the Lord, He is my refuge and my fortress; my God, in whom I trust.—For he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his pinions, and under his wings shalt thou take refuge: his truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the plague that ravageth at noon day. A thousand may fall at thy side, and ten thousand at thy right hand; it shall not come nigh unto thee. Only with thine eyes shalt thou look on, and see the retribution of the wicked.—For thou, O Lord, art my refuge.—Thou hast made the Most High thy dwelling place; there shall no evil befall thee, neither shall any scourge come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder: upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he knoweth my name. When he calleth upon me I will answer him; I will be with him in trouble; I will deliver him and honour him. With length of days will I satisfy him, and will let him see my salvation.
Repeat the last verse.

Psalm iii.

Lord, how are mine adversaries increased! Many are they that rise up against me. Many there are which say of my soul, There is no salvation for him in God. (Selah.) But thou, O Lord, art a shield about me; my glory and the lifter up of mine head. I cry unto the Lord with my voice, and he

אֱלֹהֵי אֶקְרָא וַיַּעֲנֵנִי מִהֵר קִדְשׁוֹ סֵלָה: אֲנִי
שָׁכַבְתִּי וַאֲשַׁנָּה הִקִּיצוּתִי כִּי יִי יִסְמְכֵנִי: לֹא-
אִירָא מִרִבְבוֹת עָם אֲשֶׁר סָבִיב שָׁתוּ עָלַי:
קוֹמָה יִי הוֹשִׁיעֵנִי אֱלֹהֵי בִי-הִכִּיתָ אֶת-כָּל-אֹיְבֵי
לְחֵי שְׁנֵי רָשָׁעִים שִׁבְרָתָ: לֵי הִשׁוּעָה עַל-עַמְּךָ
בִּרְכָתְךָ סֵלָה:

הַשְׁכִּיבֵנו יִי אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכֵנו
לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ. וְתַקֵּנֵנוּ
בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.
וְהַגֵּן בְּעַדֵּנוּ וְהַסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרָב
וְרָעָב וְגִזּוֹן. וְהַסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ. וּבְצֹל
כְּנָפֶיךָ תִּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה
כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה. וְשִׁמּוֹר צִאֲתֵנוּ
וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם:

בָּרוּךְ יִי בַיּוֹם. בָּרוּךְ יִי בַלַּיְלָה. בָּרוּךְ יִי
בְּשָׁכַבְנוּ. בָּרוּךְ יִי בְּקוֹמְנוּ: כִּי בִידְךָ נַפְשׁוֹת
הַחַיִּים וְהַמֵּתִים: אֲשֶׁר בִּידוֹ נַפֵּשׁ כָּל-חַי וְרוּחַ
כָּל-בָּשָׂר אִישׁ: בִּידְךָ אֶפְקִיד רוּחִי פְּדִיתָה
אוֹתִי יִי אֵל אֱמֶת: אֱלֹהֵינוּ שְׁבַשְׁמִים יַחַד שְׁמֶךָ
וְקִים מַלְכוּתְךָ תָּמִיד וּמְלוּךְ עָלֵינוּ לְעוֹלָם וָעֶד:
יִרְאוּ עֵינֵינוּ וַיִּשְׁמַח לִבֵּנוּ וְתִגַּל נַפְשֵׁנוּ בִּישׁוּעָתְךָ
בְּאַמֶּת בְּאִמֶּר לְצִיּוֹן מֶלֶךְ אֱלֹהֶיךָ. יִי מֶלֶךְ יִי

answereth me from his holy mountain. (Selah.) I laid me down and slept; I have awaked, for the Lord sustaineth me. I will not be afraid of the ten thousands of people, that have set themselves against me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the wicked. Salvation belongeth unto the Lord: thy blessing be upon thy people. (Selah.)

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace; direct us aright through thine own good counsel; save us for thy name's sake; be thou a shield about us; remove from us every enemy, pestilence, sword, famine and sorrow; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings; for thou, O God, art our Guardian and our Deliverer; yea, thou, O God, art a gracious and merciful King; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore.

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. For in thy hand are the souls of the living and the dead, as it is said, In his hand is the soul of every living thing, and the spirit of all human flesh. Into thy hand I commend my spirit; thou hast redeemed me, O Lord, God of truth. Our God who art in heaven, assert the unity of thy name, and establish thy kingdom continually, and reign over us for ever and ever.

May our eyes behold, our hearts rejoice, and our souls be glad in thy true salvation, when it shall be said unto Zion, Thy God reigneth. The Lord reigneth; the Lord hath reigned;

מִלֶּךְ יי. | יִמְלֹךְ לְעֹלָם וָעֶד: בִּי הַמְּלָכוֹת שְׁלֹף
הִיא וּלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד. בִּי אֵין לָנוּ
מֶלֶךְ אֵלָּא אַתָּה:

הַמִּלְאָךְ הַנָּאֵל אֲתִי מִכָּל-רֶע יִבְרַךְ אֶת-
הַנְּעָרִים וַיִּקְרָא בָהֶם שְׁמִי וְשֵׁם אֲבֹתִי אֲבָרְקָם
וַיִּצְחָק וַיִּדְגּוּ לָרֹב בְּקֶרֶב הָאָרֶץ: וַיֹּאמֶר אִם-
שָׁמוּעַ תִּשְׁמַע לְקוֹל יי אֱלֹהֶיךָ וְהַיִּשָּׁר בְּעֵינָיו
תַּעֲשֶׂה וְהַאֲזִינָה לְמִצְוֹתָיו וְשִׁמְרָתָ כָּל-חֻקָּיו כָּל-
הַמִּחְלָה אֲשֶׁר שָׁמָּה בְּמִצְרַיִם לֹא-אָשִׁים עָלֶיךָ
כִּי אֲנִי יי רַפְּאֵל: וַיֹּאמֶר יי אֵל הַשָּׁטָן יִגְעַר יי
בְּךָ הַשָּׁטָן וַיִּגְעַר יי בְּךָ הַבַּחַר בִּירוּשָׁלַם הֲלֹא
זֶה אוֹד מִצָּל מֵאֵשׁ: הִנֵּה מִטָּתוֹ שְׁלֹשְׁמָה
שְׁשִׁים גְּבָרִים סָבִיב לָהּ מִגְּבֵרֵי יִשְׂרָאֵל: כָּלֵם
אַחֲזִי חָרֵב מִלְּמַדֵּי מִלְחָמָה אִישׁ חָרְבוֹ עַל-
יָרְכוּ מִפְּחָד בְּלִילוֹת: יִבְרַכְךָ יי וַיִּשְׁמְרֶךָ: יֵאָר
יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ: יֵשָׁא יי פָּנָיו אֵלֶיךָ וַיִּשֶׁם
לְךָ שְׁלוֹם:

To be said three times.

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

To be said three times.

לִישׁוּעָתְךָ קִנִּיתִי יי. קִנִּיתִי יי לִישׁוּעָתְךָ.

יי לִישׁוּעָתְךָ קִנִּיתִי:

the Lord shall reign for ever and ever: for the kingdom is thine, and to everlasting thou wilt reign in glory; for we have no king but thee.

The angel who hath redeemed me from all evil bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.—And he said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am the Lord that healeth thee.—And the Lord said unto the adversary, The Lord rebuke thee, O adversary; yea, the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire?—Behold the bed of Solomon: three-score mighty men are about it, of the mighty men of Israel: they all handle the sword, expert in war: every man hath his sword upon his thigh, because of fear in the night.—The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee; the Lord turn his face unto thee, and give thee peace.

To be said three times :—

Behold, he that guardeth Israel will neither slumber nor sleep.

To be said three times :—

For thy salvation I hope, O Lord. I hope, O Lord, for thy salvation. O Lord, for thy salvation I hope.

To be said three times.

בָּשֵׁם יְיָ אֱלֹהֵי יִשְׂרָאֵל מִיָּמִינִי מִיְּכָאֵל. וּמִשְׁמָאֵלִי גְּבִרְיָאֵל.
וּמִלְפָּנַי אֹרִיָאֵל. וּמֵאַחֲרַי רָפָאֵל. וְעַל רֹאשִׁי שְׁקִינָת אֵל:

תהלים קכ"ח

שִׁיר הַמַּעֲלוֹת. אֲשֶׁר־יָרָא יְיָ הַהֲלֹךְ בְּדַרְכָּיו: יִגִּיעַ
בַּפִּיךָ כִּי תֹאכַל אֲשֶׁר־יָךְ וְטוֹב לָךְ: אֲשַׁתָּךְ כַּגֶּפֶן פְּרִיָּהּ
בְּיָרְכֶנִי בֵּיתָךְ. בְּגִיָּה כְּשֶׁתְּלִי זֵיתִים סָבִיב לְשַׁלְחָנָךְ: הִנֵּה
כִּי־בֵן יִלְרֶךְ גָּבֶר יָרָא יְיָ: יִבְרַכְךָ יְיָ מִצִּיּוֹן. וְרָאָה בְּטוֹב
יְרוּשָׁלָּם כָּל יָמֵי חַיֶּיךָ: וְרָאָה־בָּנִים לְבְּגִיָּה. שְׁלוֹם עַל־
יִשְׂרָאֵל:

To be said three times.

רְנֹזוּ וְאַל־תַּחֲטְאוּ. אָמְרוּ בְּלִבְבְּכֶם עַל־
מַשְׁכַּבְּכֶם וְרָמוּ סֵלָה:

אֲדוֹן עוֹלָם. אֲשֶׁר מָלַךְ	בְּטָרֶם כָּל־יִצִּיר וּבִרְאָ:
לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כָּל	אֲזִי מָלַךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי כָּכָלֹת הַכָּל	לְבַדּוֹ יִמְלֹךְ נוֹרָא:
וְהוּא הָיָה. וְהוּא הוֹה.	וְהוּא יִהְיֶה בְּתַפְאָרָה:
וְהוּא אֶחָד. וְאֵין שְׁנֵי	לְהַמְשִׁיל לּוֹ לְהַחֲבִירָה:
בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית.	וְלֹ הָעֵז וְהַמְשָׁרָה:
וְהוּא אֵלִי. וְחִי גּוֹאֲלִי.	וְצוֹר חֲבִלִי בַּעַת צָרָה:

To be said three times :—

In the name of the Lord, the God of Israel, may Michael be at my right hand; Gabriel, at my left; before me, Uriel; behind me, Raphael; and above my head the divine presence of God.

Psalm cxxviii. A Song of Degrees.

Happy is every one that feareth the Lord, that walketh in his ways. When thou shalt eat the labour of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the recesses of thine house: thy children like olive plants, round about thy table. Behold, thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion: mayest thou see the good of Jerusalem all the days of thy life. Yea, mayest thou see thy children's children. Peace be upon Israel.

To be said three times :—

Stand in awe, and sin not: commune with your own heart upon your bed, and be still. (Selah.)

Lord of the Universe, who reigned
Ere earth and heaven's fashioning,
When to create the world he deigned,
Then was his name proclaimed King.

And at the end of days shall he
The dreaded one, still reign alone,
Who was, who is, and still will be
Unchanged upon his glorious throne.

And he is one, his powers transcend,
Supreme, unfathomed, depth and height;
Without beginning, without end,
His are dominion, power, and might.

והוא נָסִי וּמְנוּס לִי. מִנֶּת בּוֹסִי בְיוֹם אֶקְרָא:
בְּיָדוֹ אֶפְקִיד רוּחִי. בְּעֵת אִישׁוֹן וְאֶעִירָה:
וְעַם-רוּחִי נְוִיתִי. יְיָ לִי וְלֹא אֵירָא:

סדר אירוסין ונשואין:

בְּרוּךְ הָבָא בָשֵׁם יְיָ בִּרְכוּכֶם מִבֵּית יְיָ:
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה נִבְרָכָה לְפָנֵי יְיָ עוֹשֵׁנוּ:
עֲבָדוּ אֶת יְיָ בְּשִׂמְחָה בָּאוּ לְפָנָיו בִּרְנָנָה:
p. 20, תהלים ק'

מִי אֲדִיר עַל הַכֹּל. מִי בְרוּךְ עַל הַכֹּל. מִי גָדוֹל עַל הַכֹּל.
הוא יְבָרַךְ הַחֲתָן וְהַכֹּלָה:

תפלה או דרשה:

ברכת אירוסין:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פָרִי הַגֶּפֶן:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו.
וַעֲנֵנוּ עַל הָעֲרִיּוֹת. וְאָסַר לָנוּ אֶת הָאֲרוֹסוֹת. וְהִתִּיר לָנוּ אֶת
הַנְּשׂוּאוֹת לָנוּ עַל יְדֵי חֲפָה וְקִדּוּשִׁין. בְּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ
עַמּוֹ יִשְׂרָאֵל עַל יְדֵי חֲפָה וְקִדּוּשִׁין:

The Bridegroom places the ring upon the forefinger of the right hand of the Bride and says:—

הִרִי אֶת מְקַדְּשֶׁת לִי בְּטַבְעַת זוֹ כֶּדֶת מִשָּׁה וִישְׂרָאֵל:

My God and my Redeemer he,
My Rock in sorrow's darkest day,
A help and refuge unto me,
My cup's full portion, when I pray.

My soul into his hand divine
Do I commend: I will not fear,
My body with it I resign,
I dread no evil: God is near.

MARRIAGE SERVICE

Blessed be he that cometh in the name of the Lord: we bless you out of the house of the Lord.

O come, let us worship and bow down; let us kneel before the Lord, our Maker.

Serve the Lord with joy; come before him with exulting.

Psalm c., p. 20.

He who is mighty, blessed and great above all beings, may he bless the bridegroom and the bride.

PRAYER OR ADDRESS

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us concerning forbidden marriages; who hast disallowed unto us those that are betrothed, but hast sanctioned unto us such as are wedded to us by the rite of the canopy and the sacred covenant of wedlock. Blessed art thou, O Lord, who sanctifiest thy people Israel by the rite of the canopy and the sacred covenant of wedlock.

The Bridegroom places the ring upon the forefinger of the right hand of the Bride, and says :—

Behold, thou art consecrated unto me by this ring, according to the Law of Moses and of Israel.

The כְּתוּבָה is read by the Celebrant, after which the

שָׁבַע בְּרָכוֹת לְנִשְׁוָאִין are said :—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרָא פְּרִי הַגֶּפֶן:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהִפֵּל בָּרָא לְכַבּוּדוֹ:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. יוֹצֵר הָאָדָם:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר יָצַר אֶת הָאָדָם
 בְּצַלְמוֹ. בְּצִלָּם דְּמוּת תְּבִנִיתוֹ. וְהִתְקִין לוֹ מִמֶּנּוּ בִּנְיָן עַדִּי עַדִּי.
 בְּרוּךְ אַתָּה יי. יוֹצֵר הָאָדָם:
 שׁוֹשׁ תָּשִׁישׁ וְתַגֵּל הָעֵקֶרֶת. בְּקִבוּץ בְּנִיָּה לְתוֹכָהּ בְּשִׁמְחָה.
 בְּרוּךְ אַתָּה יי. מְשַׁמֵּחַ צִיּוֹן בְּבִגְיָה:
 שִׂמְחַת תְּשַׁמַּח רַעִים הָאֲהוּבִים. כְּשִׁמְחָה יִצִּירָהּ בְּגֵן עֵדֶן
 מִקֶּדֶם. בְּרוּךְ אַתָּה יי. מְשַׁמֵּחַ חֵתָן וְכֻלָּה:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּרָא שְׁשׁוֹן
 וְשִׁמְחָה. חֵתָן וְכֻלָּה. יִלְהֶרֶץ רָנָה דִּיצָה וְחִדְנָה. אֶהְבֶּה וְאֶתְנֶה
 וְשָׁלוֹם וְרַעוּת. מְהֵרָה יי אֱלֹהֵינוּ יִשְׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת
 יְרוּשָׁלַּיִם קוֹל שְׁשׁוֹן וְקוֹל שִׁמְחָה. קוֹל חֵתָן וְקוֹל כֻּלָּה. קוֹל
 מִצְהָלוֹת חֲתָנִים מְחַפְּתָם וּנְעָרִים מְמַשְׁתָּה גְּיֻנָתָם. בְּרוּךְ אַתָּה
 יי. מְשַׁמֵּחַ חֵתָן עִם הַכֻּלָּה:

A glass is broken by the Bridegroom.

The Celebrant pronounces the Benediction.

The Hebrew Marriage Contract is read by the Celebrant, after which the following Seven Benedictions are said :—

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who hast created all things to thy glory.

Blessed art thou, O Lord our God, King of the universe, Creator of man.

Blessed art thou, O Lord our God, King of the universe, who hast made man in thine image, after thy likeness, and hast prepared unto him, out of his very self, a perpetual fabric. Blessed art thou, O Lord, Creator of man.

May she who was barren (Zion) be exceeding glad and exult, when her children are gathered within her in joy. Blessed art thou, O Lord, who makest Zion joyful through her children.

O make these loved companions greatly to rejoice, even as of old thou didst gladden thy creature in the garden of Eden. Blessed art thou, O Lord, who makest bridegroom and bride to rejoice.

Blessed art thou, O Lord our God, King of the universe, who hast created joy and gladness, bridegroom and bride, mirth and exultation, pleasure and delight, love, brotherhood, peace and fellowship. Soon O Lord, our God, may there be heard in the cities of Judah, and in the streets of Jerusalem, the voice of joy and gladness, the voice of the bridegroom and the voice of the bride, the jubilant voice of bridegrooms from their canopies, and of youths from their feasts of song. Blessed art thou, O Lord, who makest the bridegroom to rejoice with the bride.

A glass is broken by the Bridegroom.

The Celebrant pronounces the Benediction.

ברכת המזון לנשואין:

He who says Grace commences thus:—

דְּנִי הַסֵּר וְגַם חֲרוֹן. וְאִזּוּ אֵלֶם בְּשִׁיר יְרוּן. נַחֲנוּ בְּמַעֲוֵלִי
אֶדְק. שְׁעָה בְּרַכַּת בְּנֵי יִשְׂרָאֵל:
בְּרִשּׁוֹת מָרְנָן וּרְבִנָּן וּרְבוֹתֵי. נִבְרַךְ אֱלֹהֵינוּ שֶׁהַשְּׂמִיחָה
בְּמַעֲוֹנֵי. וְשֶׁאֵבְלָנוּ מִשְׁלוֹ:

The others respond:—

בְּרוּךְ אֱלֹהֵינוּ שֶׁהַשְּׂמִיחָה בְּמַעֲוֹנֵי וְשֶׁאֵבְלָנוּ מִשְׁלוֹ וּבְטוֹבוֹ
תְּיָיֵנוּ:

He who says Grace repeats the last sentence, and continues the Form of Service, pp. 378–384. At the conclusion of the Grace the Seven Benedictions, p. 397, are said, the first (over the wine) being recited last.

סדר חנוכת הבית:

תהלים, p. 16. ל'.

תהלים טז

מִזְמוֹר לְדָוִד. יְהוָה מִי־יִגֹּר בְּאַהֲלָהּ מִי־יִשְׁכֵּן בְּהַר קֹדֶשׁ:
הוֹלֵךְ תָּמִים וּפָעַל אֶדְק וְדִבֵּר אֱמֶת בְּלִבָּבוֹ: לֹא־רָגַל עַל־
לְשׁוֹנוֹ לֹא־עָשָׂה לְרַעְהוּ רָעָה וְחִרְפָּה לֹא־נִשְׂאָ עַל־קֶרְבוֹ:
נִבְזָה בְּעֵינָיו נִמְאָס וְאֵת־יְרָאִי יְהוָה יַכְבֵּד וְשָׁבַע לְהִרְעֹ וְלֹא
יִמִּיר: בִּסְפוֹ לֹא־נָתַן בְּנִשְׁפָּה וְשָׁחַד עַל־נֶקִי לֹא לָקַח עֲשֵׂה
אֵלֶּה לֹא יִמוּט לַעֲוֹלָם:

GRACE AFTER THE WEDDING FEAST

He who says Grace commences thus :—

Banish, O Lord, both grief and wrath, and then the dumb shall exult in song. Guide us in the paths of righteousness. Regard the blessing of the children of Jeshurun.

With the sanction of those present we will bless our God, in whose abode is joy, and of whose bounty we have partaken.

The others respond :—

Blessed be our God in whose abode is joy, and of whose bounty we have partaken, and through whose goodness we live.

He who says Grace repeats the last sentence, and continues the Form of Service, pp. 378–384. At the conclusion of the Grace the Seven Benedictions, p. 397, are said, the first (over the wine) being recited last.

SERVICE AT THE CONSECRATION OF A HOUSE

Psalm xxx, p. 16.

Psalm xv. A Psalm of David.

Lord, who shall abide in thy tent? Who shall dwell in thy holy mountain? He that walketh blamelessly and worketh righteousness, and speaketh truth in his heart. He that slandereth not with his tongue, nor doeth evil to his fellow, nor bringeth reproach upon his neighbour. In whose eyes a vile person is despised; but he honoureth them that fear the Lord, He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh a bribe against the innocent. He that doeth these things shall never be moved.

תהלים ק"א

לְדוֹד מְזֹמֹר. חֶסֶד-וּמִשְׁפָּט אֲשִׁירָה לָךְ יְהוָה אֲזַמְּרָה:
 אֲשַׁבִּילָה בְּדֶרֶךְ תָּמִים מְתִי תָבוֹא אֵלַי אֶתְהַלֵּךְ בְּתָם-לִבִּי
 בְּקָרֵב בֵּיתִי: לֹא-אֲשִׁית לִנְגַד עֵינֵי דָבָר-בְּלִיעֵל עֲשֵׂה-
 סִטִּים שְׁנֵאתִי לֹא יִדְבַק בִּי: לִבִּי עָקַשׁ יָסוּר מִמֶּנִּי רַע לֹא
 אֲדַע: מִלְּשׁוֹנִי בִסְתֵר רַעְהוֹ אוֹתוֹ אֲצַמִּית גְּבוּהַ-עֵינַיִם וְרָחֵב
 לִבִּי אִתּוֹ לֹא אוֹכֵל: עֵינֵי בְּנֵאֲמֹנִי-אַרְצָן לְשֹׁבֵת עַמְדֵי הַלֵּךְ
 בְּדֶרֶךְ תָּמִים הוּא יִשְׁרָתֵנִי: לֹא-יֵשֵׁב בְּקָרֵב בֵּיתִי עֲשֵׂה רַמְיָה
 דָּבָר שְׁקָרִים לֹא-יִכּוֹן לִנְגַד עֵינֵי: לְבָקָרִים אֲצַמִּית כָּל-
 רָשָׁעִי-אַרְצָן לְהַכְרִית מַעִיר-יְהוָה כָּל-פְּעָלֵי אָוֶן:

see pp. 245, 247, 248. תהלים קכ"א (if appropriate) קכ"ו, קכ"ח)

תהלים ק"ט (אותיות ברכה)

ב'

בְּמָה יִזְכֶּה-נַעַר אֶת-אַרְחוֹ לְשֹׁמֵר כְּדָבָרְךָ: בְּכָל-לִבִּי
 דִּרְשָׁתִּיךָ אֶל-תִּשְׁגִּי מַמְצוֹתֶיךָ: בְּלִבִּי צַפִּנֹּתִי אִמְרָתְךָ לִמְעַן
 לֹא אֶחְטֵא-לָךְ: בְּרוּךְ אַתָּה יְהוָה לִמְדֹנִי חֲקִיךָ: בִּשְׁפָתִי
 סִפְּרָתִי כָל מִשְׁפָּטֶי-פִּיךָ: בְּדֶרֶךְ עֲדוּתְךָ שִׁשְׁתִּי כַּעַל כָּל-
 הוֹן: בִּפְקוּדֶיךָ אֲשִׁיחָה וְאֶבִּיטָה אֶרְחֹתֶיךָ: בְּחֻקֶּיךָ אֲשַׁמְעֶשֶׂע
 לֹא אֲשַׁכַּח דְּבָרְךָ:

ר'

רְאֵה-עֵינִי וּמַלְצֵנִי כִּי-תוֹרַתְךָ לֹא שָׁכַחְתִּי: רִיבָה רִיבִי
 וּגְאֹלֵנִי לְאִמְרָתְךָ חֲגִי: רְחוּק מְרַשְׁעִים יִשׁוּעָה כִּי-חֲקִיךָ לֹא
 דָּהָשׁוּ: רַחֲמֶיךָ רַבִּים | יְהוָה כְּמִשְׁפָּטֶיךָ חֲגִי: רַבִּים רִדְפִי

Psalm ci. A Psalm of David.

I will sing of lovingkindness and justice: unto thee, O Lord, will I sing praises. I will give heed to the way of integrity: O when wilt thou come unto me? I will walk within my house in the integrity of my heart. I will set no base thing before mine eyes: I hate licentious deeds; they shall not cleave unto me. A perverse heart shall depart from me: I will know no evil thing. Whoso secretly slandereth his neighbour, him will I destroy: him that hath an high look and a proud heart will I not suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in the way of integrity, he shall minister unto me. He that worketh deceit shall not dwell within my house: he that speaketh falsehood shall not abide before mine eyes. Morning by morning will I destroy all the wicked of the land: to cut off all the workers of iniquity from the city of the Lord.

Psalms cxi, (cxxvii, cxxviii, if appropriate), see pp. 245, 247, 248.

Psalm cxix.

BETH

Wherewith shall a young man keep his way pure? By taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I treasured up within mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate on thy precepts, and look towards thy paths. I will delight myself in thy statutes: I will not forget thy word.

RESH

Consider mine affliction, and deliver me; for I do not forget thy Law. Plead thou my cause, and redeem me: quicken me according to thy promise. Salvation is far from the wicked: for they seek not thy statutes. Great are thy tender mercies, O Lord: quicken me according to thy judgments. Many are my persecutors and mine

וְצָרִי מַעֲדוֹתֶיךָ לֹא נָטִיתִי: רָאִיתִי בְּגָדִים וְאַתְקוּטָה אֲשֶׁר
אִמְרָתְךָ לֹא שָׁמְרוּ: רָאָה כִּי-פִקּוּדֶיךָ אֶהְבֵּתִי יְהוָה כַּחֲסִדְךָ
חֲגִי: רֹאשׁ-דְּבָרְךָ אָמַת וּלְעוֹלָם כָּל-מִשְׁפָּט צִדְקָה:

ב'

כָּלְתָה לְתַשׁוּעָתְךָ נַפְשִׁי לְדְבָרְךָ יַחֲלִיתִי: כָּלוּ עֵינִי לְאִמְרָתְךָ
לֵאמֹר מָתִי תִנַּחֲמֵנִי: כִּי-הֵייתִי כְּנָאד בְּקִיטוֹר חֲקִיךָ לֹא
שָׁכַחְתִּי: כַּמָּה-יָמִים עָבְדָּה מָתִי תַעֲשֶׂה בְרָדְפִי מִשְׁפָּט: כָּרוֹ-
לִי יָדִים שִׁיחוֹת אֲשֶׁר לֹא כְתוּרָתְךָ: כָּל-מַצּוֹתֶיךָ אֲמוּנָה שִׁקְרָה
רַדְפוּנִי עוֹרְנִי: כַּמַּעַט כְּלוּנִי בְּאַרְץ וְאֵנִי לֹא-עֲזוּבָתִי פִקּוּדֶיךָ:
כַּחֲסִדְךָ חֲגִי וְאַשְׁמְרָה עֲדוֹת פִּיךָ:

ה'

הוֹרְנִי יְהוָה דֶּרֶךְ חֲקִיךָ וְאַצְרֵנָה עֲקֵב: הִכִּינִי וְאַצְרֵה
תוֹרָתְךָ וְאַשְׁמְרֵנָה בְּכָל-לֵב: הִדְרִיכֵנִי בְּנֹתִיב מַצּוֹתֶיךָ כִּי-בוֹ
חֲסָצְתִּי: הִט־לִבִּי אֶל-עֲדוֹתֶיךָ וְאֵל אֶל-בְּצַע: הַעֲבֵר עֵינִי
מִרְאוֹת שׁוֹא בְּדֶרֶכְךָ חֲגִי: הִקֵּם לְעַבְדְּךָ אִמְרָתְךָ אֲשֶׁר
לִירְאָתְךָ: הַעֲבֵר חֲרָפְתִּי אֲשֶׁר יִגְרָתִי כִּי מִשְׁפָּטֶיךָ טוֹבִים:
הִנֵּה תֹאבְתִי לִפְקוּדֶיךָ בְּצִדְקָתְךָ חֲגִי:

רְבוֹן הָעוֹלָם הַשְׁקִיפָה מִמַּעַן קִדְשֶׁךָ וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן
אֶת תְּפִלַּת בְּנֶיךָ וְתַחֲנוּנָם. אֲשֶׁר הִתְאַסְּפוּ פֹה לְחִנּוּף אֶת
הַבַּיִת הַזֶּה וּלְהַקְרִיב לְפָנֶיךָ אֶת תּוֹדָתָם עַל כָּל הַחֲסֵד
וְהָאֱמֶת אֲשֶׁר עָשִׂיתָ אִתָּם: אָנָּה חֲסִדְךָ מֵאֲתָם אֵל יָמוּשׁ.
וּבְרִית שְׁלוֹמָךָ אֵל תָּמוּט: הֵגֵן בְּעַד בֵּית מְגוּרָם. לֹא תֵאָנֶה
אֵלָיו רָעָה. וְנָע וְנָעֵר לֹא יִקְרַב אֵלָיו. וְלֹא יִשְׁמַע קוֹל

adversaries; yet have I not swerved from thy testimonies. I beheld the treacherous dealers, and loathed them; because they observed not thy word. See how I love thy precepts: quicken me, O Lord, according to thy lovingkindness. The sum of thy word is truth: and every one of thy righteous judgments endureth for ever.

CAPH

My soul pineth for thy salvation: I hope for thy word. Mine eyes pine for thy promise, while I say, When wilt thou comfort me? For I am become like a wineskin in the smoke; yet do I not forget thy statutes. How many are the days of thy servant? When wilt thou execute judgment on them that persecute me? The proud have digged pits for me, they who are not after thy Law. All thy commandments are faithfulness: they persecute me with falsehood; help thou me. They have almost made an end of me on earth; but I forsake not thy precepts. Quicken me according to thy lovingkindness; so shall I observe the testimony of thy mouth.

HE

Teach me, O Lord, the way of thy statutes; and I will keep it unto the end. Give me understanding, and I will keep thy Law; yea, I will observe it with my whole heart. Make me to tread the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from looking at vanity, and quicken me in thy way. Confirm thy word unto thy servant, which leadeth unto the fear of thee. Turn away my reproach whereof I am afraid; for thy judgments are good. Behold, I long after thy precepts; quicken me in thy righteousness.

Sovereign of the universe! Look down from thy holy habitation, and in mercy and favour accept the prayer and supplication of thy children, who are assembled here to consecrate this dwelling, and to offer their thanksgiving unto thee for all the lovingkindness and truth thou hast shown unto them. We beseech thee, let not thy lovingkindness depart, nor the covenant of thy peace be removed from them. Shield this their abode that no evil befall it. May sickness and sorrow not come near to it, nor the voice of lamentation be heard within its walls. Grant that the members of the household

צִוְחָה בְּחֻמוֹתָיו: וְכֵן אֶת בְּנֵי הַבַּיִת לְשֹׁכֵת בְּמִשְׁכָּנָם בְּאַחֲרָה
וּרְעוּת. לְאַהֲבָה וּלְיִרְאָה אוֹתָהּ וּלְדַבָּקָה בָּהּ. וּלְהִנּוֹת בְּתוֹרָתָהּ
וּלְקַיֵּם מִצְוֹתֶיהָ:

הָרַק בְּרִכּוּתֶיהָ עַל בָּעַל הַבַּיִת. בָּרַךְ יְיָ חִילוֹ וּפִשְׁעֵל יָדָיו
תִּרְצָה: הִרְחִיקָהּ מִיָּדֵי עֲבָרָה וְעוֹן. וְיֵהִי גֹעַמָּה עָלָיו.
וּמַעֲשֵׂה יָדָיו כֹּונֶנֶה: יְהִי נָא חֲסִדָּךְ אֶת אִשְׁתּוֹ צוֹפִיָּה הַלֵּיכוֹת
בֵּיתָה. וְתִדַּע כִּי אִשָּׁה יִרְאֵת יְיָ הִיא תִתְהַלֵּל: *הוֹפֵעַ עַל
בְּנֵיהֶם וּבְנוֹתֵיהֶם רוּחַ חֲכָמָה וּבִינָה. הַדְרִיכֵם בְּנִתִּיב מִצְוֹתֶיהָ.
וְכָל רֹאִיָּהֶם יִפְרֹם כִּי הֵם גֵּרַע בָּרַךְ יְיָ. בְּרוּכִים בְּתוֹרָה
וּבְיִרְאָה: *שְׁמֶרֶם מִכָּל רָע. שְׁמֹר אֶת נַפְשֵׁם. וְיָקִים בָּהֶם.
בְּרוּךְ אַתָּה בְּבוֹאָהּ. וּבְרוּךְ אַתָּה בְּצֵאתָהּ: וְכֹאשֶׁר זָכִינוּ
לַעֲשׂוֹת חֲנוּךְ הַבַּיִת עִמָּה. כֵּן נִזְכָּה גַם יָחִיד לִרְאוֹת תְּחִלָּתוֹ
הַבַּיִת הַגָּדוֹל וְהַקְדוֹשׁ בִּירוּשָׁלַיִם עִירָה קִרְיַת מוֹעֲדָנוּ בְּמִהְרָה
בְּיָמֵינוּ. אָמֵן.

סדר ברית מילה:

Upon the arrival of the Child who is to be initiated into the Covenant of Abraham, those present at the Ceremony rise and say:—

בְּרוּךְ הַבָּא:

The Father of the Child says:—

הִנְנִי מוֹכֵן לְקִיָּם מִצְוֹת עֲשֵׂה שְׂצֻנָּנוּ הַבּוֹרָא יִתְבָּרַךְ לְמוֹל

* The words between the asterisks have to be varied, or omitted, according to circumstances.

may dwell together in this their habitation in brotherhood and fellowship, that they may love and fear thee, and cleave unto thee, and may meditate in thy Law, and be faithful to its precepts.

Bestow thy blessings upon the master of this house. Bless, O Lord, his substance, and accept the work of his hands. Keep him far from sin and transgression. Let thy grace be upon him, and establish thou the work of his hands. May thy lovingkindness be with her who looketh well to the ways of her household, and may she be mindful that the woman who feareth the Lord, she shall be praised. * Bestow upon their sons and daughters the spirit of wisdom and understanding. Lead them in the path of thy commandments, so that all who see them may acknowledge that they are an offspring blessed of the Lord, blessed with a knowledge of thy Law and with the fear of thee.* Preserve them from all evil; preserve their lives. May thy gracious promise be realized in them, Blessed shalt thou be when thou comest in, blessed when thou goest out. And even as we have been permitted to consecrate this house, so grant that we may together witness the dedication of thy great and holy temple in Jerusalem, the city of our solemnities, speedily in our days. Amen.

SERVICE AT A CIRCUMCISION

Upon the arrival of the Child who is to be initiated into the Covenant of Abraham, those present at the Ceremony rise and say :—

Blessed be he that cometh.

The Father of the Child says :—

I am here ready to perform the affirmative precept to circumcise my son, even as the Creator, blessed be he, hath commanded us,

* The words between the asterisks have to be varied, or omitted, according to circumstances.

The מוהל takes the Child, and, placing it upon a seat, says :—

Those present respond :—

The מוהל places the Child upon the knees of the סנדק, and before performing the Circumcision, says the following Blessing :—

Immediately after the Circumcision the Father says the following Blessing :—

Those present respond :—

The מוהל continues :—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגִּפְּזִין:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשׁ יָדִיד
מִבְּטֵן וְחֹק בְּשֶׁאֲרוֹ שֵׁם וְצִאצְאֵיו חֲתָם בְּאוֹת בְּרִית קִדְּשׁ. עַל
כֵּן בְּשִׁכְרָךְ וְאֵת. אֵל חַי חֲלַקְנוּ צוּרְנוּ. צוּה לְהַצִּיל יְדִידוֹת

as it is written in the Law, And he that is eight days old shall be circumcised among you, every male throughout your generations.

The Mohel takes the Child, and, placing it upon a seat, says :—

This is the throne of Elijah :— may he be remembered for good !

For thy salvation I have waited, O Lord. I have hoped, O Lord, for thy salvation ; and have done thy commandments. I have hoped for thy salvation, O Lord. I rejoice at thy word, as one that findeth great spoil. Great peace have they who love thy Law ; and there is no stumbling for them. Happy is he whom thou choosest, and causest to approach that he may dwell in thy courts.

Those present respond :—

O let us be satisfied with the goodness of thy house, thy holy temple.

The Mohel places the Child upon the knees of the Sandek, and before performing the Circumcision says the following Blessing :—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us concerning the Circumcision.

Immediately after the Circumcision the Father says the following Blessing :—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to make our sons enter into the covenant of Abraham our father.

Those present respond :—

Even as this child has entered into the covenant, so may he enter into the Law, the nuptial canopy, and into good deeds.

The Mohel continues :—

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who from the womb didst sanctify Isaac the well-beloved, didst set thy statute in his flesh, and seal his offspring with the sign of the holy covenant. On this account, O living God, our Portion and our Rock, give command to deliver from destruction the dearly beloved of our

שארנו משחת. למען בריתו אשר שם בבשרנו. ברוך אתה
יְי. כורת הברית:

אלהינו ואלהי אבותינו. קנים את-הילד הזה לאביו ולאמו.
ויקרא שמו בישראל (פלוגי בן פלוגי). ישמח האב ביוצא
תלציו. ותגל אמו בפרי בטנה. ישמח אביה ואמה
ותגל יולדתה. ונאמר. ואעבר עליה ואראך מתבוססת
בדמיה ואמר לה בדמיה חיי: ואמר לה בדמיה חיי:
ונאמר. וזכר לעולם בריתו. דבר צנה לאלה דור: אשר
ברת את-אברהם ושבעתו ליצחק: ונעמידה ליצלב לחק
לישראל ברית עולם: ונאמר. וימל אברהם את-יצחק בנו
בן-שמונת ימים כאשר צנה אתו אלהים: הודו ליי ביי טוב
בי לעולם חסדו: זה הקטן (פלוגי) גדול יהיה. כשם שזכנס
לברית בן יבגס לתורה ולחפה ולמעשים טובים:

*The drink of the Wine ; a few drops are given to the Infant, and
the Cup of Blessing being sent to the Mother, she also partakes
thereof.*

ברכת המזון לברית מילה:

He who says Grace begins thus :—

רבתי וברך:

The others respond :—

יהי שם יי מבורך מעתה ועד עולם:

He who says Grace repeats the last sentence, and continues :—

נודה לשמך בתוך אמוני. ברוכים אתם ליי:

flesh, for the sake of the covenant thou hast set in our bodies. Blessed art thou, O Lord, who makest the covenant.

Our God and God of our fathers, preserve this child to his father and to his mother, and let his name be called in Israel — the son of —. Let the father rejoice in him that came forth from his loins, and the mother be glad with the fruit of her womb; as it is written, Let thy father and thy mother rejoice, and let her that bare thee be glad: and it is said, And I passed by thee, and I saw thee weltering in thy blood, and I said unto thee, In thy blood live. Yea, I said unto thee, In thy blood live. And it is said, He hath remembered his covenant for ever, the word which he commanded to a thousand generations; (the covenant) which he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant. And it is said, And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. O give thanks unto the Lord; for he is good; for his lovingkindness endureth for ever. This little child —, may he become great. Even as he has entered into the covenant, so may he enter into the Law, the nuptial canopy, and into good deeds.

The Sandek drinks of the Wine; a few drops are given to the Infant, and the Cup of Blessing being sent to the Mother, she also partakes thereof.

GRACE AFTER THE MEAL FOLLOWING A CIRCUMCISION

He who says Grace begins thus :—

Let us say grace.

The others respond :—

Blessed be the name of the Lord from this time forth and for ever.

He who says Grace repeats the last sentence, and continues :—

We will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

The last sentence is repeated by the company present, who also make the same response after each of the following stanzas:—

בְּרִשׁוֹת אֵל אִיּוֹם וְנוֹרָא. מְשֻׁבָּב לְעִתּוֹת בִּצְרָה. אֵל נֶאֱזָר
בְּגִבּוֹרָה. אֲדִיר בְּמָרוֹם יי:
בְּרִשׁוֹת הַתּוֹרָה הַקְדוּשָׁה. טְהוֹרָה הִיא וְגַם פְּרוּשָׁה. צְוֶה
לָנוּ מוֹרְשָׁה. מֹשֶׁה עֶבֶד יי:
בְּרִשׁוֹת הַפְּתִיחוֹת הַלְלוּם. אֶקְרָא לֵאלֹהֵי הָעִבְרִיִּים. אֶהוֹדְנוּ
בְּכָל אֵיִם. אֲבָרְכָה אֶת־יי:
בְּרִשׁוֹת מֶרְדֵּן וְרַבֵּן וְרַבּוּתִי. אֶפְתַּח בְּשִׁיר פִּי וּשְׁפַתִּי.
וְתֹאמַרְנָה עֲצֻמוֹתֵי. בְּרוּךְ הֵבָא בְּשֵׁם יי:

Then proceed נְבָרֵךְ *p. 377.*

After בְּעֵינֵי אֱלֹהִים וְאָדָם *p. 383, the following is introduced:—*

הַרְחֵמֵן הוּא יְבָרֵךְ אָבִי הַיָּלֵד וְאָמוֹ וְיִזְכּוּ לְגִדְלוֹ וּלְחֻנּוֹ
וּלְחֻכְמוֹ. מִיּוֹם הַשְּׁמִינִי וְהַלְאָה יִרְצָה דָּמוֹ. וַיְהִי יי אֱלֹהֵינוּ
עֲמוֹ:

הַרְחֵמֵן הוּא יְבָרֵךְ בְּעַל בְּרִית הַמִּילָה. אֲשֶׁר שָׁשׁ לַעֲשׂוֹת
אֶדְדֵּךְ בְּגִילָה. וַיִּשְׁלַם פָּעָלוֹ וּמִשְׁכַּרְתּוֹ כְּפוּלָה. וַיִּתְּנֵהוּ לְמַעְלָה
לְמַעְלָה:

הַרְחֵמֵן הוּא יְבָרֵךְ רֵךְ הַנְּמוּל לְשִׁמּוֹנָה. וַיְהִי יָדָיו וְלִבּוֹ
לֹאֵל אִמּוֹנָה. וַיִּזְכֶּה לְרֹאוֹת פָּנָיו הַשְּׂכִינָה. שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה:

If the מוֹהֵל *says Grace, one of the Company present says the following paragraph:—*

הַרְחֵמֵן הוּא יְבָרֵךְ הַמָּל בְּשֵׁר הָעֶרְלָה. וּפְרַע וּמַצֵּץ דָּמִי
הַמִּילָה. אִישׁ הִיבָא וְרַךְ הַלֵּבָב עֲבוּדָתוֹ פְּסוּלָה. אִם־שָׁלֹשׁ־
אֵלָה לֹא יַעֲשֶׂה לָהּ:

The last sentence is repeated by the company present :—

With the sanction of the awe-inspiring and revered God, who is a refuge in times of trouble, the God girt with strength, the Lord mighty on high, we will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

With the sanction of the holy Law, pure and clear, which Moses the servant of the Lord commanded us to be an heritage, we will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

With the sanction of the priests and Levites I will call upon the God of the Hebrews, I will declare his glory in every region, I will bless the Lord. We will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

With the sanction of those present I will open my lips with song, yea, my bones shall declare, Blessed is he that cometh in the name of the Lord. We will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

Then proceed as on p. 377, " We will bless," etc.

After " in the sight of God and man," p. 383, the following is introduced :—

May the All-merciful bless the father and mother of the child; may they be worthy to rear him, to initiate him in the precepts of the Law, and to train him in wisdom: from this eighth day and henceforth may his blood be accepted, and may the Lord his God be with him.

May the All-merciful bless the Sandek who has observed the covenant of Circumcision, and rejoiced exceedingly to perform this deed of piety; may he requite him for his act with a double recompense, and ever exalt him more and more.

May the All-merciful bless the tender infant that has been circumcised on his eighth day; may his hands and heart be firm with God, and may he become worthy to appear before the Divine Presence three times in the year.

If the Mohel says Grace, one of the company present says the following paragraph :—

May the All-merciful bless him who has circumcised the flesh of the foreskin, duly fulfilling each part of the precept.—The service would be invalid of one who is timid and faint-hearted, or who failed to perform the three essentials of the ceremony.

הִרְתָּמֶן הוּא יִשְׁלַח לָנוּ מְשִׁיחוֹ הוֹלֵךְ תָּמִים. בְּזִכּוֹת חֲתָנֵי
 מוֹלוֹת דָּמִים. לְבַשָּׁר בְּשׁוּרוֹת טוֹבוֹת וְנַחוּמִים. לְעַם אֶחָד
 מִפָּזָר וּמְפֹרָד בֵּין הָעַמִּים:
 הִרְתָּמֶן הוּא יִשְׁלַח לָנוּ כֹּהֵן צָדֵק אֲשֶׁר לֶקַח לְעָלוֹם. עַד
 הוֹכֵן כֶּסֶּאֱו כַּשֶּׁמֶשׁ וַיְהִלּוּם. וַיִּלֵּט פָּנָיו בְּאַדְרָתוֹ וַיִּגְלוּם.
 בְּרִיתִי הֵיחָה אֹתוֹ הַחַיִּים וְהַשְׁלוֹם:

Continue יוֹכֵנוּ הוּא הִרְתָּמֶן *etc.*, p. 383.

סדר פדיון הבן:

The first-born Child, if a male, must be redeemed on the thirty-first day of his birth. If, however, the Father be a Cohen or a Levite, or the Mother the daughter of a Cohen or a Levite, they are exempt from the duty of Redemption. Should the thirty-first day fall on a Sabbath or Holyday, the ceremony is postponed until the day following.

The Father, presenting his Child to the Cohen, makes the following declaration:—

זֶה בְּנִי בְכוֹרִי הוּא פָּטֹר רַחֵם לְאִמּוֹ. וְהַקְדֹּשׁ בְּרוּךְ הוּא
 צִוָּה לְפָדוֹתוֹ. שֶׁנֶּאֱמַר וּפְדוּיוֹ מִבֶּן חֹדֶשׁ תִּפְדֶּה בְּעֶרְכָּךְ כֶּסֶף
 חֲמִשָּׁת שֶׁקֶלִים בְּשֶׁקֶל הַקֹּדֶשׁ עֲשִׂים גֵּרָה הוּא. וְנֶאֱמַר קִדָּשׁ-
 לִי כָל-בְּכוֹר פָּטֹר כָּל-רַחֵם בְּבִנִי יִשְׂרָאֵל בְּאַדָּם וּבְבִהֶמָּה
 לִי הוּא:

The father then places before the Cohen silver to the amount of five selaim or shekels (thirty shillings), and the Cohen asks:—

מֵאֵי בָעִית טָפִי לָתֵן לִי בְנֶךָ בְּכוֹרֶךָ שֶׁהוּא פָּטֹר רַחֵם

May the All-merciful, regardful of the merit of them that are akin by the blood of the circumcision, send us his anointed walking in his integrity, to give good tidings and consolation to the people that is scattered and dispersed among the peoples.

May the All-merciful send us the righteous priest, who remains withdrawn in concealment until a throne, bright as the sun and radiant as the diamond, shall be prepared for him, the prophet who covered his face with his mantle and wrapped himself therein, with whom is God's covenant of life and of peace.

Continue, "May the All-merciful make us worthy," etc., p. 383.

SERVICE FOR THE REDEMPTION OF THE FIRST-BORN

The first-born Child, if a male, must be redeemed on the thirty-first day of his birth. If, however, the Father be a Cohen or a Levite, or the Mother the daughter of a Cohen or a Levite, they are exempt from the duty of Redemption. Should the thirty-first day fall on a Sabbath or Holyday, the ceremony is postponed until the day following.

The Father, presenting his Child to the Cohen, makes the following declaration :—

This my first-born son is the first-born of his mother, and the Holy One, blessed be he, hath given command to redeem him, as it is said, And those that are to be redeemed of them from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, the shekel being twenty gerahs; and it is said, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast; it is mine.

The Father then places before the Cohen silver to the amount of five selaim or shekels (thirty shillings), and the Cohen asks :—

Which wouldst thou rather, give me thy first-born son, the first-

לְאִמּוֹ. אוּ בְעִית לְפָדוֹתוֹ בְּעַד חֲמֵשׁ סָלָעִים כְּדִמְחִיבָתָּהּ
מִדְּאוֹרֵיתָא:

The Father replies :—

חֲפֵץ אָנִי לְפָדוֹת אֶת-בְּנִי. וְהִילָךְ דָּמִי פְדִיוֹנִי כְּדִמְחִיבָתִי
מִדְּאוֹרֵיתָא:

The Cohen receives the redemption money, and returns the Child to his Father, whereupon the latter says the following Blessing :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל פְּדִיוֹן הַבֵּן:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁהַחֲיֵנוּ וְקִיַּמְנוּ
וְהִצַּעֲנוּ לְזִמְנָהּ הַזֶּה:

The Cohen then takes the redemption money, and, holding it over the head of the Child, says :—

זֶה תַּחַת זֶה. זֶה חִלוּף זֶה. זֶה מַחֲוֹל עַל זֶה. וְיִכָּנֵס זֶה
הַבֵּן לְחַיִּים לַתּוֹרָה וּלְיִרְאַת שְׁמַיִם: יְהִי רָצוֹן שְׁכָשֶׁם שְׁנִכָּנֵס
לְפִדְיוֹן כֵּן יִכָּנֵס לַתּוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים. אָמֵן:

The Cohen places his hand upon the head of the Child, and pronounces the following Benediction :—

יִשְׁמְךָ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנָשָׁה: יִבְרַכְךָ יְיָ וְיִשְׁמְרֶךָ: יֵאָר
יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:
יְיָ שׁוּמְרֶךָ יְיָ צִלְּךָ עַל-יַד יְמִינֶךָ: כִּי אֶרְךָ יָמִים וְשָׁנוֹת
חַיִּים וְשְׁלוֹם יוֹסִיפוּ לְךָ: יְיָ יִשְׁמְרֶךָ מִכָּל-רָע יִשְׁמֹר אֶת-
נַפְשֶׁךָ. אָמֵן:

born of his mother, or redeem him for five selaim, which thou art bound to give according to the Law ?

The Father replies :—

I desire rather to redeem my son, and here thou hast the value of his redemption, which I am bound to give according to the Law.

The Cohen receives the redemption money, and returns the Child to his Father, whereupon the latter says the following Blessing :—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us concerning the redemption of the son.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

The Cohen then takes the redemption money, and, holding it over the head of the Child, says :—

This is instead of that, this in commutation for that, this in remission of that. May this child enter into life, into the Law and the fear of Heaven. May it be God's will that even as he has been admitted to redemption, so may he enter into the Law, the nuptial canopy, and into good deeds. Amen.

The Cohen places his hand upon the head of the Child, and pronounces the following Benediction :—

God make thee as Ephraim and Manasseh. The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

The Lord is thy guardian: the Lord is thy shade upon thy right hand. For length of days, and years of life and peace shall they add to thee. The Lord shall guard thee from all evil; he shall guard thy soul. Amen.

תפלה ליום בר מצוה

Prayer recited by the מצוה בר, when called to the Law, before the Blessing ; or after his being addressed by the Minister.

אָבִי שְׁבַשְׁמִים. בְּיוֹם גָּדוֹל וְקָדוֹשׁ זֶה בְּחַיִּי
אֲנִכִּי עוֹמֵד לְפָנֶיךָ וּלְפָנֵי הַקָּהָל הַקָּדוֹשׁ הַזֶּה
לְהוֹדִיעַ כִּי גִדַּלְתִּי וְהֵייתִי לְאִישׁ וְכִי מֵהַיּוֹם
עָלִי לְקִיָּם אֶת־חֻקֵּי תוֹרָתְךָ אֲשֶׁר יַעֲשֶׂה אוֹתָם
הָאָדָם וְחֵי בָהֶם וּלְהַתְפַּלֵּל אֵלֶיךָ מִדֵּי יוֹם
בְּיוֹמוֹ: בְּרוּחַ נְמוּכָה וּבָלָב סָמוּךְ אִפִּיל תַּחֲנֹנֲתִי
לְפָנֶיךָ כִּי תִתְמַכְּנִי בַיָּמִין צִדְקָךָ וְתִתֵּן בְּלָבִי
לְהִבִּין וּלְהַשְׁכִּיל אֶת דְּרָכֶיךָ וּלְהַתְהַלֵּךְ בָּהֶם
כְּלִימֵי חַיִּי. בָּרָא לִי לֵב נָכוֹן לַעֲבֹדְךָ בְּחַס
לֵבָב לְדַבָּקָה בְּאַרְחוֹת צִדְק וְיִשָּׁר וּלְסוּר מִרַע
וּמִהֲרֹגֵי חַטָּא:

בְּעֹמְדִי הַיּוֹם עַל סֵף בְּחֵרוֹתִי אֲנִי תַפְלָה:
אֲנִי נֶחְנִי בַחֲסִדְךָ. חֲזַקְנִי בְּגוֹף וּבְנַפְשִׁי וְאַזְרֵנִי
חַיִּל לְמַעַן אוֹכַל לְשִׁמּוֹר פְּקוּדֶיךָ בְּאַהֲבָה
בִּירְאָה וּבְקִדְעָת. וְלַעֲשׂוֹת הַטּוֹב וְהַיָּשָׁר עִם בְּנֵי
אָדָם. וּלְהִזָּהָר בְּכָבוֹד אִישׁ וְאִשָּׁה:
בְּאֵתִי הַיּוֹם בְּקָהָל בְּאַחַד הַנְּגִמִּים עִם צִבּוֹר

BAR MITZVAH PRAYER

Prayer recited by the Bar Mitzvah, when called to the Law, before the Blessing ; or after his being addressed by the Minister.

Heavenly Father, at this sacred and solemn hour of my life I stand before thee in the midst of this holy congregation, to declare my duty ever to turn to thee in daily prayer, and to observe the commandments of thy Law by which a man may live worthily. I pray humbly and hopefully before thee to grant me thy gracious help, so that I have the will and the understanding to walk firmly in thy ways all the days of my life. Implant in me a spirit of sincere devotion to thy service, that I may hold fast to what is holy and just and good, and resist all evil and sinful temptations.

As I grow into full manhood, under thy loving care, may bodily strength, mental power and moral courage be developed in me, that I may fulfil my duties to thee with reverence, knowledge and love, as well as my duties to my neighbour, with zeal, sympathy and courtesy.

Today I enter the community, as one worthy to be numbered to form a congregation for public worship, and to assume the full responsibilities of a Jew. Help me, O merciful Father, who hast chosen thy people Israel for thy service, ever to be numbered and known as a faithful son of thy people, zealous for

תפלה ליום בר מצוה

הַמִּתְפַּלְלִים לְקַבֵּל עָלֵי אֶת-עוֹל הַחַוּבוֹת
הַמוֹטְלוֹת עַל כָּל אִישׁ יִשְׂרָאֵל: אֵב הַרְחָמִים
אֲשֶׁר בְּחֶרֶף בְּעֶמְקָה יִשְׂרָאֵל לַעֲבֹדָה בְּאַמְתִּי. עֲזָרְנִי
נָא לַהֲיוֹת תָּמִיד בֶּן נֶאֱמָן לַעֲמָה. חָרַד עַל שְׁמוֹ
הַטּוֹב וְנוֹשָׂא בְּמִשְׁאוֹ. מוֹרְשָׁה קֹהֶלֶת יַעֲקֹב:
אֲמַצְנִי לְמַלֵּא אֶת חֲפְצֵי הָאֲדִיר לַהֲלוֹת אֶל בֵּית
יִשְׂרָאֵל כָּל יָמָי. לְדָרוֹשׁ טוֹבָתוֹ וּלְהַרְבוֹת
כְּבוֹדוֹ.

יְהִי רָצוֹן שִׁשְׁפִּיעוּ עָלַי מַעֲשֵׂיהֶם הַטּוֹבִים שֶׁל
אֲבוֹתֵינוּ וַיְהִי לִי לְאוֹת וּלְמוֹפֶת לַהֲיוֹת מוֹכֵן
בְּכָל עֵת לְקַדֵּשׁ אֶת-שְׁמִי בָּרָבִים: וְתַחֲזִינָה
עֵינֵי בְּהַגְלוֹת הַדָּר גָּאוֹן מְלִכּוּתָהּ עַל כָּל
מַעֲשֵׂיהָ. אָמֵן:

תפלת הדרך:

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ שְׁתּוֹלִיכֵנוּ
לְשָׁלוֹם וּתְצַעֲדֵנוּ לְשָׁלוֹם וְתַסְמְכֵנוּ לְשָׁלוֹם וְתַנַּחֲנוּ אֶל-מַחֲזִי
חֲפָצֵנוּ לְחַיִּים וּלְשִׁמְחָה וּלְשָׁלוֹם. וְתַצִּילֵנוּ מִכָּף כָּל-אוֹיֵב
וְאוֹרֵב וְאֶסֶן בְּדֶרֶךְ וּמִכָּל-מִינֵי פְרַעְנִיּוֹת הַמִּתְרַגְּשׁוֹת לְבוֹא

its fair name and proud to share in the burden of the heritage of the congregation of Jacob. Aid my resolve never to separate myself from the community but always to regard myself as a member of the people of Israel, whose welfare and glory it will be my task to maintain and enhance.

May the noble example of our ancestors inspire me always to be ready to sanctify thy Name, and to witness thy protection and care which extend to all thy works. Amen.



PRAYER FOR TRAVELLERS BY LAND,

SEA OR AIR

May it be thy will, O Lord our God and God of our fathers, to conduct us in peace, to direct our steps in peace, to uphold us in peace, and to lead us in life, joy and peace unto the haven of our desire. O deliver us from every enemy, ambush and hurt by the way, and from all afflictions that visit and trouble the world. Send a

לעולם. ותשלח ברכה במעשה ידינו. ותתנו לנו ולחסד
ולרחמים בעיניך ובעיני כל-רואינו. ותשמע קול תחנונינו.
כי אל שומע תפלה ותתנון אתה. ברוך אתה יי. שומע
תפלה:

ויצקב ה' לך לדרכו ויפועו-בו מלאכי אלהים: ויאמר
יצקב כאשר ראם מתנה אלהים זה ויקרא שם-המקום
ההוא מחנים: הנה אנכי שלח מלאך לפניך לשמרה בדרך
ולתביאה אל-המקום אשר תכנתי: וברכה יי וישמרה: יאר
יי פניו אליך ויחנה: ישא יי פניו אליך וישם לך שלום:

When travelling by sea say:—

יורדי הים באניות עשי מלאכה במים רבים: המה ראו
מעשי יהוה ונפלאותיו במצולה: ויאמר וינעמד רוח סערה
ותרומם גליו:

יעלו שמים ירדו תהומות נפשם ברעה תתמוגג: יחוגו
ויעונו כשכור וכל-חכמתם תתבלע: ויצעקו אל-יהוה בצר
להם וממצקותיהם יוציאים: יקם סערה לדממה ויחשו
גליהם: וישמחו כי-ישתקו וינחם אל-מחוז חפצם: יודו
ליהוה חסדו ונפלאותיו לבני אדם:

When travelling by air say:—

כי-אראה שמיך מעשה אצבעתיך ירח וכוכבים אשר
כוננתה: מה-אנוש כי-תוכרנו וכן-אדם כי תפקדנו:
אם-אסק שמים שם אתה ואציעה שאול הנך: אשא
כנפי-שחר אשכנה באחרית יום: גם-שם נדך תנחני ותאחזני
ימינך:

Then say נעם ויהי and צ'א תהלים, p. 24.

blessing upon the work of our hands. Let us obtain grace, loving-kindness and mercy in thine eyes and in the eyes of all who behold us. Hearken to the voice of our supplications; for thou art a God who hearkenest unto prayer and supplication. Blessed art thou, O Lord, who hearkenest unto prayer.

And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is the camp of God: and he called the name of that place Mahanaim (a double camp). Behold, I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

When travelling by sea say :—

They that go down to the sea in ships, that do business in great waters—these saw the works of the Lord, and his wonders in the deep; for he commanded, and raised the stormy wind, which lifted up the waves thereof;

They mounted up to the heaven, they went down to the deeps; their soul melted away because of trouble; they reeled to and fro, and staggered like a drunken man, and all their wisdom was swallowed up—they cried unto the Lord in their trouble, and he brought them out of their distresses. He made the storm a calm, so that the waves thereof were still. Then were they glad because they were quiet, and he led them unto their desired haven. Let them give thanks unto the Lord for his mercy, and for his wonderful works to the children of men !

When travelling by air say :—

When I behold thy heavens, the work of thy fingers, the moon and the stars, which thou hast established; what is man, that thou art mindful of him? and the son of man, that thou thinkest of him?

If I ascend up into heaven, thou art there; if I make my bed in the nether-world, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there would thy hand lead me, and thy right hand would hold me.

Then say, "And let the pleasantness," etc., and Psalm xci. p. 24.

410 סדר ליום אשר בו יתנדבו לבתי חולים

אתה סֹתֵר לִי מִצָּר תִּצְרֶנִי. רְצֵי פִלֵּט תִּסּוּבֵּנִי סֵלָה:
בִּטְחוּ בְנֵי עַד־עַד. כִּי בָּנָה יְיָ צוּר עוֹלָמִים: יְיָ עוֹ לַעֲמוֹ
יִתֵּן. יְיָ אֱלֹהֵינוּ יִבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם: יְיָ צְבָאוֹת עֲמָנוּ. מְשֻׁבָּ-
לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה: יְיָ צְבָאוֹת אֲשֶׁר־יָאֵדָם בְּטַח בָּךְ:
יְיָ הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ:

Then say קב'א תהלים, p. 245.

סדר ליום אשר בו יתנדבו לבתי חולים:

אֲשֶׁר־יִמְשְׁכִיל אֶל־דָּל בְּיוֹם רָעָה וְיִמְלִטְהוּ
יְיָ: יְיָ יִשְׁמְרֵהוּ וַיַּחֲיֵהוּ וְאֲשֶׁר בְּאֶרֶץ:

הַגִּיד לָךְ אָדָם מַה־טוֹב וּמָה יְיָ דוֹרֵשׁ מִמֶּךָ
כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהִצָּנֶעַ לָכֶת
עִם־אֱלֹהֶיךָ: הֲלוֹא פָּרַס לָרָעַב לַחֲמֶךָ וְעֲנִיִּים
מְרודִים תָּבִיא בֵּית כִּי־תִרְאֶה עָרֹם וְכִסִּיתוֹ
וּמִבְּשָׂרְךָ לֹא תִתְּעֹלֵם:

כִּי אַעֲלֶה אֲרָכָה לָךְ וּמִמְכוֹתֶיךָ אֲרַפֶּאךָ
וְאִם יְיָ:

Thou art my shelter; thou wilt preserve me from trouble; thou wilt compass me about with songs of deliverance. (Selah.) Trust ye in the Lord for ever; for in Jah the Lord is an everlasting rock. The Lord of hosts is with us: the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man that trusteth in thee. Save, Lord: may the King answer us on the day when we call.

Then say Psalm cxxi, p. 245.

SERVICE ON THE OCCASION OF MAKING COLLECTIONS FOR HOSPITALS

Happy is he that wisely considereth the poor: the Lord will deliver him in the day of misfortune. The Lord will preserve him, and keep him alive, and he shall be made happy in the land.

He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Is it not to break thy bread to the hungry, and that thou bring the wandering poor into thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?

For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord.

411 סדר ליום אשד בו יתנדבו לבתי חולים

ישלח דברו וירפאם וימלט משחיתותם:
יודו לי חסדו ונפלאותיו לבני אדם:

דרשה:

מי שברך אבותינו אברהם יצחק ויעקב
הוא יברך את-כל-אשר נשאם לבם להביא
נדרות לבתי חולים בעיר הזאת. הקדוש ברוך
הוא ישלם שכרם ויצילם מכל צרה וצוקה
ויסיר מהם כל מחלה וישלח ברכה והצלחה
בכל מעשה ידיהם:

אנא הרופא לכל בשר ומחפש לעצבות בני
אדם. שלח רפואה שלמה מן השמים. רפואת
הנפש ורפואת הגוף. לכל השוכבים על ערש
דני בעירנו: חזקם ואמצם ובחלוץ עצמות
תברכם. והארץ ימיהם ושנותיהם בטוב
ובנעימים. ונאמר אמן:

תהלים קי"ב

הללויה. אשרי-איש ירא את-י' במצותיו
חפץ מאד: גבור בארץ יהיה זרעו דור ודור

He sendeth his word, and healeth them, and delivereth them from their destructions. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

SERMON

May he who blessed our fathers, Abraham, Isaac, and Jacob, bless all those whose heart stirreth them up to bring free-will offerings for the support of the hospitals of this city. May the Holy One, blessed be he, give them their recompense, deliver them from all trouble and distress, remove from them all sickness, and send blessing and prosperity upon all the work of their hands.

O thou who art the Healer of all flesh and bindest up their wounds, send a perfect healing from heaven, a healing of soul and body, unto all who lie on a bed of pain in our city. Turn their weakness into strength, and bless them with bodily vigour; restore them to perfect health, and prolong their days in happiness and well-being; and let us say, Amen.

Psalm cxii.

Praise ye the Lord. Happy is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be

יְבָרֶךְ: הוֹן-וְעֶשֶׂר בְּבֵיתוֹ וְצַדִּיקָתוֹ עֲמִידַת לְעַד:
 זָרַח בְּחֹשֶׁךְ אֹר לַיִּשְׂרָאִים חֲנוּן וְרַחוּם וְצַדִּיק:
 טוֹב-אִישׁ חוֹנֵן וּמְלִוֶּה יְכַלֵּל דְּבָרָיו בְּמִשְׁפָּט:
 בִּי-לְעוֹלָם לֹא-יִמוּט לְזָכַר עוֹלָם יְהִיָּה צַדִּיק:
 מִשְׁמוּעָה רָעָה לֹא יִירָא נָכוֹן לְבוֹ בְּטָח בְּיִי:
 סְמוּךְ לְבוֹ לֹא יִירָא עַד אֲשֶׁר-יֵרָאָה בְּצַרְיוֹ:
 פֶּזֶר נָתַן לָאֲבִיוִּנִים צַדִּיקָתוֹ עֲמִידַת לְעַד קִרְנוֹ
 תָּרוּם בְּכַבּוֹד: רָשָׁע יֵרָאָה וְכַעַס שָׁנִי יִחַלֵּק
 וְנִמָּס תַּאֲוֹת רָשָׁעִים תֵּאֱבֹד: הִלְלוּהָ:

תפלה ליולדת:

On entering the Synagogue say:—

וְאֵנִי בְּרוּב חֲסִידָךְ אָבוֹא בֵּיתְךָ אֲשֶׁתְּחַוֶּה
 אֶל-הֵיכַל קִדְשֶׁךָ בִּירְאָתְךָ:

אֶהְבֶּתִּי בִי-יִשְׁמַע אֵי אֶת-קוֹלִי תַחֲנוּנִי: בִּי-
 הִטָּה אֲזֵנִי לִי וּבִגְמִי אֶקְרָא: אֶפְפוּנִי חֶבְלֵי-מָוֶת
 וּמִצָּרֵי שְׁאוֹל מִצָּאוּנִי צָרָה וְיָגוֹן אֶמְצָא: וּבְשֵׁם-
 יי אֶקְרָא אָנָּה יי מִלְטָה נַפְשִׁי: חֲנוּן יי וְצַדִּיק

mighty upon earth; the generation of the upright shall be blessed. Wealth and riches are in his house: and his righteousness endureth for ever. Unto the upright there dawneth light in the darkness, unto him that is gracious and full of compassion and righteous. It is well with the man who dealeth graciously and lendeth; he shall maintain his cause in judgment. For he shall never be moved: the righteous shall be had in everlasting remembrance. He shall not be afraid of evil tidings: his heart is steadfast, trusting in the Lord, His heart is established, he shall not be afraid, until he see his desire upon his enemies. He hath dispersed, he hath given to the needy; his righteousness endureth for ever; his horn shall be exalted in glory. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish. Praise ye the Lord.

PRAYER OF THANKSGIVING FOR WOMEN AFTER RECOVERY FROM CHILDBIRTH

On entering the Synagogue say :—

As for me, in the abundance of thy lovingkindness will I come into thy house: I will worship toward thy holy temple in the fear of thee.

I love the Lord, because he heareth my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The cords of death had encompassed me, and the straits of the grave had come upon me: I found trouble and sorrow. Then I called upon the name of the Lord: O Lord, I beseech thee, deliver my soul.

וַאלֹהֵינוּ מְרַחֵם: שְׁמֹר פְּתָאִים יְיָ דַלְתֵי וְלִי
 יְהוֹשִׁיעַ: שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִי כִי יְיָ גָמַל עָלַיִכִי:
 כִּי חִלַצְתָּ נַפְשִׁי מִמָּוֶת אֶת-עֵינֵי מִן-דְּמָעָה אֶת-
 רַגְלִי מִדָּחִי: אֶתְהַלֵּךְ לִפְנֵי יְיָ בְּאַרְצוֹת הַחַיִּים:

מָה-אָשִׁיב לַיְיָ כָּל-תַּגְמוּלוֹהִי עָלַי: לֵךְ-
 אֲזַבַּח זִבְחַ תוֹדָה וּבִשְׁם יְיָ אֶקְרָא: נִדְרֵי לַיְיָ
 אֲשַׁלֵּם נִגְדָה-נָּא לְכָל עַמּוֹ: בְּחֲצֹרוֹת בֵּית יְיָ
 בְּתוֹכִכִּי יְרוּשָׁלָּם הִלְלוּהָ:

The following Blessing is then said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַגּוֹמֵל
 לַחַיִּים טוֹבוֹת. שְׁנַמְלֵנִי כָּל-טוֹב:

The Minister responds:—

מִי שְׁנַמְלֵךְ כָּל טוֹב הוּא יְנַמְלֵךְ כָּל טוֹב
 סֶלָה:

אָנָּה הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. בְּרוֹב
 חֲסִדֶּיךָ אָבוֹא בִּיתְךָ לְזָבוֹחַ לָךְ זִבְחַ תוֹדָה עַל
 כָּל הַטּוֹבוֹת אֲשֶׁר גָּמַלְתָּ עָלַי: אֲפַפּוּנִי חֲבָלִים
 וְצִירִים אֲחַזּוּנִי. בָּצַר לִי קָרָאתִי אֵלֶיךָ וַתִּשְׁמַע
 מִהֵיכְלֶךָ קוֹלִי וַתִּיָּתֵּן בְּעֲזָרִי. רַפָּאתְךָ לְכָל
 פִּתְחוּלָאֵי עֲטֶרְתִּי חֲסִד וְרַחֲמִים:

Gracious is the Lord and righteous: yea, our God is merciful. The Lord guardeth the simple: I was brought low, and he saved me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, my feet from falling. I shall walk before the Lord in the land of the living.

What can I render unto the Lord for all his benefits towards me? I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all his people; in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

The following Blessing is then said :—

Blessed art thou, O Lord our God, King of the universe, who doest good unto the undeserving, and who hast also rendered all good unto me.

The Minister responds :—

He who hath rendered thee all good, may he do only good unto thee for ever.

O God, great, mighty and revered, in the abundance of thy lovingkindness I enter thy house, to offer unto thee the sacrifice of thanksgiving for all the benefits thou hast bestowed upon me. Travail beset me; pains seized upon me; but in my distress I cried unto thee, and from thine habitation thou didst hear my voice, and didst help me. Thou didst heal all my sickness, and crown me with lovingkindness and tender mercy.

עד הנה עזרני רחמיך. אנא אל תטשני
 לנצח. הואל אלוה וברך את אמתך. חזקני
 ואמצי אותי ואת בעלי ונגדל את הילד אשר
 ילד לנו ליראתך ולעבדך באמת וללכת ארח
 מישרים: שמור את הילד הרך בכל דרכיו.
 חננו דעה בינה והשכל. ותן חלקו בתורתך
 ויקדש את שמך הגדול. והיה למשיב נפש לנו
 בימי שיבתנו:

ואני תפילתי לך יי עת רצון אלהים בך
 חסדך ענני באמת ישעך. אמן:

*If the Infant is brought into the Synagogue, the Minister is to
 pronounce the Benediction over it:—*

יברכך יי וישמרך: יאר יי פניו אליך
 ויחנך: ישא יי פניו אליך וישם לך שלום:

תפלה לחולה:

תהלים כ"ג

מזמור לדוד. יהוה רעי לא אחסר: בנאות
 דשא ירביצני על-מי מנוחת ינהלני: נפשי
 ישובב ינחני במעגלי-צדק למען שמו: גם כִּי-
 אלה בגיא צלמות לא-אירא רע כִּי-אתה

Hitherto thy mercy hath helped me. I beseech thee, O God, forsake me not for ever. Bestow thy blessing upon thy handmaid; strengthen and uphold me together with my husband, that we may rear the child that has been born unto us to fear thee and to serve thee in truth, and to walk in the path of righteousness. Keep the tender babe in all his (her) ways. Favour him (her) with knowledge, understanding and discernment, and let his (her) portion be in thy Law, so that he (she) may sanctify thy great name, and become a comfort to us in our old age.

And as for me, may my prayer unto thee, O Lord, be in an acceptable time; O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation. Amen.

If the Infant is brought into the Synagogue, the Minister is to pronounce the Benediction over it :—

The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

PRAYER TO BE SAID BY A SICK PERSON

Psalm xxiii. A Psalm of David.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he guideth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me. Thou

עֲמָדִי שְׁבֻטְךָ וּמִשְׁעֲנֶתְךָ הִמָּה יִנְחֲמֵנִי: תַּעֲרֹךְ
 לִפְנֵי שְׁלֶחַן גִּגְד צִרְרִי וְשִׁנְתָּ בַשִּׁמּוֹן רֹאשִׁי כּוֹסֵי
 רוּחָה: אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל-יָמֵי חַיִּי
 וְשִׁבְתִּי בְּבֵית יְהוָה לְאַרְךָ יָמִים:

תהלים ק"ג

לְדָוִד. בָּרְכִי נַפְשִׁי אֶת-יְהוָה וְכָל-קִרְבִּי
 אֶת-שֵׁם קָדְשׁוֹ: בָּרְכִי נַפְשִׁי אֶת-יְהוָה וְאֵל-
 תִּשְׁכַּחִי כָּל-גִּמּוּלָיו: הִסְלַח לְכָל-עֲוֹנֵכִי הֲרַפָּא
 לְכָל-תַּחֲלוּאֵיכִי: הַגּוֹאֵל מִשַּׁחַת חַיִּיכִי הַמַּעֲטָרְכִי
 חֶסֶד וְרַחֲמִים: הַמַּשְׁבִּיעַ בְּטוֹב עֲדִיךָ תַתְּחַדֵּשׁ
 כְּנֶשֶׁךְ נְעוּרֵיכִי: עֲשֵׂה צְדָקוֹת יְהוָה וּמִשְׁפָּטִים
 לְכָל-עֹשׂוֹקִים: יוֹדִיעַ דְּרָכָיו לְמֹשֶׁה לְבָנִי
 יִשְׂרָאֵל עֲלִילוֹתָיו: רַחוּם וְחַנוּן יְהוָה אֲרֹךְ אַפָּיִם
 וְרַב-חֶסֶד: לֹא לִנְצַח יָרִיב וְלֹא לְעוֹלָם יִטּוֹר:
 לֹא כַחֲטָאֵינוּ עָשָׂה לָנוּ וְלֹא כְּעֹנֹתֵינוּ גָּמַל
 עָלֵינוּ: כִּי כִגְבַהַּ שָׁמַיִם עַל-הָאָרֶץ גָּבַר חֶסְדּוֹ
 עַל-יִרְאָיו: בְּרַחֵק מִזֶּרֶחַ מִמַּעַרְב הִרְחִיק מִמֶּנּוּ
 אֶת-פִּשְׁעֵינוּ: בְּרַחֵם אָב עַל-בָּנִים רַחֵם יְהוָה
 עַל-יִרְאָיו: כִּי הוּא יָדַע יִצְרָנוּ זְכוּר כִּי-עָפַר
 אֲנַחְנוּ: אֲנוֹשׁ כַּחֲצִיר יָמָיו כְּצִיץ הַשָּׂדֶה כֵּן
 יָצִיץ: כִּי רוּחַ עֲבָרָה-בּוֹ וְאֵינָנוּ וְלֹא-יִבְרָנוּ

preparest a table before me in the presence of mine enemies: thou hast anointed my head with oil; my cup runneth over. Surely happiness and lovingkindness will follow me all the days of my life; and I shall dwell in the house of the Lord for evermore.

Psalm ciii. A Psalm of David.

Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquity; who healeth all thy diseases; who redeemeth thy life from the pit; who crowneth thee with lovingkindness and tender mercies: who satisfieth thy years with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteous acts, and judgments for all that are oppressed. He made known his ways unto Moses, his doings unto the children of Israel. The Lord is merciful and gracious, slow to anger, and abounding in lovingkindness. He will not always contend; neither will he keep his anger for ever. He hath not dealt with us after our sins, nor requited us after our iniquities. For as the heaven is high above the earth, so mighty is his lovingkindness over them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father hath mercy upon his children, so the Lord hath mercy upon them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

עוד מקומו: וְחֶסֶד יְהוָה מְעוֹלָם וְעַד-עוֹלָם
עַל-יִרְאָיו וְצַדִּיקָתוֹ לִבְנֵי בָנִים: לְשֹׁמְרֵי בְרִיתוֹ
וּלְזִכְרֵי פִקְדָּיו לַעֲשׂוֹתָם: יְהוָה בְּשָׁמַיִם הָבִין
כִּסְאוֹ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה: בָּרְכוּ יְהוָה
מִלְּאָבִיו גִּבּוֹרֵי כָח עָשִׂי דְּבָרוֹ לְשִׁמְעַ בְּקוֹל
דְּבָרוֹ: בָּרְכוּ יְהוָה כָּל-צָבָאֵי מְשַׁרְתָּיו עָשִׂי
רְצוֹנוֹ: בָּרְכוּ יְהוָה כָּל-מַעֲשָׂיו בְּכָל-מְקוֹמוֹת
מְמִשְׁלָתוֹ בָּרְכֵי נַפְשִׁי אֶת-יְהוָה:

תהלים קל"ט

לְמִנְצָתָם לְדוֹד מִזְמוֹר. יְהוָה תִּקְרָתָנִי וְתַדַּע:
אֶתָּה יִדְעָתָ שְׁבִתִּי וְקוֹמִי בִּנְתָתָה לְרַעִי מִרְחוֹק:
אֶרְחִי וְרַבְעִי זָרִיתִי וְכָל-דֶּרֶכִי הַסִּבְנָתָה: כִּי אֵין
מָלֵךְ בְּלִשׁוֹנִי הֵן יְהוָה יִדְעָתָ כֻּלָּה: אַחֲזֹר וְקִדְּם
צִרְתָּנִי וְתַשֵּׁת עָלַי כִּפְכָּה: פְּלִיאָה יָדַעַת מִפְּנֵי
נִשְׁגָּבָה לֹא-אוּכַל לָהּ: אֲנִי אֵלֶּךְ מִרוּחָךְ וְאַנְּה
מִפְּנֶיךָ אֶבְרַח: אִם-אֶסֶק שָׁמַיִם שָׁם אֶתָּה
וְאַצִּיעָה שְׂאוֹל הַנֶּגֶד: אֵשׁא בְּנַפִּי-שָׁחַר אֶשְׁכְּנָה
בְּאַחֲרֵית יָם: גַּם-שָׁם יֵדְךָ תִּנְחָנִי וְתִאֲחָזֵנִי יְמִינְךָ:
וְאָמַר אֶף-חֲשֹׁךְ יִשׁוּפָנִי וְלִילָה אֹר בְּעֵדְנִי: גַּם-
חֲשֹׁךְ לֹא-יִחְשִׁיךְ מִמֶּךָ וְלִילָה כִּיּוֹם יֵאִיר
בְּחִשְׁכָּה כְּאוֹרָה: כִּי-אֶתָּה קִנִּיתָ כְּלִיתִי תִסְכְּנִי

But the lovingkindness of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his precepts to do them. The Lord hath established his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels: ye mighty in strength, that fulfil his word, hearkening unto the voice of his word. Bless the Lord, all ye his hosts; ye ministers of his, that do his will. Bless the Lord, all ye his works, in all places of his dominion: bless the Lord, O my soul.

Psalm cxxxix. For the Chief Musician. A Psalm of David.

O Lord, thou hast searched me, and knowest me. Thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off. Thou sittest my path and my lying down, and art familiar with all my ways. For while there is not yet a word on my tongue, lo, thou, O Lord, knowest it all. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is too high, I cannot attain unto it. Whither can I go from thy spirit? or whither can I flee from thy presence? If I ascend into heaven, thou art there; or if I make the grave my bed, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Let deep darkness cover me, and the light about me be night; even the darkness darkeneth not from thee, but the night is light as the day—the darkness is as the light. For thou didst form my reins:

בְּבִטָּן אָמִי: אוֹדֶךָ עַל כִּי נִזְרָאוֹת נִפְלִיתִי
 נִפְלָאִים מֵעֲשִׂיָּךְ וְנִפְשִׁי יָדַעַת מָאֹד: לֹא-נִבְחַד
 עֲצָמִי מִמֶּךָ אֲשֶׁר-עֲשִׂיתִי בִסְתֵּר רַקְמֹתַי
 בְּתַחֲתִיּוֹת אָרֶץ: גָּלְמִי רָאוּ עֵינֶיךָ וְעַל-סִפְרֶךָ
 כָּלֵם יִכְתְּבוּ יָמִים יִצְּרוּ וְלֹא (וְלוֹ ק') אֶחָד
 בָּהֶם: וְלִי מִה-יִקְרוּ רַעֲיָךְ אֵל מִה עֲצָמוֹ
 רֹאשִׁיהֶם: אֲסַפְּרֶם מַחֹל יִרְבוֹן הַקִּיצֹתִי וְעוֹדִי
 עִמָּךְ: אִם-תִּקְטֹל אֱלֹהִים רָשָׁע וְאֲנֹשִׁי דָמִים סוּרוּ
 מִנִּי: אֲשֶׁר יִמְרוֹךְ לְמִזְמָה נָשׂוּא לְשׂוֹא עָרִיךְ:
 הֲלוֹא-מִשְׁנֵאֵיךָ יְהוָה | אֲשָׁנָא וּבִתְקוּמָמֶךָ
 אֶתְקוּשְׁט: תִּכְלִית שְׁנֵאָה שְׁנֵאָתִים לְאוֹיְבִים הָיוּ
 לִי: חָקְרָנִי אֵל וְדַע לִבִּי בְּחֻגֵּי וְדַע שְׂרַעֲפִי:
 וּרְאֵה אִם-דִּדְךָ-עָצַב כִּי וַנְּחַנִּי בְּדֶרֶךְ עוֹלָם:

תְּפִלָּה לְעֹנֵי כִּי-יַעֲטֹף וְלִפְנֵי יי יִשְׁפֹּךְ שִׁיחוֹ:
 יי שְׁמָעָה תְּפִלָּתִי וְשִׁוְעָתִי אֵלֶיךָ תָּבוֹא: אֵל-
 תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי כִּי־אֵלִי הִטָּה-אֵלַי אֲזַנְךָ
 כִּי־אֶקְרָא מִמֶּרְ עֲנֵנִי: אָנָּה יי רֹפֵא כָּל
 בָּשָׂר. רַחֵם עָלַי וְסַעֲדֵנִי בְּחִסְדְּךָ הַגָּדוֹל עַל
 עַרְשְׁ דָּוִי. כִּי אֲמַלֵּל אֲנִי: שְׁלַח לִי תְּרוּפָה
 וּתְעֹלָה בְּתוֹךְ שְׁאֵר חוֹלֵי בְּנֶיךָ: רָפָא אֶת-

thou didst weave me together in my mother's womb. I will give thanks unto thee, for that I am fearfully and wonderfully made: wonderful are thy works; and that my soul knoweth right well. My frame was not hidden from thee, when I was made in secret, and curiously wrought in the depths of the earth. Thine eyes did see mine unshapen substance; and in thy book the days, even all of them that were to be formed, were written, and for it also there was one among them. How precious unto me are thy thoughts, O God ! How great is the sum of them ! If I would count them, they are more in number than the sand: when I awake, I am still with thee. O that thou wouldst slay the wicked, O God: depart from me, ye bloodthirsty men: they who mention thee for treachery, thine adversaries who take thy name in vain. Do not I hate them, O Lord, that hate thee ? and do not I strive with those that rise up against thee ? I hate them with perfect hatred: they are become mine enemies. Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any way of sorrow in me, and lead me in the way everlasting.

A prayer of the afflicted when he fainteth, and poureth out his complaint before the Lord. Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day of my distress: incline thine ear unto me; in the day when I call answer me speedily. I beseech thee, O Lord, Healer of all flesh, have mercy upon me, and support me in thy grace upon my bed of sickness, for I am weak. Send me and all who are sick among thy children relief and cure. Assuage my pain,

מִכָּאֲבִי וְחִדָּשׁ כְּנֹשֶׁר נְעוּרֵי: תָּן בִּינָה לְרוּפֵא
וַיִּגְהָה מִמֶּנִּי מְזוּרֵי. וְאֶרְוֹכְתִי מִהֲרָה תִצְמָח:
שָׁמַע תִּפְלֹתִי וְהוֹסֵף יָמִים עַל יָמִי וְאִכְלָה שְׁנוֹתִי
בְּנְעִימִים. לִמְעַן אוֹכַל לַעֲבוֹד עַבְדְּךָ וְלִשְׁמֹר
פְּקוּדֶיךָ בְּלֵב שָׁלֵם: הִבִּינִי וְאֲדַעַה כִּי לְשִׁלּוּמִי
מֵרֶלֶי מָר. וְאֶל־אֶמְאָס אֶת־מוֹסְרְךָ וּבִתְכֹתֶךָ
אֶל־אֶקוּץ:

אֵלֹהִים סְלִיחוֹת חֲנוּן וְרַחוּם אֲרָךְ אַפִּים וְרַב־
חֶסֶד. מוֹדָה אֲנִי לְפָנֶיךָ בְּלֵב נִשְׁכָּר וְנִדְכָּה כִּי
חָטָאתִי וְהִרַע בְּעֵינֶיךָ עָשִׂיתִי: הִנֵּה נִחַמְתִּי עַל
רָעָתִי. וְאֲשׁוּב בְּתִשׁוּבָה שְׁלָמָה לְפָנֶיךָ: עֲזֹרְנִי
אֱלֹהֵי יִשְׂרָאֵל. וְלֹא אֲשׁוּב לְכַסְלָה וְאֶתְהַלֵּךְ
לְפָנֶיךָ בְּאַמֶּת וּבִתְמִים: שִׁמַּח נַפְשִׁי עַבְדְּךָ. כִּי־
אֵלֶיךָ יְיָ נִפְשִׁי אֲשָׂא: רַפְּאֵנִי יְיָ וְאֶרְפָּא הוֹשִׁיעֵנִי
וְאִוְשָׁעָה. כִּי תִהְלֹתִי אֶתָּה. אָמֵן וְאָמֵן:

תפלה לעומד מחליו:

Read *ק'צ* and תהלים כ"ט pp. 414-416. Then continue:—

אָנָּה הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. בְּלֵב חֶסֶדְךָ
אָבוֹא לְפָנֶיךָ לְהוֹדוֹת לְךָ עַל כָּל הַטּוֹבוֹת אֲשֶׁר
נַמְלַתָּ עָלַי: מִן הַמַּצָּר קָרָאתִיךָ וַתַּעֲנֵנִי. מַעֲרֵשׁ

and renew my youth as the eagle's. Bestow wisdom upon the physician that he may cure my wound, so that my health may spring forth speedily. Hear my prayer, prolong my life, let me complete my years in happiness, that I may be enabled to serve thee and keep thy statutes with a perfect heart. Give me understanding to know that this bitter trial hath come upon me for my welfare, so that I may not despise thy chastening nor weary of thy reproof.

O God of forgiveness, who art gracious and merciful, slow to anger and abounding in lovingkindness, I confess unto thee with a broken and contrite heart that I have sinned, and have done that which is evil in thy sight. Behold, I repent me of my evil way, and return unto thee with perfect repentance. Help me, O God of my salvation, that I may not again turn unto folly, but walk before thee in truth and uprightness. Rejoice the soul of thy servant, for unto thee, O Lord, do I lift up my soul. Heal me, O Lord, and I shall be healed, save me, and I shall be saved, for thou art my praise. Amen, and Amen !

PRAYER ON RECOVERY FROM SICKNESS

Read Psalms xxiii and ciii, pp. 414-416. Then continue :—

O God, great, mighty, and revered, in the abundance of thy lovingkindness I come before thee to render thanks for all the benefits thou hast bestowed upon me. In my distress I called upon thee and thou didst answer me; from my bed of pain I

יְדֵי שְׁנַעְתִּי אֵלַיךָ וַתִּשְׁמַע אֶת־קוֹלִי תַחֲנוּנֵי: יִסֹּר
 יִסְרֶתְנִי יְהִי וְלִמּוֹת לֹא נִתְּנִי. בְּאַהֲבָתְךָ וּבְחַמְלָתְךָ
 הַעֲלִיתָ מִן שְׂאוֹל נַפְשִׁי. כִּי רָגַע בְּאַפְּךָ חַיִּים
 בְּרִצּוֹנְךָ בְּעָרֵב יָלִין בְּכִי וְלִבְּךָ רִנָּה: חֵי חֵי
 הוּא יוֹדֶךָ בְּמוֹנֵי הַיּוֹם וְנַפְשִׁי אֲשֶׁר פָּדִיתָ תִּסְפֹּר
 נִפְלְאוֹתֶיךָ לִבְנֵי אָדָם. בָּרוּךְ אַתָּה רֹפֵא נַאֲמֵן
 לְכָל בָּשָׂר:

אֵל רַחוּם וְחַנוּן הַגּוֹמֵל לְחַיִּים טוֹבוֹת קִיּוּנִי
 מִכָּל הַחֲסָדִים אֲשֶׁר עָשִׂיתָ עִמָּדִי עַד הַנְּחָה. אָנָּה
 טָהַר לִבִּי וְזָכַנִי לְלֵבָת בִּדְרֶךְ יִשְׂרָאֵל לִפְנֶיךָ
 וּמִשָּׁה עֲזָרְךָ לַעֲבֹדְךָ: חֲזַקְנִי וְאַמְצָנִי מִרְפוּן
 וּבְחִלּוּץ עֲצָמוֹת תִּבְרַכְנִי: הִרְחַק מֵעָלַי כָּל
 צָרָה וְתוֹנָה. שְׁמְרֵנִי מִכָּל רָע וּבַעֲצָתְךָ תִּנְחֵנִי.
 וְזָרַחָה לִי תָמִיד שֶׁמֶשׁ צְדָקָה וּמִרְפָּא בְּכַנְפֶּיהָ:
 יְהִיו לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ יי
 צוּרִי וְנוֹאֲלִי. אָמֵן:

וידוי שכיב מרע:

מוֹדָה אֲנִי לִפְנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתֵי
 שְׂרָפוּאָתִי וּמִיתָתִי בִידְךָ: יְהִי רִצּוֹן מִלְּפָנֶיךָ

cried unto thee, and thou didst hear the voice of my supplication. Thou hast chastened me sore, O Lord, but thou didst not give me over unto death. In thy love and pity thou broughtest up my soul from the grave. For thy anger is but for a moment; thy favour is for a lifetime: weeping may tarry for the night, but joy cometh in the morning. The living, the living, he shall praise thee, as I do this day, and my soul that thou didst redeem shall tell thy wonders unto the children of men. Blessed art thou, the faithful physician unto all flesh.

O God, merciful and gracious, who dispensest kindnesses to the undeserving, I am indeed unworthy of all the mercies thou hast hitherto shewn unto me. O purify my heart that I may be fitted to walk in the way of the upright before thee; and continue thy help unto thy servant. Restore thou me to perfect health, and with bodily vigour bless thou me. Remove from me all sorrow and care; preserve me from all evil; and guide me with thine own counsel; so shall the sun of righteousness ever arise unto me with healing in its wings.

Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. Amen.

CONFESSION ON A DEATH BED

I acknowledge unto thee, O Lord my God and God of my fathers, that both my cure and my death are in thy hands. May it be thy will to send me a perfect healing. Yet if my death

שְׁתַּרְפָּאֲנִי רַפּוּאָה שְׁלָמָה. וְאִם הַמּוֹת כָּלָה
וְנִחַרְץ מֵעַמָּךְ אֶקְחֵנִי מִיָּדְךָ בְּאַהֲבָה. וְהָיִי
מִיתָתִי כַפָּרָה עַל כָּל חַטָּאִים וְעוֹנוֹת וּפְשָׁעִים
שֶׁחָטֵאתִי וְשָׁעוֹנִיתִי וְשִׁפְשָׁעֵתִי לְפָנֶיךָ. וְתִשְׁפִּיעַ לִי
מֶרֶב טוֹב הַצָּפוֹן לְצַדִּיקִים. וְתוֹדִיעֵנִי אֶרֶח חַיִּים
שֶׁבַע שְׁמֹחוֹת אֶת פָּנֶיךָ נְעִימוֹת בִּימִינְךָ נִצָּח:

אָבִי יְתוֹמִים וְדִין אֱלֹמְנוֹת. הָגֵן בְּעַד קְרוֹבֵי
הַיָּקָרִים אֲשֶׁר נִפְשִׁי קְשׁוּרָה בְּנִפְשָׁם: בְּיָדְךָ
אֶפְקִיד רוּחִי פְּדִיתָה אוֹתִי יְיָ אֵל אֱמֶת. אָמֵן
וְאָמֵן:

בשעת יציאת הנשמה:

יְיָ מַלְאָךְ. יְיָ מַלְאָךְ. יְיָ מַלְאָךְ. לְעוֹלָם וָעֶד:

(To be said three times.)

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

(To be said three times.)

יְיָ הוּא הָאֱלֹהִים:

(To be said seven times.)

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

be fully determined by thee, I will in love accept it at thy hand. O may my death be an atonement for all the sins, iniquities and transgressions of which I have been guilty against thee. Bestow upon me the abounding happiness that is treasured up for the righteous. Make known to me the path of life: in thy presence is fulness of joy; at thy right hand, bliss for evermore.

Thou who art the father of the fatherless and judge of the widow, protect my beloved kindred with whose soul my own is knit. Into thy hand I commend my spirit; thou hast redeemed me, O Lord God of truth. Amen, and Amen !

When the end is approaching :—

The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. *(To be said three times.)*

Blessed be his name, whose glorious kingdom is for ever and ever. *(To be said three times.)*

The Lord he is God. *(To be said seven times.)*

Hear, O Israel: the Lord our God, the Lord is one.

תפלה קודם הלויית המת:

Read either (I) כ'ג, p. 414, and ק'ל, p. 248; or (II) the Scriptural Selections following. Then continue with אָנוּשׁ כְּחֻצִיר.

אֲדָנִי מַעֲוֹן אַתָּה הָיִיתָ לָנוּ בְּדֹר וָדֹר: בְּטָרֶם הָרִים יִלְדוּ
וַתְּחַלֵּל אֶרֶץ וַתַּבֵּל וּמַעֲוֹלָם עַד-עוֹלָם אַתָּה אֵל: תֵּשֶׁב
אָנוּשׁ עַד-יָדָכָא וַתֹּאמֶר שׁוּבוּ בְנֵי-אָדָם: כִּי אֵלֶיךָ שָׁנִים
בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאַשְׁמִירָה בְּלִילָה: יְמֵי שְׁנוֹתֵינוּ
בָּהֶם שְׁבָעִים שָׁנָה וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה וְרִבְבָּם עָמַל
וְאָנוּ כִּי גַז חֵישׁ וְנֶאֱפָה: לְמָנוֹת יָמֵינוּ כֵּן הוֹדַע וְנִבֵּא לְבָב
חֻקְמָה:

דִּרְשׁוּ יְיָ בְּהִמָּצְאוֹ קִרְאֵהוּ בְּהִיּוֹתוֹ קְרוֹב: יַעֲזֹב רָשָׁע דִּרְכוֹ
וְאִישׁ אָנוּן מִחֻשְׁבֹּתָיו וְיֵשֶׁב אֶל-יְיָ וִירַחֲמֵהוּ וְאֶל-אֱלֹהֵינוּ כִּי-
יִרְבֶּה לְסִלּוֹחַ: כִּי לֹא מִחֻשְׁבֹּתַי מִחֻשְׁבֹּתֶיכֶם וְלֹא דִרְכֵיכֶם
דִּרְכֵי נָאִם יְיָ: כִּי גָבַהּ שָׁמַיִם מֵאֶרֶץ כֵּן גָּבַהּ דִּרְכֵי
מִדִּרְכֵיכֶם וּמִחֻשְׁבֹּתַי מִמֻּחֻשְׁבֹּתֶיכֶם:

אָנוּשׁ כְּחֻצִיר יָמָיו כְּצִיץ הַשָּׂדֶה כֵּן יָצִיץ: כִּי יוֹם עָבְרָה-
בּוֹ וְאֵינָנו וְלֹא-יִכְרְנוּ עוֹד מְקוֹמוֹ: וְחֹסֵד יְיָ מַעֲוֹלָם וְעַד-
עוֹלָם עַל-יִרְאָיו וְצִדְקָתוֹ לְבָנֵי בָנִים: בְּאַרְחַ צִדְקָה חַיִּים
וְדָרָךְ נְתִיבָה אֶל-מָוֶת: וְיֵשֶׁב הָעֶפֶר עַל הָאֶרֶץ כְּשֶׁהָיָה
וְהָרוּחַ תֵּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נִתְּנָה: מִי לִי בְּשָׁמַיִם וְעִמָּךְ
לֹא-תִפְצָתִי בְּאֶרֶץ: כָּלָה שְׁאָרִי וּלְבָבִי צוּר-לְבָבִי וְחֻלְקִי
אֱלֹהִים לְעוֹלָם: מִה-יִקָּר חֲסִדְךָ אֱלֹהִים וּבְנֵי אָדָם בְּצֹל
כְּנִיף יִחְסִיּוּ: כִּי עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה-אוֹר:

HOME SERVICE PRIOR TO FUNERAL

Read either (I) Psalms xxiii, p. 414, and cxxx, p. 248 ; or (II) the Scriptural Selections following. Then continue with " As for man."

O Lord, thou hast been a dwelling-place unto us in all generations. Before the mountains were brought forth, or ever thou gavest birth to the earth and the world, even from everlasting to everlasting thou art God. Thou turnest man back to dust, and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. The days of our years are threescore years and ten, or even by reason of strength fourscore years; yet is their pride but travail and nothingness; for it is soon gone by, and we fly away. So teach us to number our days, that we may get us a heart of wisdom.

Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

As for man, his days are as grass; as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the lovingkindness of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. In the way of righteousness is life; and in the pathway thereof there is no death. And the dust returneth to the earth as it was, but the spirit returneth unto God, who gave it. Whom have I in heaven but thee? And there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart and my portion for ever. How precious is thy lovingkindness, O God! And the children of men take refuge under the shadow of thy wings. For with thee is the fountain of life; in thy light do we see light.

*Read one of the following, and then continue with
אל מלא רחמים*

FOR A MAN.

מִי־נֶעְלָה בְּהַר יְיָ וּמִי־יָקוּם בְּמָקוֹם קָדְשׁוֹ: נָקִי כַפַּיִם וּבֶרֶךְ
לִבְךָ אֲשֶׁר לֹא נִשָּׂא לַשָּׂוֵא נַפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָה: יֵשָׁא
בְּרַכָּה מֵאֵת יְיָ וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ:
סוּף דְּבַר הַכֹּל נִשְׁמַע אֶת הָאֱלֹהִים יִרְא וְאֵת מִצְוֹתָיו
שְׁמוֹר כִּי זֶה כָּל הָאָדָם:
הַיּוֹם קָצַר וְהַמְּלָאכָה מְרַבָּה וְהַפּוֹעָלִים עֲצָלִים וְהַשֹּׁכֵר
הַרְבֵּה וּבָעַל הַבֵּית דּוֹחֵק: לֹא עָלִיךְ הַמְּלָאכָה לְגִמּוֹר וְלֹא־
אִתָּה בֶן־חֹרִין לְהַבְטִל מַמְנָה: נֶאֱמָן הוּא בָּעַל מְלָאכָתְךָ
שִׁישְׁלֵם לְךָ שֹׁכֵר פְּעֻלָּתְךָ וְדַע שֶׁמִּתֵּן שְׂכָרָם שְׁל־צַדִּיקִים
לְעֵתִיד לְבוֹא:

FOR A WOMAN.

The portion in brackets to be omitted according to circumstances.

אֵשֶׁת חַיִּל מִי יִמָּצָא וְרַחֵק מִפְּנִינִים מְכָרָה: [בְּטַח בָּהּ לֵב
בְּעָלָה וְשָׁלָל לֹא יִחָסֵר: גְּמֻלָּתָהּ טוֹב וְלֹא־רָע כֹּל יְמֵי
חַיֶּיהָ:] כַּפָּה פֶּרֶשָׁה לְעֵנִי וַיְדִיחַ שְׁלָחָה לְאֲבִיוֹן: עֹז וְהַדָּר
לְבוּשָׁה וּתְשֻׁחַק לְיוֹם אַחֲרוֹן: פִּיהָ פִּתְחָה בְּחֻכָּמָה וְתוֹרַת־
חֶסֶד עַל־לְשׁוֹנָה: [צוּפִיָּה הַלִּיכוֹת בֵּיתָה וְלֶחֶם עֲצָלוֹת לֹא
תֵאכֹל: קָמוּ בְּגִיָּה וַיִּאֲשְׁרוּהָ בְּעָלָה וַיְהַלְלָה: רַבּוֹת בְּנוֹת
עֲשׂוֹ חַיִּל וְאֵת עֲלִיתָ עַל־כַּלְנָה:] תְּנוּ־לָהּ מִפָּרִי יְדֶיהָ
וַיְהַלְלוּהָ בַּשָּׁעָרִים מַעֲשִׂיהָ:

יְשֻׁלָּם יְיָ פְּעֻלָּתָהּ וְתִהְיֶה מְשַׁכְּרֶתָּהּ שְׁלָמָה מֵעַם יְיָ אֱלֹהֵי
יִשְׂרָאֵל אֲשֶׁר בָּאת לַחֲסוֹת תַּחַת כְּנָפָיו:

Read one of the following, and then continue with "O Lord, who art full of compassion," on next page.

FOR A MAN

Who may ascend the mountain of the Lord? And who may stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity, and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

The day is short, and the work is great, and the labourers are sluggish, and the reward is much, and the Master of the house is urgent. It is not thy duty to complete the work, but neither art thou free to desist from it. Faithful is thy Employer to pay thee the reward of thy labour; and know that the grant of reward unto the righteous will be in the time to come.

FOR A WOMAN.

The portions in brackets to be omitted according to circumstances.

A woman of worth who can find? For her price is far above rubies. [The heart of her husband trusteth in her; and he shall have no lack of gain. She doeth him good and not evil all the days of her life.] She stretcheth out her hand to the poor; yea, she putteth forth her hands to the needy. Strength and majesty are her clothing; and she laugheth at the time to come. She openeth her mouth with wisdom; and the law of lovingkindness is on her tongue. [She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her happy; her husband also, and he praiseth her, saying: Many daughters have done worthily, but thou excellest them all.] Give her of the fruit of her hands; and let her works praise her in the gates.

The Lord recompense thy works, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

אל מלא רחמים שוכן במרומים אלה סליחות חנון
 ורחום ארך אפים ורב חסד. המצא מנוחה וכוונת
 ישע ומנוחה וכוונת תחת כנפי השכינה במעלות קדושים
 וטהורים כזהר הקיץ מזהירים. את נשמת
 שהלך (שהלכה) לעולמו (לעולמה): אָנָּה בעל הרחמים
 וזכה לו (לה) לטובה כל זכותיו (זכויותיה) וצדקותיו
 (צדקותיה) בארצות החיים. ופתח לו (לה) שערי צדק
 ואורה שערי חמלה וחנונה. בסתר כנפיה תסתירהו (תסתירה)
 לעולמים. וצור בצור החיים את נשמתו (נשמתה). יי הוא
 נחלתו (נחלתה). ויניח (ותנוח) בשלום על משכבו (משכבה)
 ונאמר אמן:

In case of a child, read the following :—

אל מלא רחמים שוכן במרומים. המצא מנוחה וכוונת
 תחת כנפי השכינה. במעלות קדושים וטהורים. כזהר
 הקיץ מזהירים. את-נשמת הילד (הילדה)
 שהלך (שהלכה) לעולמו (לעולמה). אָנָּה בעל הרחמים
 תסתירהו (תסתירה) בסתר כנפיה לעולמים. וצור בצור
 החיים את נשמתו (נשמתה). יי הוא נחלתו (נחלתה) ויניח
 (ותנוח) בשלום על משכבו (משכבה) ונאמר אמן:

O Lord who art full of compassion, who dwellest on high—God of forgiveness, who art merciful, slow to anger and abounding in lovingkindness, grant pardon of transgressions, nearness of salvation, and perfect rest beneath the shadow of thy divine presence, in the exalted places among the holy and pure, who shine as the brightness of the firmament, to —— who hath gone to his [her] eternal home. We beseech thee, O Lord of compassion, remember unto him [her] for good all the meritorious and pious deeds which he [she] wrought while on earth. Open unto him [her] the gates of righteousness and light, the gates of pity and grace. O shelter him [her] for evermore under the cover of thy wings; and let his [her] soul be bound up in the bond of eternal life. The Lord is his [her] inheritance; may he [she] rest in peace. And let us say, Amen.

In case of a child, read the following :—

O God, who art full of compassion, who dwellest on high, grant perfect rest beneath the shadow of thy divine presence, in the exalted places among the holy and pure, who shine as the brightness of the firmament, to the child —— who hath gone to his [her] eternal rest. We beseech thee, O Lord of compassion, shelter his [her] soul for evermore under the cover of thy wings. The Lord is his [her] portion. May he [she] rest in peace. And let us say, Amen !

צדוק הדין:

The verses, אָנוֹשׁ בְּחָצִיר יָמָיו, p. 421 may be read prior to תָּמִים הַצּוֹר.

On those days on which תַּחֲנוּן (p. 60) is not said, מִכְתָּם לְדוֹד (p. 426) is read instead of the following :—

הַצּוֹר תָּמִים פָּעָלוּ. בִּי כָל-דְּרָכָיו מִשְׁפָּט.
אֵל אֱמֻנָה וְאֵין עוֹל. צַדִּיק וְיֵשֶׁר הוּא:
הַצּוֹר תָּמִים בְּכָל-פֶּעַל. מִי-יֹאמַר לוֹ מֶה-
תַּפְעֵל. הַשְׁלִיט בְּמָטָה וּבְמַעַל. מִמִּית וּמִחַיָּה.
מוֹרִיד שָׁאוֹל וַיַּעַל:

הַצּוֹר תָּמִים בְּכָל-מַעֲשֵׂה. מִי-יֹאמַר אֵלָיו
מֶה-תַּעֲשֶׂה. הָאֹמַר וַעֲשֵׂה. חֶסֶד חֲנֻם לָנוּ תַעֲשֶׂה.
וּבִזְכוֹת הַנֶּעֱקָד בָּשָׂה. הַקְשִׁיבָה וַעֲשֵׂה:

צַדִּיק בְּכָל-דְּרָכָיו. הַצּוֹר תָּמִים. אֶרֶךְ אַפַּיִם
וּמָלֵא רַחֲמִים. חֲמוּל-נָא וְחוּס-נָא עַל-אֲבוֹת
וּבָנִים. בִּי לֵךְ אֲדוֹן הַסְּלִיחוֹת וְהַרְחֵמֵם:

צַדִּיק אַתָּה יְיָ לְהַמִּית וּלְהַחְיֹת. אֲשֶׁר בְּיָדְךָ
פְּקוּדֵי כָל-רוּחוֹת. תְּלִילָה לָּךְ זְכוּנוֹנוּ לְמַחֲוֹת.
וַיְהִי-נָא עֵינֶיךָ בְּרַחֲמִים עָלֵינוּ פְּקוּחוֹת. בִּי לֵךְ
אֲדוֹן הַרְחֵמֵם וְהַסְּלִיחוֹת:

אָדָם אִם בֶּן-שָׁנָה יִהְיֶה. אוֹ אֶלֶף שָׁנִים יִתְּנֶה.

THE BURIAL SERVICE

The verses "As for man," p. 421, may be read prior to "The Rock, his work."

On those days on which Tachanun (p. 60) is not said, Psalm xvi (p. 426) is read instead of the following :—

The Rock, his work is perfect, for all his ways are judgment: a God of faithfulness and without iniquity, just and right is he.

The Rock, perfect in every work, who can say unto him, What workest thou? He ruleth below and above; he causeth death and reviveth: he bringeth down to the grave, and bringeth up again.

The Rock, perfect in every deed, who can say unto him, What doest thou? O thou who speakest and doest, of thy grace deal kindly with us, and for the sake of him who was bound like a lamb, O hearken and do.

Just in all thy ways art thou, O perfect Rock, slow to anger and full of compassion. Spare and have pity upon parents and children, for thine, Lord, is forgiveness and compassion.

Just art thou, O Lord, in causing death and in reviving, whose hand is the charge of all spirits: far be it from thee to blot out our remembrance: O let thine eyes mercifully regard us, for thine, Lord, is compassion and forgiveness.

If a man live a year or a thousand years, what profiteth

מִה־יִתְרוֹן לוֹ. כְּלֹא־הָיָה יְהִיָּה. בְּרוּךְ דִּין
הָאֱמֶת מִמִּית וּמִחַיָּה:

בְּרוּךְ הוּא. כִּי אֱמֶת דִּינוֹ. וּמִשׁוּטט הַכֹּל
בְּעֵינָיו. וּמִשְׁלֵם לָאָדָם חֲשֹׁבוֹנוֹ וְדִינוֹ. וְהַכֹּל
לְשִׁמוֹ הוֹדִיָּה יִתְנוּ:

יִדְעֵנוּ יי כִּי צֶדֶק מִשְׁפָּטִיךָ. תִּצְדַּק בְּדִבְרֶךָ.
וְתִזְכֶּה בְּשִׁפְטֶךָ. וְאֵין לְהִרְחֹק אַחֵר מִדֵּת שְׁפָטֶךָ.
צִדִּיק אַתָּה יי וַיֵּשֶׁר מִשְׁפָּטֶיךָ:

דִּין אֱמֶת. שׁוֹפֵט צֶדֶק וְאֱמֶת. בְּרוּךְ דִּין
הָאֱמֶת. שְׁכַל־מִשְׁפָּטֶיךָ צֶדֶק וְאֱמֶת:

נִפְשׁ כָּל־חַי בִּיְדֶךָ. צֶדֶק מְלָאָה יְמִינְךָ וַיִּדְרֶךְ.
רַחֵם עַל־פְּלִיטַת צֶאֱן יִדְרֶךְ. וְתֹאמַר לַמְּלָאךְ.
הֲרֹף יִדְרֶךְ:

גְּדוֹל הָעֶצָה. וְרַב הָעֲלִילָה. אֲשֶׁר־עֵינֶיךָ
פָּקְחוֹת עַל־כָּל־דֹּרְכֵי בְנֵי אָדָם. לָתֵת לְאִישׁ
בְּדַרְכּוֹ וּבִפְרִי מַעַלְלָיו: לְחַגִּיד כִּי־יֵשֶׁר יי.
צוּרֵי וְלֹא־עוֹלָתָה בּוֹ:

יי נָתַן. וַיִּי לָקַח. יְהִי שֵׁם יי מְבָרָךְ: וְהוּא
רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית. וְהִרְבֵּה לְהַשִּׁיב
אִפּוֹ. וְלֹא יַעִיר כָּל־חֲמָתוֹ:

it him ? He shall be as though he had not been. Blessed be the true Judge, who causeth death and reviveth.

Blessed be he, for his judgment is true, and his eye discerneth all things, and he awardeth unto man his reckoning and his sentence, and all must render acknowledgment unto him.

We know, O Lord, that thy judgment is righteous: thou art justified when thou speakest, and pure when thou judgest, and it is not for us to murmur at thy method of judging; just art thou, O Lord, and righteous are thy judgments.

O true and righteous Judge ! Blessed be the true Judge, all whose judgments are righteous and true.

The soul of every living thing is in thy hand; thy right hand is full of righteousness. Have mercy upon the remnant of the flock of thy hand, and say unto the angel, Stay thy hand.

Thou art great in counsel and mighty in deed; thine eyes are open upon all the ways of the children of men, to give unto every one according to his ways, and according to the fruit of his doings. To declare that the Lord is upright; he is my Rock, and there is no unrighteousness in him.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath.

תהלים ט"ז

מִבִּתְּחִיל לַדָּוָד. שְׁמֵרְנִי אֵל בִּי-חֲסִיתִי בָּךְ:
 אָמַרְתָּ לִּי אֲדֹנָי אַתָּה. טוֹבָתִי בִלְעָלְיָהּ:
 לְקַדוֹשִׁים אֲשֶׁר-בְּאָרְץ הַקְּדָמָה. וְאֲדִירִי כָל-
 חֲפְצֵי-כֶם: יָרְבוּ עֲצָבוֹתַם אַחֲרֵי מִקְהָרוֹ. בִּלְ-
 אֲסִיף נִסְבִּיהֶם מִדָּם. וּבִלְאֲשָׁא אֶת-שְׁמוֹתָם
 עַל-שִׁפְתֵי: יְיָ מִנֵּת-חֶלְקִי וְכוֹסִי. אַתָּה תוֹמֵךְ
 גּוֹרְלִי: חֲבָלִים נָפְלוּ-לִי בְנֵעִימִים: אַף-נִחַלְתָּ
 שִׁפְרָה עָלַי: אֲבָרָךְ אֶת-יְיָ אֲשֶׁר יַעֲצֵנִי. אַף-
 לַיְלֹת יִסְרוּנִי כִלְיוֹתִי:

שְׁוִיתִי יְיָ לְגִנְדִי תָמִיד. בִּי מִיָּמִינִי בֵּל אֲמוֹט:
 לָבֵן שָׁמַח לִבִּי וַיִּגַּל כְּבוֹדִי. אַף-בְּשָׂרִי יִשְׁכֹּן
 לְבָטָח: בִּי לֹא-תַעֲזֹב נַפְשִׁי לְשָׂאוֹל. לֹא-תִתֵּן
 חֲסִידְךָ לְרֹאוֹת שָׁחַת: תוֹדִיעֵנִי אֶרֶח חַיִּים. שְׁבַע
 שָׁמַחוּת אֶת-פָּנֶיךָ. נְעִימוֹת בִּימִינְךָ נֶצַח:

The Coffin is borne from the Hall to the Burial Ground. Those who have not visited the Burial Ground for thirty days, say the following:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם. אֲשֶׁר-
 יָצַר אֶתְכֶם בְּדִין. וְזָן וּכְלָכַל אֶתְכֶם בְּדִין.
 וְהָמִית אֶתְכֶם בְּדִין. וַיּוֹדַע מִסְפַּר כָּלְכֶם בְּדִין.

Psalm xvi. Michtam of David.

Guard me, O God, for in thee do I take refuge. I say unto the Lord, Thou art my lord: I have no good beyond thee. As for the saints that are in the earth, they are the noble ones in whom is all my delight. Their sorrows will be multiplied that have gotten unto themselves another god: their drink offerings of blood will I not pour out, nor take their names upon my lips. The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a delightsome heritage. I will bless the Lord, who hath given me counsel: yea, my reins admonish me in the night seasons.

I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart rejoiceth and my glory is glad: my flesh also will dwell in safety. For thou wilt not abandon my soul to the grave: neither wilt thou suffer thy loving one to see the pit. Thou wilt make known to me the path of life: in thy presence is fulness of joy; at thy right hand, bliss for evermore.

The Coffin is borne from the Hall to the Burial Ground. Those who have not visited the Burial Ground for thirty days, say the following :—

Blessed be the Lord our God, King of the universe, who formed you in judgment, who nourished and sustained you in judgment, who brought death on you in judgment, who knoweth the number of you all in judgment, and will hereafter restore

וְעֵתִיד לְהַחְזִיר וּלְהַחְיוֹתְכֶם בְּדִין: בָּרוּךְ אַתָּה
יְיָ מַחְיֵה הַמֵּתִים:

אַתָּה גְבוּר לְעוֹלָם אֲדֹנֵי מַחְיֵה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ:

מְבַלְבֵּל חַיִּים בְּחֶסֶד. מַחְיֵה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים. וּמַתִּיר
אֲסוּרִים. וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עָפָר. מִי כְמוֹךָ
בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מְלַךְ מִמִּית וּמַחְיֵה
וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחְיוֹת מֵתִים:

When the Coffin is lowered into the Grave, the following is said, the sentence being varied according to the sex of the departed:—

עַל מְקוֹמוֹ יָבֹא בְּשָׁלוֹם:
עַל מְקוֹמָהּ תָּבֹא בְּשָׁלוֹם:

On quitting the Burial Ground it is customary to pluck some grass, and to say one of the following sentences:—

וַיֵּצֵאוּ מֵעִיר בְּעֶשֶׂב הָאָרֶץ:
זְכוּר כִּי־עָפָר אֲנִי:

All those who have been present at the Interment wash their hands, and say:—

בִּלְעַד הַמּוֹת לִנְצָחַי. וּמַחֲחָ אֲדֹנֵי אֱלֹהִים דְּמַעָּה
מֵעַל כָּל־פָּנִים. וְחֶרֶפֶת עַמּוֹ יָסִיר מֵעַל כָּל־
הָאָרֶץ. כִּי יִי דִבֵּר:

you to life in judgment. Blessed art thou, O Lord, who quickenest the dead.

Thou, O Lord, art mighty for ever, thou revivest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, revivest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who causest death and revivest, and causest salvation to spring forth? Yea, faithful art thou to revive the dead.

When the Coffin is lowered into the Grave, the following is said, the sentence being varied according to the sex of the departed :—

May he come to his place in peace.

May she come to her place in peace.

On quitting the Burial Ground it is customary to pluck some grass, and to say one of the following sentences :—

And they of the city shall flourish like the grass of the earth.

He remembereth that we are dust.

All those who have been present at the Interment wash their hands, and say :—

He maketh death to vanish in life eternal; and the Lord God wipeth away tears from off all faces; and the reproach of his people shall he take away from off all the earth: for the Lord hath spoken it.

They then return to the Hall, and say וַיְהִי נָעַם p. 24.

The following Kaddish is said by Children after the Burial of their Parents. On those days on which פְּתִינָן (p. 60) is not said, the Kaddish, p. 80, is substituted.

Mourners. יתגדל ויתקדש שְׁמֵהּ רַבָּא בְּעָלְמָא
דִּי הוּא עָתִיד לְאַתְחִידָא וּלְאַחֲיָא מִתְּיָא
וּלְאַסְקָא יְתַהוֹן לְחַיֵּי עָלְמָא. וּלְמִבְנֵי קִרְתָּא
דִּי-יְרוּשָׁלַם וּלְשָׂכְלֵל הֵיכְלָה בְּגוּוֹה. וּלְמַעְקֵי
פְּלִחְנָא נִכְרָאָה מֵאַרְעָא וּלְאַתְבָּא פְּלִחְנָא דִּי-
שְׁמֵיָא לְאַתְרָהּ. וַיְמַלֵּךְ קִדְשָׁא בְּרִיךְ הוּא
בְּמַלְכוּתָהּ וַיְקַרֵּה בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דִי-
כָל-בֵּית יִשְׂרָאֵל בְּעֻנָּא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ
אָמֵן:

Cong. and Mourners. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם

וּלְעָלְמֵי עָלְמֵיָא.

Mourners. יתברך וישתבח ויתפאר ויתרם

ויתנשא ויתגדל ויתעלה ויתהלל שְׁמֵהּ דִּי-
קִדְשָׁא. בְּרִיךְ הוּא. לְעָלָא* מִן-כָּל-בְּרַכְתָּא
וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דִּי-אַמִּירָן בְּעָלְמָא.
וְאָמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יי מְבָרַךְ מְעַתָּה וְעַד עוֹלָם:

*During the עֲשֶׂרֶת יְמֵי תְּשׁוּבָה say לְעָלָא לְעָלָא

They then return to the Hall, and say, " And let the pleasantness of the Lord our God be upon us," p. 24.

The following Kaddish is said by Children after the Burial of their Parents. On those days on which Tachanun is not said (p. 60). the Kaddish, p. 80, is substituted.

Mourners.—May his great name be magnified and sanctified in the world that is to be created anew, where he will revive the dead, and raise them up unto life eternal; will rebuild the city of Jerusalem, and establish his temple in the midst thereof; and will uproot all alien worship from the earth and restore the worship of the true God. O may the Holy One, blessed be he, reign in his sovereignty and glory during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourners.—Let his great name be blessed for ever and to all eternity.

Mourners.—Blessed, praised and glorified, exalted, extolled and honoured, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

צדוק הדין

Mourners. יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים

עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Cong. עֲזָרִי מֵעַם יְיָ עֲשֵׂה שְׁמִים וְאֶרֶץ:

Mourners. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה

שְׁלוֹם עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

קדוש יתום, p. 80, and p. 431, אָנָּה

תפלה בבית האבל:

After the ordinary Daily Service, the following Psalm (מ'ט) is read in the House of a Mourner. On those days on which תַּחֲנוּן (p. 60) is not said, ט'ז, תהלים, p. 426, is substituted for Psalm מ'ט.

תהלים מ'ט

לְמַנְצֶנֶח לְבִנְיָ־קֶרֶח מִזְמוֹר: שְׁמַע־זֹאת כָּל־
הָעַמִּים הָאֲזִינוּ כָּל־יֹשְׁבֵי חֹלֶד: גַּם־בְּנֵי אָדָם
גַּם־בְּנֵי־אִישׁ יַחַד עָשִׂיר וְאֶבְיוֹן: פִּי יִדְבֹר
חֲכָמוֹת וְהַגּוֹת לִבִּי תְבוּנוֹת: אִשָּׁה לְמַשָּׁל אֲזִנִּי
אֶפְתָּח בְּכַנּוֹר תִּידְתִּי: לָמָּה אִירָא בְיָמֵי רָע עֹן
עַקְבֵי יִסְבְּנִי: הַפְּטָחִים עַל־חֵילָם וּבָרֵב עֲשָׂרָם

Mourners.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourners.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

“*O Lord and King*,” p. 431, and *Mourner's Kaddish*, p. 80.

PRAYER IN THE HOUSE OF MOURNING

After the ordinary Daily Service, the following Psalm (xlix) is read in the House of a Mourner. On those days on which Tachanun (p. 60) is not said, Psalm xvi, p. 426, is substituted for Psalm xlix.

Psalm xlix. For the Chief Musician.

A Psalm of the Sons of Korah.

Hear this, all ye peoples; give ear, all ye inhabitants of the world: both low and high, rich and poor, together. My mouth shall speak wisdom; and the meditation of my heart shall be of understanding. I will incline my ear to a parable: I will open my dark saying to the lyre. Wherefore should I fear in the days of evil, when the iniquity of them that would supplant me compasseth me about, even of them that trust in their wealth, and boast themselves in the multitude of their riches? None of them can by any means redeem his brother,

יתהללו: אח לא-פדה יפדה איש לא-יתן
 לאלהים כפרו: ויקר פדיון נפשם וחדל
 לעולם: ויחיעוד לנצח לא יראה השחת: כי
 יראה חכמים ימותו יחד בסיל ובער יאבדו
 ועזבו לאחרים חילם: קרבם בתימו לעולם
 משכנתם לדור ודור קראו בשמותם עלי
 אדמות: ואדם ביקר בלילין נמשל בבהמות
 נדמו: זה דרכם כסל למו ואחריהם בפיהם
 ירצו סלה: בצאן לשאול שתו מנת ירעם
 ויחדו בם ישרים לפקר וצורם לבלות שאול
 מזבל לו: אף-אלהים יפדה-נפשי מיד שאול
 כי יקחני סלה: אל-תירא כי-יעשר איש כי-
 ירבה כבוד ביתו: כי לא במותו יקח הפל
 לא-יירד אחריו כבודו: כי-נפשו בחייו יברך
 ויודך פי-תיטיב לך: תבא עד-דור אבותיו
 עד-נצח לא יראו-אור: אדם ביקר ולא יבין
 נמשל בבהמות נדמו:

תהלים *In addition to the above, other appropriate Psalms, such as*
 ט"ז, p. 398; ק"ג, p. 415; and ל"ט, p. 431, *or such Scriptural*
Selections as those on pp. 421–422 should be read in the House of
Mourning.

nor give to God a ransom for him: (for the redemption of their soul is costly, and must be let alone for ever :) that he should still live always, that he should not see the pit. For he will see that wise men die, the fool and the brutish together perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. But man that is in glory abideth not: he is like the beasts that perish. This is the way of them that are foolish, and of those who after them take pleasure in their speech. (Selah.) Like sheep they are laid in the grave; death shall be their shepherd: but the upright shall have dominion over them in the morning; and their form shall be for the grave to consume, that there be no habitation for it. But God will redeem my soul from the grasp of the grave; for he will receive me. (Selah.) Be not thou afraid when a man becometh rich, when the glory of his house is increased: for at his death he shall carry nothing away; his glory shall not descend after him. Though while he lived he blessed his soul, and though men praise thee that thou doest well unto thyself, he shall go to the generation of his fathers, who shall never see the light. Man that is in glory, but without understanding, is like the beasts that perish.

In addition to the above, other appropriate Psalms, such as Psalms xv, p. 398 ; ciii, p. 415 ; and xxxix, p. 431, or such Scriptural Selections as those on pp. 421-422 should be read in the House of Mourning.

תהלים ל"ט

לִמְנַצֵּחַ לִידוּתוֹן מִזְמוֹר לְדָוִד: אָמַרְתִּי אֲשַׁמְּרָה
 דַּרְכֵי מַחֲטָא בְלִשְׁוֹנִי אֲשַׁמְּרָה לִפִּי מַחֲסוֹם בְּעוֹד
 רָשָׁע לִנְגִדִי: נֶאֱלַמְתִּי דוּמְיָה הַחֲשִׁיתִי מְטוֹב
 וּבֹאבִי נֶעֱכַר: חֶם-לִבִּי בְקִרְבִּי בְהִיגִי תִבְעַר-
 אֵשׁ דִּבְרָתִי בְלִשְׁוֹנִי: הוֹדִיעֵנִי יְיָ קִצִּי וּמִדַּת יָמֵי
 מַה-הִיא אֲדַעָה מַה-חָדַל אָנִי: הִנֵּה טַפְחוֹת
 נִתְּתָה יָמֵי וְחִלְדִּי כְאִין נִגִּדָה אִךְ כָּל-הֶבֶל כָּל-
 אָדָם נֶצֶב סֵלָה: אִךְ-בְּצִלָּם יִתְחַלֵּף-אִישׁ אִךְ-
 הֶבֶל יַחֲמִיּוֹן יִצְבֹּר וְלֹא-יֵדַע מִי-אֲסָפָם: וְעַתָּה
 מַה-קִּנֵּיתִי אֲדַנִּי תוֹחֲלֹתִי לָךְ הִיא: מִכָּל-פִּשְׁעֵי
 הִצִּילֵנִי חֶרֶפֶת נָבֵל אֶל-תְּשִׁימֵנִי: נֶאֱלַמְתִּי לֹא
 אֶפְתַּח-פִּי כִּי אַתָּה עָשִׂיתָ: הִסֵּר מִעָלַי נִגְעָךְ
 מִתַּגֵּרַת יָדְךָ אָנִי כָלִיתִי: בְּתוֹכָחוֹת עַל-עוֹן
 יִסְרָף אִישׁ וַתִּמָּס כְּעָשׂ חַמּוּדוֹ אִךְ הֶבֶל כָּל-
 אָדָם סֵלָה: שָׁמְעָה תִּפְלֹתִי יְיָ וְשִׁוְעֵתִי הֶאֱזִינָה
 אֶל-דִּמְעָתִי אֶל-תִּתְחַרֵּשׁ כִּי גֵר אָנֹכִי עַמְּךָ תוֹשֵׁב
 כָּכָל-אַבוֹתַי: הִשָּׁע מִמֶּנִּי וְאַבְלִיגָה בְּטַרְם אֵלֶיךָ
 וְאֲנִי:

תפלה בעד המת

אָנָּה יְיָ מִלֶּךְ מָלֵא רַחֲמִים. אֱלֹהֵי הַרוּחוֹת

Psalm xxxix.

For the Chief Musician, for Jeduthun. A Psalm of David.

I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me. I was dumb, and kept silence, I held my peace, and had no comfort: and my sorrow was stirred. My heart was hot within me; while I was musing the fire kindled: then spake I with my tongue: Lord, make me to know mine end, and the measure of my days, what it is; let me know how fleeting I am. Behold, thou hast made my days as handbreadths; and my lifetime is as nothing before thee: surely every man, though he stand firm, is but a breath. (Selah.) Surely as a mere semblance every man walketh to and fro; surely they are disquieted for vanity: he heapeth up riches and knoweth not who shall gather them. And now, Lord, what wait I for? My hope is in thee. Deliver me from all my transgressions; make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me: I am consumed by the blow of thine hand. When thou with rebukes dost chasten man for iniquity, thou makest his beauty to waste away like a moth: surely every man is a breath. (Selah.) Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, a sojourner, as all my fathers were. O spare me, that I may again be glad, before I go hence, and be no more.

MEMORIAL PRAYER.

O Lord and King, who art full of compassion, God of the spirits of all flesh, in whose hand are the souls of the living and

לְכָל-בָּשָׂר. אֲשֶׁר בִּידֶךָ נַפְשֹׁת הַחַיִּים וְהַמָּתִים.
אֲנִי קָבֵל בְּחֶסֶדְךָ הַגָּדוֹל אֶת-נַשְׁמַת—

For a Woman, say :—

אֲשֶׁר נֶאֱסָפָה אֶל עַמָּה:

** In the case of a young child
omit from חוּם to לְפָנֶיהָ*

* חוּם וַחֲמוּל עָלֶיהָ.
סֶלַח וּמַחֵל לְכָל-
פְּשָׁעֶיהָ. כִּי אָדָם אִין
צָדִיק בְּאָרֶץ אֲשֶׁר
יַעֲשֶׂה-טוֹב וְלֹא יַחֲטֵא:
זְכוֹר לָהּ צְדָקָתָהּ אֲשֶׁר
עָשְׂתָה וַיְהִי שְׂכָרָה אֶתָּה
וּפָעֲלָתָהּ לְפָנֶיהָ*:

אֲנִי הַסֵּתֵר אֶת-
נַשְׁמָתָהּ בְּצֵל בְּנִפְיָהּ.
הוֹדִיעָהּ אֶרֶח חַיִּים שְׁבַע
שְׁמֹחוֹת אֶת-פָּנֶיהָ נְעִימוֹת
בִּימִינָהּ נִצָּח. וְתִשְׁפִּיעַ
לָהּ מֵרֵב טוֹב הַצָּפוֹן
לְצַדִּיקִים.

For a Man say :—

אֲשֶׁר נֶאֱסָף אֶל עַמּוֹ:

** In the case of a young child
omit from חוּם to לְפָנָיו*

* חוּם וַחֲמוּל עָלָיו.
סֶלַח וּמַחֵל לְכָל-
פְּשָׁעָיו. כִּי אָדָם אִין
צָדִיק בְּאָרֶץ אֲשֶׁר יַעֲשֶׂה-
טוֹב וְלֹא יַחֲטֵא: זְכוֹר
לוֹ צְדָקָתוֹ אֲשֶׁר עָשָׂה
וַיְהִי שְׂכָרוֹ אֶתָּה וּפָעֲלָתוֹ
לְפָנָיו*:

אֲנִי הַסֵּתֵר אֶת-
נַשְׁמָתוֹ בְּצֵל בְּנִפְיָהּ.
הוֹדִיעָהוּ אֶרֶח חַיִּים
שְׁבַע שְׁמֹחוֹת אֶת-פָּנֶיהָ
נְעִימוֹת בִּימִינָהּ נִצָּח.
וְתִשְׁפִּיעַ לוֹ מֵרֵב טוֹב
הַצָּפוֹן לְצַדִּיקִים.

the dead, receive, we beseech thee, in thy great lovingkindness
the soul of —————

For a Man, say :—

who hath been gathered unto
his people.

** In the case of a young child,
omit from "Have mercy" to
"before him."*

* Have mercy upon him;
pardon all his transgressions,
for there is none righteous
upon the earth, who doeth
only good, and sinneth not.
Remember unto him the
righteousness which he
wrought, and let his reward
be with him, and his recom-
pense before him.*

Oh shelter his soul in the
shadow of thy wings. Make
known to him the path of
life: in thy presence is ful-
ness of joy; at thy right hand,
bliss for evermore. Bestow
upon him the abounding
happiness that is treasured
up for the righteous,

For a Woman say :—

who hath been gathered unto
her people.

** In the case of a young child,
omit from "Have mercy" to
"before her."*

* Have mercy upon her;
pardon all her transgressions,
for there is none righteous
upon earth, who doeth
only good, and sinneth not.
Remember unto her the
righteousness which she
wrought, and let her reward
be with her, and her recom-
pense before her.*

Oh shelter her soul in the
shadow of thy wings. Make
known to her the path of
life: in thy presence is ful-
ness of joy; at thy right hand,
bliss for evermore. Bestow
upon her the abounding
happiness that is treasured
up for the righteous,

כְּמוֹ שִׁכְתוּב. מָה רַב טוֹבָה אֲשֶׁר-צָפַנְתָּ לִירֵאָיָה
פְּעֻלָּתָה לַחֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם:
אָנָּה יְיָ הָרוּפָא לְשִׁבּוּרֵי לֵב וּמַחְיֵה לְעֵצָבוֹתָם.
שְׁלָם נְחוּמִים לְאַבְלִים.

[In the case of a female child
include the following :—

וּתְהִי פְטִירַת הַיֵּלֶד
הַזֹּאת קֶץ לְכָל-צָרָה
וְצוּקָה לְאָבִיו וּלְאִמָּהּ:]

[In the case of a male child
include the following :—

וּתְהִי פְטִירַת הַיֵּלֶד
הַזֶּה קֶץ לְכָל-צָרָה
וְצוּקָה לְאָבִיו וּלְאִמּוֹ:]

חֲזָקָם וְאַמְצָם בְּיוֹם אֲבָלָם וַיְגֹנֶם וַיִּזְכְּרֵם וַיְבַנֵּי
בֵּיתָם] לְחַיִּים טוֹבִים וְאַרְבִּים: תֵּן בְּלָבָם
יִרְאָתְךָ וְאַהֲבָתְךָ לְעַבְדְּךָ בְּלִבָּב שָׁלֵם: וּתְהִי
אַחֲרֵיתָם שְׁלוֹם. אָמֵן:

בְּאִישׁ אֲשֶׁר אָמוֹ הִנָּחֲמֵנוּ בֶּן אֲנָכִי אֲנַחֲמָכֶם
וּבִירוּשָׁלַם הִנָּחֲמוּ: לֹא-יָבֹא עוֹד שְׁמִשָּׁךְ וִירְחֹךְ
לֹא יֶאֱסֹף. כִּי יְיָ יִהְיֶה-לָּךְ לְאוֹר עוֹלָם. וְשְׁלָמוֹ
יָמֵי אֲבִלְךָ. בְּלֹעַ הַמָּוֶת לִנְצַח. וּמַחָה יְיָ אֱלֹהִים
דִּמְעָה מֵעַל כָּל-פָּנִים. וְחִרְפַּת עָמוֹ יִסִּיר מֵעַל
כָּל-הָאָרֶץ. כִּי יְיָ דִּבֶּר

קֹדֶשׁ יְתוֹם

Mourner. יִתְנַדֵּל וַיִּתְקַדֵּשׁ שְׁמָהּ רַבָּא בְּעָלְמָא

as it is written, Oh how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the children of men !

O Lord, who healest the broken-hearted and bindest up their wounds, grant thy consolation unto the mourners.

*[In the case of a male child,
include the following :—*

May the death of this child mark the end of all anguish and tribulation unto his parents.]

*[In the case of a female child,
include the following :—*

May the death of this child mark the end of all anguish and tribulation unto her parents.]

Oh strengthen and support them in the day of their grief and sorrow; and remember them (and their children) for a long and good life. Put into their hearts the fear and love of thee, that they may serve thee with a perfect heart; and let their latter end be peace. Amen.

Like one whom his mother comforteth, so will I comfort you, (saith the Lord), and in Jerusalem shall ye be comforted. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. He maketh death to vanish in life eternal: and the Lord God wipeth away tears from off all faces; and the reproach of his people shall he take away from off all the earth: for the Lord hath spoken it.

MOURNER'S KADDISH.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he

דִּי-בְרָא כְרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דִי-כָל-בֵּית יִשְׂרָאֵל בְּעֻגָּלָא
וּבְזֶמֶן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Mourner. יְהֵא שְׁמָה רַבָּא מְבָרַךְ לְעָלַם

וּלְעָלְמֵי עָלְמֵיָא.

Mourner. יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמָה דִּי-
קֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְא* מִן-כָּל-בְּרִכְתָּא
וְשִׁירְתָּא וְשִׁבְחָתָא וְנַחֲמָתָא דִּי-אַמִּירָן בְּעָלְמָא.
וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן-שְׂמֵיָא וְחַיִּים עָלֵינוּ
וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

סדר תפלה בהקים מצבה:

תהלים א'

אֲשֶׁרִי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֶצַת רָשָׁעִים וּבְדֶרֶךְ חַטָּאִים
לֹא עָמַד וּבְמוֹשָׁב לִצָּיִם לֹא יָשָׁב: כִּי אִם-בְּתוֹרַת יְיָ חִפְצוֹ
וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וְלַיְלָה: וְהָיָה כַּעַץ שְׁתוּל עַל-פְּלִגִּי-

לְעָלְא לְעָלְא say עֲשֶׂרֶת יְמֵי תְשׁוּבָה *During the

establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honoured, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

May there be abundant peace from heaven and life for us and for all Israel; and say ye, Amen.

He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

SERVICE AT THE SETTING OF A TOMBSTONE

Psalm i.

Happy is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season,

מִים אֲשֶׁר פָּרְיוֹ יִמֵּן בָּעֵתוֹ וְעָלְהוּ לֹא יִבּוֹל וְכֹל אֲשֶׁר-יַעֲשֶׂה
יִצְלִיחַ: לֹא כֵן הָרָשָׁעִים כִּי אִם-כַּמֶּץ אֲשֶׁר-תִּדְפְּנוּ רוּחַ: עַל
כֵּן לֹא יִקְמוּ רָשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲדַת צְדִיקִים: כִּי-
יִדְעַע יְיָ דֶּרֶךְ צְדִיקִים וְדֶרֶךְ רָשָׁעִים תֵּאבֹד:

Read p. 422, and p. 168 for a Man and a Woman respectively ; p. 426 ; כ"ג ; and p. 414 ; and p. 421 ; then continue :—

אֲנוֹשׁ כַּחצִיר יָמָיו כְּצִיץ הַשָּׂדֶה כֵּן יִצְיֵץ: כִּי רוּחַ עֲבָרָה-
בּוֹ וְאֵינָנוּ וְלֹא-יִכְרְנוּ עוֹד מְקוֹמוֹ: וְחֶסֶד יְיָ מַעֲוֹלָם וְעַד-
עוֹלָם עַל-יִרְאָיו וְצִדְקָתוֹ לִבְנֵי בָנִים: שְׁמֵר-תָּם וּרְאֵה יֵשֶׁר
כִּי אַתְּרִית לְאִישׁ שָׁלוֹם: בְּאַרְחַ צְדָקָה חַיִּים וְדֶרֶךְ נְתִיבָה
אֶל-מֹות: פּוֹדֶה יְיָ נַפְשׁ עֲבָדָיו וְלֹא יֵאָשְׁמוּ כָל-הַחוֹסִים בּוֹ:
וַיֵּשֶׁב הָעָפָר עַל הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים
אֲשֶׁר נִתְּנָה: מִי לִי בִשְׁמַיִם וְעַמָּה לֹא-תַפְצְתִּי בְּאָרֶץ: כָּלָה
שְׂאִרֵי וּלְבָבִי צוּר-לְבָבִי וְחִלְקִי אֱלֹהִים לְעוֹלָם: מַה-יִּקְרַח
חֶסֶדךָ אֱלֹהִים וּבְנֵי אָדָם בְּצֹל כְּנָפֶיךָ יִחְסִיוֹן: כִּי עַמָּה מְקוֹר
חַיִּים בְּאוֹרְךָ נִרְאָה-אוֹר:

p. 80. קדִישׁ יְתוֹם ; p. 431. אָנָּה וכו' ; p. 24. תהלים צ"א

whose leaf also doth not wither; and whatsoever he doeth shall prosper. The wicked are not so; but are like the chaff which the wind driveth away. Therefore the wicked shall not stand in the judgment nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the wicked shall perish.

Read "Who may ascend" p. 422 and "A woman of worth" on p. 168 for a Man and a Woman respectively; Psalms xvi, p. 426; xxiii, p. 414; and "O Lord, thou hast" to "than your thoughts," p. 421. Then continue :—

As for man, his days are as grass; as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the lovingkindness of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. Mark the innocent man, and behold the upright; for the latter end of that man is peace. In the way of righteousness is life; and in the pathway thereof there is no death. The Lord setteth free the soul of his servants; and none that take refuge in him shall be condemned. And the dust returneth to the earth as it was, but the spirit returneth unto God, who gave it, Whom have I in heaven but thee? And there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart and my portion for ever. How precious is thy lovingkindness, O God! And the children of men take refuge under the shadow of thy wings. For with thee is the fountain of life: in thy light do we see light.

Psalm xci, p. 24; "O Lord and King, who art full of compassion", p. 431; Mourner's Kaddish, p. 80.

הזכרת נשמות:

On Holy Days when נשמות הנזכרת is recited and on the Anniversaries of the Death of Parents, the following is said :—

יְיָ מָה-אָדָם וַתַּדְעָהוּ בֶן-אָנוּשׁ וַתַּחֲשֹׁבֵהוּ: אָדָם לַהֲבֵל
דָּמָה יָמָיו כְּצֹל עוֹבֵר: בִּבְקָר יִצִּיץ וּחֶלֶף לְעָרֵב יְמוּלֵל
וַיָּבֶשׁ: לְמִנּוֹת יָמָיו כֵּן הוֹדַע וְנָבֵא לִבָּב חֲכָמָה: שְׁמֵר-תָּם
וּרְאֵה יִשְׂרָאֵל כִּי אַחֲרִית לְאִישׁ שְׁלוֹם: אַךְ-אֱלֹהִים יִפְדֶּה-נַּפְשִׁי
מִיַּד שָׂאוֹל כִּי יִקְחֵנִי סֵלָה: כָּלָה שְׁאָרִי וּלְבָבִי צוּר לְבָבִי
וּחֶלְקִי אֱלֹהִים לְעוֹלָם: וַיֵּשֶׁב הָעָפָר עַל-הָאָרֶץ כְּשֶׁהָיָה
וְהָרוּחַ תָּשׁוּב אֶל-הָאֱלֹהִים אֲשֶׁר נִתְּנָה: אֲנִי בְצַדִּיק אֲחֻזָּה
פָּנֶיךָ אֲשַׁבְּעָה בְּהִקְיִץ תְּמוֹנָתְךָ:

For father :—

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אָבִי מוֹרִי (פ' בן פ') שֶׁהָלַךְ
לְעוֹלָמוֹ. אָנָּה תְּהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים וְתִהְיֶה
מְנוּחָתוֹ כְּבוֹד שְׁבַע שְׁמֵחוֹת אֶת פָּנֶיךָ נְעִימוֹת בִּימִינְךָ נִצָּחַת.
אָמֵן:

For mother :—

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרֵתִי (פ' בת פ') שֶׁהָלָכָה
לְעוֹלָמָהּ. אָנָּה תְּהִי נִפְשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים וְתִהְיֶה
מְנוּחָתָה כְּבוֹד שְׁבַע שְׁמֵחוֹת אֶת פָּנֶיךָ נְעִימוֹת בִּימִינְךָ נִצָּחַת.
אָמֵן:

אֵב הַרְחָמִים אֲשֶׁר בְּיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים. תִּנְחַמוּמֵיךְ
יִשְׁעֶשְׁעוּ נַפְשָׁנוּ בְּזִכְרָנוּ (בַּיּוֹם הַקָּדוֹשׁ הַזֶּה) אֶת-קְרוֹבֵינוּ
הָאֲהוּבִים וְהַזְכָּבִידִים אֲשֶׁר הָלָכּוּ לְמְנוּחָתָם אֶת-הוֹרֵינוּ

MEMORIAL SERVICE FOR THE DEAD

On Holy Days, when the Memorial Service is held, and on the Anniversaries of the Death of Parents, the following is said :—

Lord, what is man, that thou regardest him ? or the son of man, that thou takest account of him ? Man is like to vanity ; his days are as a shadow that passeth away. In the morning he flourisheth, and sprouteth afresh ; in the evening he is cut down, and withereth. So teach us to number our days that we may get us a heart of wisdom. Mark the innocent man, and behold the upright : for the latter end of that man is peace. But God will redeem my soul from the grasp of the grave : for he will receive me. My flesh and my heart faileth : but God is the strength of my heart and my portion for ever. And the dust returneth to the earth as it was, but the spirit returneth unto God who gave it. I shall behold thy face in righteousness ; I shall be satisfied, when I awake, with thy likeness.

For father :—

May God remember the soul of my revered father who has gone to his repose. May his soul be bound up in the bond of life. May his rest be glorious with fulness of joy in thy presence, and bliss for evermore at thy right hand. Amen.

For mother :—

May God remember the soul of my revered mother who has gone to her repose. May her soul be bound up in the bond of life. May her rest be glorious, with fulness of joy in thy presence, and bliss for evermore at thy right hand. Amen.

Father of mercy, in whose hand are the souls of the living and the dead, may thy consolation cheer us as we remember (on this holy day) our beloved and honoured kinsfolk who have gone to their rest, our dear parents, the crown of our head and our glory, whose desire

הַיְקָרִים עֲטַרְת רֵאשֵׁנו וְתַפְאֲרֵתֵנו אֲשֶׁר כָּל-מַגְמָתָם לְהַדְרִיקֵנו
בְּדַרְךְ הַטּוֹב וְהַיָּשָׁר לְלַמְּדֵנו חֻקֶּיהָ וּמִצְוֹתֶיהָ וּלְהוֹרוֹתֵנו עֲשׂוֹת
צִדְקָה וְאַהֲבַת חֶסֶד: אָנָּה יְיָ אֲמַצְנוּ לְשִׁמּוֹר אֶת פְּקוּדָתָם כָּל
עוֹד נִשְׁמָתָנו בְּקִרְבָּנוּ. וְנַפְשָׁם תְּנוּחַ בְּאֶרֶץ הַחַיִּים לְתוֹת
בְּנוֹעָמָה וּלְהַתְעַנֵּג מִטוֹבָה:

וְעַתָּה הָאֵל הַטּוֹב וְהַמְּטִיב מֵה-נֶאֱמַר וּמֵה-נִדְבָּר. צִרְכֵינו
מְרָבִים וְדַעַתֵנו קִצְרָה: בְּשֵׁת פָּנִים כִּסְתָנוּ מִדֵּי עֲלוֹת עַל-
לְבָנוּ זָכַר כָּל-הַטּוֹבָה שֶׁנִּמְלָתָ עָלֵינוּ: אָנָּה פָּנָה הַיּוֹם בְּחֶסֶד
וּבְרַחֲמִים אֵל תַּפְלַת עֲבָדֶיךָ הַשּׁוֹפְכִים אֶת-נַפְשָׁם לְפָנֶיךָ:
אָנָּה חֲסִדֶךָ מֵאֲתָנוּ אֵל-יְמוּשׁ: הַטְרִיפֵנו לְחֵם חֻקֵּנוּ וְאֵל
תַּצְרִיכֵנו לִידֵי מַתָּנַת בָּשָׂר וְדָם: הִסֵּר מֵעָלֵינוּ כָּל-דָּאָגָה
וְתוֹגָה כָּל-צָרָה וְפָחַד כָּל-חֲרָפָה וְכוּ': בִּירְאָתְךָ הַטְהוֹרָה
תַּחֲזֹקֵנוּ וּבְתוֹרָתְךָ הַתְּמִימָה תֵּאֱמַצְנוּ: וּכְנוּ לְגִדֵּל אֶת-בְּנֵינוּ
וּבְנוֹתֵינוּ לְשִׁמּוֹר מִצְוֹתֶיךָ וּלְעֲשׂוֹת רְצוֹנְךָ כָּל-יְמֵי חַיֵּיהֶם: אֵל
נָא אֵל תַּעֲלֵנוּ בְּחֻצֵי יְמֵינוּ וְנִמְלֵא בְּשָׁלוֹם אֶת מִסְפַּר יְמֵינוּ:
יְדַעֵנו אִף יִדְעֵנו כִּי חֵדֵּל כְּחֵנוּ וּסְפֻחוֹת נִתְּתָ יְמֵינוּ: עֲזָרֵנו
אֱלֹהֵי יִשְׂרָאֵל לְהַתְנַהֵּג בְּאַמֶּת וּבְתִמְתִּים יְמֵי שְׁנֵי חַיֵּי מְגוּרָנוּ:
וּכְאֲשֶׁר יִגְיַע קֶצְעוּ לְהַפְרִד מִן הָעוֹלָם הִיָּה אֶתָּה עֲמָנוּ
וְנִשְׁמָתֵנו תְּהִינָה צְרוּרוֹת בְּצֻרוֹר הַחַיִּים עִם נִשְׁמוֹת אֲבוֹתֵינוּ
וְנִשְׁמוֹת הַצַּדִּיקִים הָעוֹמְדִים לְפָנֶיךָ. אָמֵן וְאָמֵן:

it was to train us in the good and righteous way, to teach us thy statutes and commandments, and to instruct us to do justice and to love mercy. We beseech thee, O Lord, grant us strength to be faithful to their charge while the breath of life is within us. And may their souls repose in the land of the living, beholding thy glory and delighting in thy goodness.

And now, O good and beneficent God, what shall we say, what shall we speak unto thee? Our needs are many, our knowledge slender. Shame covers us as often as the remembrance of all thy love for us rises within our minds. O turn this day in lovingkindness and tender mercy to the prayers of thy servants who pour out their souls before thee. May thy lovingkindness not depart from us. Give us our needful sustenance, and let us not be in want of the gifts of men. Remove from us care and sorrow, distress and fear, shame and contempt. Strengthen us in our reverence for thee, and fortify us to keep thy perfect law. Let thy grace be with us, that we may rear our children to keep thy commandments and to fulfil thy will all the days of their life. O God, take us not hence in the midst of our days. Let us complete in peace the number of our years. Verily we know that our strength is frail, and that thou hast made our days as handbreadths. Help us, O God of our salvation, to bear ourselves faithfully and blamelessly during the years of our pilgrimage. And when our end draws nigh and we depart this world, be thou with us, and may our souls be bound up in the bond of life with the souls of our parents and of the righteous who are ever with thee. Amen, and Amen.

תפלת שחרית לילדים:

On putting on the Arba Kanfoth boys say:—

ברוך אתה יי אלהינו מלך העולם אשר
קדשנו במצותיו וצונו על מצות ציצית:

1. ברוך אתה יי אלהינו מלך העולם. המעביר
שנה מעיני ותנומה מעפעפי:

2. מודה אני לפניך מלך חי וקים שהחזרת בי
נשמתی בחמלה. רבה אמונתך:

3. תורה צוה לנו משה מורשה קהלת יעקב:

4. שמע ישראל יי אלהינו יי אחד:
ברוך שם כבוד מלכותו לעולם ועד:
ואהבת את יי אלהיך בכל לבבך ובכל-
נפשך ובכל מאדך:

5. והיו הדברים האלה אשר אנכי מצוך היום
על לבבך: ושננתם לבניך ודברת בם
בשבתך בביתך ובליכתך בדרך ובשכבך
ובקומך: וקשרתם לאות על ירך והיו
לזכרון בין עיניך: וכתבתם על מזוזות
ביתך ובשעריך:

MORNING PRAYER FOR YOUNG CHILDREN

On putting on the Arba Kanfoth boys say :—

Blessed art thou, O Lord our God, King of the universe, who hast commanded us concerning the precept of Tsitsith.

1. Blessed art thou, O Lord our God, King of the universe, who removest sleep from mine eyes, and slumber from mine eyelids.

2. I give thanks unto thee, O living and eternal King, who hast restored my soul unto me in mercy: great is thy faithfulness.

3. Moses commanded us the Law as an inheritance of the congregation of Jacob.

4. Hear, O Israel: the Lord our God, the Lord is One.

Blessed be his name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

5. And these words which I command thee this day shall be upon thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house and upon thy gates.

* * *For Infants, 1, 3, and 4.*

סדר קריאת שמע על המטה לילדים

6. אֱלֹהֵי־נִצּוֹר לְשׁוֹנִי מִרָע וּשְׁפָתִי מִדְּבַר מִרְמָה:
פֶּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ
נַפְשִׁי:
יְהִיו לְרָצוֹן אֹמְרֵי פִי וְהִגִּינוּ לִבִּי לְפָנֶיךָ.
יְיָ צוּרִי וְגֹאֲלִי:

סדר קריאת שמע על המטה לילדים:

1. בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְפִּיל
חֲבָלֵי שָׁנָה עַל עֵינֵי וְתַנוּמָה עַל עַפְעָפֵי:
וְיֵהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתֵי־
שְׁתִּשְׁבִּיבֵנִי לְשָׁלוֹם וְתַעֲמִידֵנִי לְשָׁלוֹם:
2. שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:
וְאַהֲבַתְךָ אֵת יְיָ אֱלֹהֶיךָ בְּכָל־לֵבְבְךָ וּבְכָל־
נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:
3. וְהִיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מֵצִוְךָ הַיּוֹם
עַל־לֵבְבְךָ: וְשִׁנַּנְתָּם לְבִנְיָהּ וּדְבַרְתָּ בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ

6. O my God, guard my tongue from evil, and my lips from speaking guile.

Open my heart to thy Law, and let my soul pursue thy commandments.

Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer.

NIGHT PRAYER FOR YOUNG CHILDREN

1. Blessed art thou, O Lord our God, King of the universe, who makest the bands of sleep to fall upon mine eyes, and slumber upon mine eyelids.

May it be thy will, O Lord my God and God of my fathers, to suffer me to lie down in peace, and to let me rise up again in peace.

2. Hear, O Israel: the Lord our God, the Lord is One.

Blessed be his name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

3. And these words which I command thee this day shall be upon thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt

•• *For Infants, 2, 6, and 7.*

וּבְקוֹמָה: וְקִשְׁרָתָם לְאוֹת עַל-יָדָךְ וְהָיוּ
לְטָטְפֹת בֵּין עֵינֶיךָ: וּכְתָבָתָם עַל-מַזְזוֹת
בֵּיתְךָ וּבִשְׁעָרֶיךָ:

4. בָּרוּךְ יְיָ בַּיּוֹם. בָּרוּךְ יְיָ בַּלַּיְלָה. בָּרוּךְ יְיָ
בְּשִׁבְבָנוּ. בָּרוּךְ יְיָ בְּקוֹמָנוּ:

5. הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

6. בִּידְךָ אֶפְקִיד רוּחִי פָרִיתָה אוֹתִי יְיָ אֵל אֲמֹת:

7. לִישׁוּעָתְךָ קָוִיתִי יְיָ:

bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house and upon thy gates.

4. Blessed be the Lord by day; blessed be the Lord by night. Blessed be the Lord when we lie down; blessed be the Lord when we rise up.

5. Behold, he that guardeth Israel will neither slumber nor sleep.

6. Into thy hand I commend my spirit: thou hast redeemed me, O Lord God of truth.

7. For thy salvation, I hope, O Lord.

INDEX TO PSALMS

PSALM	PAGE	PSALM	PAGE	PSALM	PAGE
i.....	434	lxxxiii.....	89	cxxi.....	245
iii.....	392	lxxxvi.....	139	cxxii.....	245
vi.....	65, 111	xc.....	23	cxxiii.....	246
viii.....	134	xc i.....	24, 284	cxxiv.....	246
xv.....	398		392	cxxv.....	246
xvi.....	426	xcii.....	28, 147	cxxvi.....	247, 376
xix.....	21	xciii.....	28, 88	cxxvii.....	247
xx.....	75		148	cxxviii.....	248, 291
xxiii.....	414	xciv.....	86		395
xxiv.....	73, 84	xcv.....	142	cxxix.....	248
	133, 209	xcvi.....	142	cxix.....	248
xxv.....	135	xcvii.....	143	cxixi.....	249
xxvii.....	90	xcviii.....	144	cxixii.....	249
xxix.....	134,	xcix.....	144	cxixiii.....	250
	145, 208	c.....	20	cxixiv.....	115, 250
xxx.....	16	ci.....	399	cxixv.....	24
xxxii.....	136	cii.....	415	cxixvi.....	25
xxxiii.....	27	civ.....	242	cxixix.....	416
xxxiv.....	22	cxii.....	411	cxlv.....	282
xxxviii.....	137	cxiii.....	295	cxlv.....	30, 74
xxxix.....	431	cxiv.....	296		99, 207
xlvi.....	85	cxv.....	296		232
xlvi.....	429	cxvi.....	297	cxlvi.....	31
li.....	138	cxvii.....	298	cxlvii.....	31
lxvii.....	283	cxviii.....	298	cxlviii.....	32
lxxxi.....	87	cxix (part of)	399	cxlix.....	33
lxxxii.....	86	cxix.....	244	cl.....	34